AN EXPOSITION OF THE FESTIVALL EPISTLES AND GOSpels, vſed in our Engliſh *Liturgie.*

TOGETHER WITH A REASON WHY THE CHVRCH did chuſe the ſame.

By IOHN BOYS, *Doctor* of Diuinitie.

The firſt part from the Feaſt of S. *Andrew* the Apoſtle to the purification of bleſſed *Mary the Virgin.*

PSALME 151. 1.
Laudate Dominum in ſanctis eius.

AT LONDON
Imprinted by FELIX KYNGSTON, for *VVilliam Aſpley.* 1613.

TO THE MOST REVEREND FATHER IN GOD, GEORGE BY THE diuine prouidence, Lord Archbishop of *Canterbury, Primate of all England, and* Metropolitane, &c. My very *good Lord.*

I Finde three sundrie readings of the first words in the last Psalme; *Praise God in his* [a] *Saints, praise God in his* [b] *sanctitie, praise God in his* [c] *sanctuarie.* God is to be praised in his Saints, as hauing out of the riches of his mercy bestowed on them eminent gifts of grace, the which as their bequeathed [d] legacies and onely true reliques are to bee remembred often in Gods Church vnto Gods people, that (as B. [e] *Latimer* speakes) *wee may worship the Saints in following their good examples.* And so these

[a] *Hieron. Augustin. Euthym.*
[b] *Anonymus and our old English translat.*
[c] *Vatablus, Caluin, English Geneua Bib. & Genebrardus ex Chaldæo.*
[d] *Euseb. Emisen. hom. de S. maximo.*
[e] *Ser. on Christmas day preached at Bexterly.*

three lines meeting in one center, intimate that the most holy (being donor of euery good and perfect gift) ought to be magnified in his sanctuary for his sanctity conferred vpon his Saints, whereby they shined as [f] lights in this heauen on earth, and now shine like [g] starres in heauen of heauen. For this end I haue begun, and I hope to finish *an exposition of the festiuall Epistles and Gospels vsed in our English Liturgie.* The which (howsoeuer herein I may seeme bold) yet am I bound to dedicate vnto your grace for many respective considerations, especially for this one, because your Honourable disposition in the middest of a crooked nation is euermore to bee both a patron and a paterne of vnfained sanctity. Thus humbly beseeching the Lord to blesse, and your grace to fauour these my labours; I rest

Your Graces seruant in all dutie,

IOHN BOYS.

[f] *Philip.* 2. 15.

[g] *Dan.* 12. 3.

S. ANDREWES DAY.

The Epiſtle. ROM. 10. 9.

If thou knowledge with thy mouth that Ieſus is the Lord, and beleeue in thy heart that God raiſed him vp from death, thou ſhalt be ſafe, &c.

THE Goſpell and Epiſtle choſen for this feſtiuall, intimate the true reaſon of our Church, in celebrating the memories of the bleſſed Apoſtles and Euangeliſts vnto Gods honor, namely, becauſe they were *fiſhers of men, ambaſſadours of peace, preachers of good tidings*, euen the [a] diſpoſers of the *riches of God in Chriſt indifferently* to men of all ſexes and ſorts, in that *their ſound went out into all lands, and their words into the ends of the world*; and ſo by conſequent principall inſtruments of God in the work of our ſaluation and eternall happineſſe. Which our Apoſtle ſheweth heere by this [b] *Sorites* or gradation:

[a] 1. Cor. 4. 1.

[b] *Martyr. Sarcerius. Caluin.*

Whoſoeuer calleth on the name of the Lord ſhall be ſaued,
Inuocation is by faith,
Faith is by hearing of the Word,
Hearing is by the Preachers,
And Preachers are ſent of God, &c. *Ergo*, ſuch as haue learned Chriſt, in their minde beleeuing vndoubtedly, with their mouth acknowledging him vndauntedly for their Ieſus: ought to praiſe God in his Apoſtles, as being

ing after Christ immediatly the first, and vnder Christ absolutely the chiefe Trumpetors of the Gospell, which is *the* [c] *power of God vnto salvation.*

[c] *Rom.* 1. 16.

- In the whole text two points are remarkable:
  - *Causa causati*, the means of our iustification, and herein a
    - Proposition: *If thou knowledge*, &c. vers. 9.
    - Proofe:
      - 1. From a sufficient enumeration of the principall heads of
        - [d] Christianitie:
          - Faith; *for to beleeue with the hart iustifieth.*
          - Good works; *to knowledge vvith the mouth, &c.* vers. 10.
      - 2. From the testimonie of the Prophets:
        - [e] Esay: *Whosoeuer beleueth on him*, &c. vers. 11.
        - [f] Ioel: *Whosoeuer doth call*, &c. vers. 13.
  - *Causa causæ*, the [g] meane for these meanes, and that is the preaching of the Gospell, in this respect aptly termed *the word of faith*: vers. 8.

[d] *Aretius.*

[e] *Cap.* 28. 16.

[f] *Cap.* 2. 32.

[g] *Melanct. Pareus.*

If thou knowledge] S. *Paul* hauing in the Chapter afore, sufficiently discoursed of the reiection of the Iewes *a priore*, from Gods absolute decree (*shewing* [h] *mercie on whom he will, and whom he will hardening*) he commeth in this present, to demonstrate the same point *a* [i] *posteriore*, from their obstinate incredulitie, [k] *stablishing their owne righteousnes, and not submitting themselues vnto the righteousnes of God* in Christ, apprehended and applied by faith

[h] *Rom.* 9. 18.

[i] *Aretius.*

[k] *vers.* 3.

faith onely, declaring it ſelfe in a twofold act; one which is [l] outward, *to confeſſe with the mouth*: another which is inward, *to beleeue with the heart*. [m] Some confeſſe but beleeue not, as hypocrites: other beleeue but confeſſe not, as timorous and Peter-like profeſſors in the daies of perſecution: other doe neither confeſſe nor beleeue on Chriſt, as Atheiſts: other both confeſſe and beleeue, and they be true Chriſtians. A [n] bare confeſſing with the mouth is not enough, except thou beleeue with thine heart. Eſay 29.13. *This people come neere to me with their mouth, and honor me with their lips, but haue remoued their heart farre from me* &c. Neither is it ſufficient vnto ſalvation only to beleeue with the heart, vnleſſe thou confeſſe with the mouth; according to that vnauoidable ſentence, Matth. 10.33. *Whoſoeuer ſhall denie me before men, him alſo will I deny before my father which is in heauen.*

Now though in nature *beleeuing with the heart*, preceed *confeſſing with the tongue*: yet *Paul* mentioneth acknowledging in the firſt place, [o] for that wee doe not know the faith of ſuch as beleeue, but by their confeſſion; according to that of S. [p] *Iames*, *I will ſhew thee my faith by my workes*. Here then obſerue, that to confeſſe the Lord Ieſus is neceſſarie [q] both in reſpect of other, and our ſelues. In reſpect of other, [r] as being herewith armed in the times of perſecution, and inſtructed in the daies of peace. Chriſt is the fountaine of the waters of life; faith in the heart is as the pipes and ceſterne that receiue in and hold the water; and confeſſion with the mouth as the cocke of the Conduit that lets out the water vnto euery commer. And therefore [s] *let your light ſo ſhine before men, as that they may ſee your good workes, and glorifie your father which is in heauen*. Againe to confeſſe, [r] that is, to praiſe Chriſt in thy words, and to do whatſoeuer appertaineth vnto his worſhip is needfull in regard of our ſelues, [u] in that a true faith is neuer idle, but alway working by loue, Galath. 5.6. For although it iuſtifieth alone, yet is it no more alone, [x] then the heate of the

[l] *Thomas 22. quæſt. 3. art. 1.*
[m] *Dr. Willet in loc.*
[n] *Ardens. Theophylact.*
[o] *Martyr. Heming. Aretius.*
[p] *Cap. 2. 18.*
[q] *Sarcerius.*
[r] *Oecumen.*
[s] *Matth. 6. 16.*
[r] *Paræus.*
[u] *Church Hom. of faith. & Confeſſ. Anglican. art. 12. See Rogers ibid. & Caluin. Inſtit. lib. 3. cap. 16.*
[x] *Caluin apud Bellarmin. de Iuſtificat. lib. 1. cap. 14. §. Iohannes.*

Sunne which alone warmes the earth is seuered from light: or then Christ is disioyned from his spirit: *Caluin apud Bellarmin. de Iustificat. lib. 1. cap. 15. §. Caluinus:* or then a hand when it alone doth apprehend any thing is separated from the bodie: *Luther apud Sanderum de Iustificat. lib. 4. cap. 4.*

This doctrine makes against the [y] *Priscillianists* in old time, defending this axiome, *Iura, periura, secretum prodere noli.* And the [z] *Libertines* in our age, who following the *Carpocratian* Heretikes, hold it lawfull to dissemble their faith afore the Magistrate. As also the *Nicodemites* ashamed of Christ, and equiuocating *Iesuites* forswearing their Priesthood, and the Pope their holy father vpon euery pretended occasion of danger. In a word, all weatherwise professors, aduentring no more for the glorious Gospell, then one lately did for his horrible blasphemie, who being bound to the stake suffered only the singeing of his beard. This open acknowledging of Christ is necessarie, not only *casu mortis*, at the point of death, as *Liranus*: or in the daies of persecution, as *Lombard*: but at all times, and in euery place, when occasion is offered iustly, saith [a] *Aquine*. For seeing it is an affirmatiue precept, *obligat semper, etsi non ad semper.* As Christ in his [b] Gospell expressely, *Whosoeuer shall be ashamed of me, and of my words among this adulterous & sinfull generation, of him shall the son of man be ashamed also, when he commeth in the glorie of his father with the holy Angels.*

Whereas [c] *Bellarmine* inferreth out of this text, *fidem non sufficere ad salutem*, that faith is not sufficient vnto saluation, vnlesse confession of the mouth and other good workes as efficient causes concurre with it in the busines: our answere may be taken out of his old schoolman *Aquine*, and Cardinall *Tolet*. [d] *Aquine* doth affirme that confession is an act of faith, according to that of the [e] Psalmist, *I beleeued, and therefore haue I spoken.* And in his second Lecture vpon this Chapter, he that is once iustified by faith ought to be [f] filled with the fruits of

y *Augustin. hæres. 70.*
z *Martyr in loc.*
a *In loc. & 22æ. quæst. 3. art. 2.*
b *Mark. 8. 38.*
c *De Iustificat. lib. 4. cap. 7. §. Obiauum.*
d *22æ. quæst. 3. art. 1.*
e *Psal. 116. 10. & 2. Cor. 4. 13.*
f *Philip. 1. 11.*

of righteousnes. *Postquam homo per fidem est iustificatus, oportet quod eius fides per dilectionem operetur ad consequendam salutem.* And Cardinall [g] *Tolet* in plaine termes: *Oris confessio nos non iustificat a peccato, &c. sed iustificati tenemur eam palam profiteri, &c.* Confession of the mouth doth not iustifie vs; but being iustified, wee are bound publikely to professe it afore we can attaine to saluation. Herein agreeing with our [h] Protestant Interpretors, affirming that good workes are consequents and effects of a true faith, as if *Paul* should haue said here, we are iustified by faith only, but yet this faith is operatiue, bringing foorth liuely fruites, as the confession of the mouth, and the profession of the life; for they be necessarie to saluation, albeit faith alone be sufficient in the act of iustification, as you may see further Epist. Quinquages. and Sund. 2. in Lent.

[g] *In loc.*

[h] *Melanchthon. Caluin. Heming. Piscator. Chytræus. Tileman.*

In the words *(and beleeue in thine heart that God hath raised him vp from the dead)* three points are considerable, namely,

Faiths { Act, Obiect, Subiect.

Faiths act is *to beleeue*, and to beleeue hath these degrees (as the [i] Schoole teacheth out of [k] *Augustine*) *Credere Deo, credere Deum, & credere in Deum.* A wicked man, and a wretched diuell, may so farre proceed in faith as to beleeue there is a God, and in grosse to beleeue God: but a true Christian endued with a sauing faith ascends higher, and beleeueth in God also. [l] That is, he knowes God as hee hath reuealed himselfe in his word, acknowledging him onely for his God, and thereupon puts his [m] whole trust in him, applying to himselfe Gods mercifull promise made to father *Abraham* and his seed, *with the heart vnto iustification*, and confessing the same *with the mouth vnto saluation*. He disclaimes not his part in Christ as the diuels, [n] *Ah, what haue we to doe with thee thou Iesu of Nazareth? [o] art thou come to torment vs be-*

[i] *Lombard. 3. sent. dist. 23. & Aquin. 22e. q. 2. art. 2.*

[k] *Tract. 29. in Ioan. & ser. 181 de Temp.*

[l] *Perkins expos. Creed, art. 1.*

[m] *See Church Hom. of saluation, part. 3.*

[n] *Mark. 1. 24.*

[o] *Matth. 8. 29.*

fore the time? but he challengeth his portion in the blood of his Sauiour, saying with the Church in her p louesong, *My welbeloued is mine:* and with q *Paul, Christ is become to vs wisedome, righteousnes, sanctification, and redemption.* His body is in heauen, there shall I finde it mine: his diuinitie is on earth, and heere doe I feele it mine: his word is in mine eare, to beget him mine: his Sacrament is in mine eye, to confirme him mine: his spirit is in mine heart, to assure him mine: Angels are mine, to fight for me: Prince mine, to rule for me: Church mine, to pray for me: Vniuersitie mine, to studie for me: Pastour mine, to preach for me: all mine, r *whether it be Paul, or Cephas, or the world, or life, or death, whether they be things present, or things to come, euen all are mine, I am Christs, and Christ is Gods.*

Faiths obiect is s all holy scripture, the t summe whereof is the Creed, and this one point how *God raised vp Iesus from the dead*, is u *nexus articulorum omnium*, as it were the bond or tying knot, on which all other linkes of our beliefe depend. x For if it were not true, that Christ is risen againe: then were it neither true that hee did ascend vp to heauen, nor that hee sitteth at the right hand of his father in heauen, nor that he sent downe the holy spirit from heauen, nor that hee shall come from thence to iudge the quick and the dead. In a word, the matter of the whole Creed concerneth either God, or the Church his spouse. Now the raising of Christ from the dead is the worke of God the Father, Acts 2.32. of himselfe being God the Sonne, Iohn 10.18. of God the holy Ghost also, Rom. 1.4. Christ as y God, only raiseth and is not raised: as man, hee is onely raised and raiseth not: as the z Sonne of God, or second person in the blessed Trinitie, both the Father raiseth him, and hee raiseth himselfe. The Father raiseth the Sonne by the Sonne, and the Sonne raiseth himselfe by the spirit of holinesse, a by which he was declared to be the Sonne of God. As for the Church: our Apostle sheweth b elsewhere, that Christ

p *Cant.6.2.*
q *1.Cor.1.30.*
r *1.Cor.3.22.23*
s *Church Hom. of faith, part.1.*
t *Augustin.ser. 115.de Temp. & Ambros.ser. 38.*
u *Martyr in loc.*
x *Church Hom. of Christs resurrection.*
y *Thom.3.part. q.53.art.4.*
z *Paræus.*
a *Rom.1.4.*
b *Rom.4.25.*

Christ died for her sinnes, and rose againe for her iustification; and that [c] ascending vp on high he bestowed on her gifts, as to be *Catholike, holy, knit in a communion:* and prerogatiues in her soule, namely, *remission of sinnes:* in the body, *resurrection of the flesh:* in both, *euerlasting life.* Wherefore *Paul* here mentioneth onely the resurrection of Christ from the dead, not *exclusiuely:* but [d] *synecdochically*, because this one article [e] presupposeth all the rest, and takes them as granted; as if hee rose from the graue, then he died, and his death is a consequent of his birth. Or because this article was, and is most [f] doubted in the world, for the Iewes and Gentiles acknowledge the death of Iesus; whereas the Christians onely confesse his resurrection. Or because the [g] rest (vnlesse Christ had risen againe) would haue profited vs little, for hee triumphed in his resurrection ouer death, hell, damnation, *opening the kingdome of heauen to all beleeuers.*

And so the meaning of our text is plaine, *If thou confesse with thy mouth that Iesus is the Lord:* [h] that is, that Lord, [i] of whom all the Prophets inquired, as being the [k] desire of all Nations, euen the light of the Gentiles, and consolation of Israel. *And if thou beleeue in thine heart,* that this Iesus (whom almightie God hath made [l] both Lord and Christ) offered [m] himselfe a sacrifice to [n] purge thy conscience from dead workes, and take away thy sinnes, [o] putting out and fastening vpon the Crosse the Lawes obligation against vs, and that hauing ouercome death, and the diuell, he rose againe [p] leading captiuitie captiue, that hee might heereby deliuer thee from the bands and hands of all thine enemies; I may tell thee from *Paul*, and *Paul* here from God vnto the comfort of thy soule, that thou art now [q] presently iustified, and shalt be hereafter eternally saued. *For the Scripture saith, whosoeuer beleeueth in him, shall not bee confounded.* [r] That is, whosoeuer hath a sure trust in God that he will euen for his Christs sake pardon all his sinnes, and blot out all his offences: and out of this assurance *calleth on*

[c] *Ephes.* 4. 8.
[d] *Piscator.*
[e] *Gorran.*
[f] *Anselm. Idem Augustin. apud Martyr in loc.*
[g] *Caluin.*
[h] *Melanchon.*
[i] 1. *Pet.* 1. 10.
[k] *Haggai* 2. 8.
[l] *Acts* 2. 36.
[m] *Ephes.* 5. 2.
[n] *Heb.* 9. 14. 28.
[o] *Colos.* 2. 14.
[p] *Ephes.* 4 8.
[q] *In præsenti iustitiam, in futuro salutem Anselm. in loc.*
[r] *Melanchon.*

the name of the Lord, he shall be safe. For the two testimonies of the two Prophets [f] answere the two clauses of *Paul*, *Esay* speaking of the *beleeuing in the heart*, and *Ioel* of *acknowledging with the mouth.*

[t] And in these texts of the Prophets obserue their [u] vniuersal note: [x] *hosoeuer*, for God is no respecter of persons, he puts *no difference betweene the Iew and the Gentile, but being Lord ouer all, is rich vnto all that call vpon him.* [y] Other Lords cannot reward all their followers as being poore, many will not as being illiberal and sordide: but our God is able, because *Lord of all*; and willing, because *rich vnto all of whatsoeuer condition or country.* Poore *Bartimæus* begging, rich *Zacheus* climing, old *Simeon* in the Temple, young *Iohn* in the wombe, coueteous *Matthew* grinding his neighbour at the receit of Custome, the louing *Centurion* [z] building his nation a Synagogue, the people [a] watching vnder the Crosse, the [b] theefe hanging on the Crosse, confessing the Lord Iesus, and walking in the sunne shine of his Gospell: indifferently finde refreshing in the conscience, rest in the soule. *For whosoeuer beleeueth on him shall not be confounded, and whosoeuer calleth on his name shall be saued.*

As for the subiect or seate of faith: it is said here *with the heart man beleeueth: Ergo*, faith (as many [c] Protestant authors haue noted) is not placed in the minde, or vnderstanding only: but in the will and affections also. [d] For faith, as it is *notitia*, resides in the minde: but as *fiducia*, seated in the will. [e] Other Interpretors (*etiam notæ puriores*, and no way branded with the markes of Antichrist) hold it not greatly to stand with reason, that one particular and single grace should be placed in diuers parts and faculties of the soule. It is true, that faith is not a meere prattle of the tongue, nor a floting [f] opinion of the braine: but a certaine perswasion of the hart. Yet notwithstanding this perswasion, or particular knowledge whereby a man is resolued that the promises of saluation appertaine to him, is wrought in the minde by

[f] *Theophylact. Caietan.*

[t] *Lombard. Martyr. Caluin.*
[u] *Acts 10.34.*
[x] *Ardens.*

[y] *Hyperius apud Marlorat.*

[z] *Luke 7.5.*
[a] *Matth. 27.54.*
[b] *Luke 23.42.*

[c] *Caluin. Pareus. Dr. Willet in loc.*
[d] *Heming.*
[e] *Perkins exposit. Creed. art. 1. Dr. Fulke in 2. Cor. 13.1.*
d Sallowes not this assertion in the Rhem. Vide Thom. 22ª quæst. 4. art. 2. & Bellarmin. de Iustit. lib. 1. cap. 6.
[f] *Sarcerius. Beza.*

by the holy Ghoſt, 1. Cor. 2. 12. A ſure truſt, and a ſted-faſt hope of all good things to bee receiued at Gods hand, is [g] not happily faith (if wee ſpeake properly) but rather a fruite of faith, in that no man hath affiance in God, vntill he be firſt of all perſwaded of his mercie toward him in Chriſt Ieſu.

[g] *Perkins vbi ſupra.*

For mine owne part, I confeſſe with [h] *Luther* ingenuously, that it is exceeding hard to diſtinguiſh exactly betweene faith and hope, there is ſo great affinitie between them, one hauing reſpect to the other, as the two Cherubins on the Mercie ſeate, Exod. 25. 20. Faith engendreth hope, and from hope proceeds affiance, which is nothing elſe but hope ſtrengthened. For whereas an [i] *hypocrites confidence ſhall be like the houſe of a ſpider:* [k] *he that putteth his truſt in the Lord, ſhall be euen as the mount Sion, which may not be remoued, but ſtandeth faſt for euer.*

[h] *In Galat. 5. 5.*

[i] *Iob 8. 14.*

[k] *Pſalm. 125. 1.*

And for as much as the word *heart* in my text (as is agreed on all ſides) is put for the whole ſoule, without limitation to any part: al that I will obſerue from hence ſhall be, that as wee muſt loue God; euen ſo beleeue in God with all our heart, and ſoule, and minde. [l] For hypocrites haue forged faith, and diuels haue forced faith, acknowledging againſt their will out of horror vnto their condemnation, and not out of loue from their heart to their iuſtification, *that Ieſus is the Lord.* A Recuſant may be brought vnto the Church againſt his will, and compelled in deſpight of his teeth alſo to receiue the Sacraments Bread and Wine: [m] but none can beleeue that Ieſus is their Ieſus, but with the heart only. See Goſpell Sund. 8. and Epiſtle Sund. 10. after Trinitie.

[l] *Caietan.*

[m] *Lombard.*

How ſhall they call on him on whom they haue not beleeued? A plaine text againſt the [n] Gentiles idolatrie, praying vnto gods [o] vnknowne. As *Hecuba* in *Euripides*; *O Iupiter quicquid es, ſiue hoc cœlum, ſiue mens in cœlo, quandoquidem iam ignaros opitulatores inuoco.* And it is a pregnant euidence to confute the [p] Papiſts in their inuocation of Saints alſo; for if they truſt in S. *Martin* or *Ma-*

[n] *Melanchton.*

[o] *Acts 17. 23.*

[p] *Dr. Fulke. Kilius. Pareus in loc. Idem Melanc. Apol. Auguſt. Confeſſ. art. 21. & Perkins reform. Cat. tit. 14.*

17, S. Catherin or Clare, they rob the Creator to clothe his creatures, and [q] *curſed be man that puts his confidence in man, and makes fleſh his arme.* If they truſt not, *how doe they call on him in whom they beleeue not?* Our heauenly Father ſaith in his [r] word, *Call vpon me:* Chriſt our aduocate with the Father in like ſort, [ſ] *Come vnto me,* for I am the way, the truth, and the life, Iohn 14.6. [t] *Non eſt quâ eas niſi per me, non eſt quò eas niſi ad me:* No way to God but by me, no light but from me, no life but in me. Chriſt is a mutuall helpe: to the Father one, to vs another. An hand to the Father, by which hee reacheth vs: an hand to vs, by which wee reach him. The Fathers mouth, by which he ſpeaketh vnto vs: our mouth to the Father, by which wee ſpeake to him. Our eye to ſee by, footway to goe by, the [u] piller of fire by night, and cloud by day guiding his Iſrael in the wildernes of this world. Wherfore let vs call on him in whom alone we beleeue, which is our [x] ſtrength and refuge in the time of trouble, promiſing in his [y] Goſpell, *aske, and ye ſhall haue: ſeeke, and ye ſhall finde: knocke, and it ſhall be opened vnto you.* See Goſpell on the 5. Sund. after Eaſter.

How ſhall they heare without a Preacher?] Heere you may behold the

Miniſters
- [z] Dignitie, in reſpect of their
  - Commiſſion, as *being ſent of God.*
  - Errand, as being *ambaſſadours of good things,* euen ſuch as *bring tidings of peace*
- [a] between
  - God and man.
  - Man and man.
  - Man and himſelfe. Wherefore [b] deſire the Lord to ſend forth [c] labourers into his harueſt, honouring ſuch Elders as rule well, and labour in the word, euen with double honour, 1. Timoth. 5. 17. receiuing them as Angels, yea as Chriſt himſelfe, Galat. 4. 14.
- Dutie; for if *faith come by hearing, and hearing by preaching,*

q *Jeremy* 17.5.
r *Pſal.* 50.15.
ſ *Matth.* 11.28.
t *Auguſt. tract.* 22. *in Ioan.*
u *Exod.* 13.21.
x *Ieremy* 16.19.
y *Matth.* 7.7.
z *Melanct hon. Martyr. Tileman.*
a *Aquin.*
b *Lilius.*
c *Matth.* 9.38.

preaching, so that the word of God vnto faith is as [d] oyle to the lampe: such as will haue their feete kissed, ought to bring tidings of good things. If they will haue the [e] worthie, good reason they should doe the worke. For assuredly such as croud into the Clergie without performance of their office, either through ignorance, that they cannot: or secular employment, that they may not: or negligence, that they will not: or feare of trouble that they dare not, preach the word of God: are [f] aduersaries vnto the doctrine of the Church of England, and enemies of the Crosse of Christ, Philip. 3. 19. See further in the Gospell ensuing.

[d] Chrysost.

[e] 1. Tim. 3. 1.

[f] Rogers in Anglican. Confess. art. 23. propos. 2.

The Gospell. MATTH. 4. 18.

As Iesus walked by the sea of Galile, he saw two brethren, Simon which was called Peter, and Andrew his brother, casting a net into the sea (for they were fishers) &c.

In this Gospell, is set down the { Calling / Comming } of foure Apostles.

- Who? *Iesus.*
- Where? *By the sea of Galile.*
- When? *At the beginning of his preaching.*
- In their calling these circumstances are considerable:
  - Whom, in
    - Name, { *Peter.* / *Andrew.* / *Iames.* / *Iohn.* }
    - Number, *two and two.*
    - Nature, { *Brethren.* / *Fishers.* }
  - Why? That they might *become fishers of men.*
  - How? *He saw them, and said vnto them, follow me and I will make you, &c.*

As

As Iesus walked] There be foure sorts of Apostles (as g *Hierome* and h *Luther* obserue) some be sent only from God, and not by men: immediatly from God the Father, as the i Prophets vnder the Law; k Iesus Christ, and l Iohn Baptist in the beginning of the Gospell: immediatly from God the Sonne, in his state mortall, as the m twelue Apostles: in his state glorious or immortall, as S. *Paul*, Acts 9.15. Other are sent by men, and not by God: as they who being vnworthie both in respect of their bad learning, and worse liuing, croud notwithstanding into the Ministerie, through alliance, fauour, or symonie. Which occasioned one to say that n horses are more miserable then asses, in that horses did post ordinarily to Rome to get asses preferment.

n *Cum Iesu Iudas, cum Simone fur Ananias,*
In templo Christi semper sunt quatuor isti.

Other are neither chosen of God, nor called by men, as the false prophets, of whom it is said in holy scripture, that they o runne without a warrant; p euill workers, enemies of Christs Crosse, q theeues climing into the Church at the window, not entring in at the doore, r rauening wolues in sheepes clothing. See Gospell on the 2. Sunday after Easter, and 8. after Trinitie.

Other are both elected of God, and ordained by men, as the Bishops of Ephesus, Acts 20.28. and other Elders in the Primitiue Church, Acts 14.23. and all orthodoxe Preachers of the word in our age. For as the Gospell and Epistle well accord, *how shall they preach vnlesse they be sent?* No man (s although he were more wise then either *Salomon* or *Daniel*) ought to take this honour vnto himselfe, t except hee be called of God. I say called of God either immediatly by himselfe, so Christ here called his Apostles: or else mediatly by u such as haue publike authoritie giuen vnto them in the congregation, to call and send Ministers into the Lords vineyard, and so Christ at this houre calleth Apostles in our Church, in that the conformable Ministers of England are chosen according

g *Exposit. prior. in Galat. cap. 1.*
h *Postil. in loc.*
i *2. Pet. 1. 21.*
k *Ioh. 20. 21.*
l *Ioh. 1. 6.*
m *Matth. 10. 5.*
x and matthias Act 1 pt v: 26 conf. v: fo: p. 92

n *Vet. poemata de corrupto stat. ecclesiæ per Illyricum.*

o *Ieremy 23. 21.*
p *Philip. 3. 2. 18.*
q *Iohn 10. 1.*
r *Matth. 7. 15.*

s *Luther & Latymer in loc.*
t *Heb. 5. 4.*

u *Anglican Confess. art. 23. Rogers ibidem. Luther et Kilius in loc.*

according to his word, as we teach against the *Brownists* and *Barrowists*; as also canonically consecrated, as wee proue to the proud pontifician aduersarie. See Doctor *Fulke & Willet in Rom.* 10. *Perkins* Treatise of Callings: *Rogers* in Anglican Confess. art. 23. proposition 1. & 5. *Sheldons* motiues obseruant, of pontifician spirits, pag. 17. And surely God hath as it were set his hand and seale to the full approbation of our callings, in that hee blesseth our labours in the Ministerie for the conuersion of many soules in England. For euery learned and industrious Pastor may tell his people which he begets vnto God in Christ, as [x] *Paul* once told the Corinthians: *If I be not an Apostle to other, yet doubtlesse I am vnto you, for ye are the seale of mine Apostleship in the Lord.*

By the sea of Galile] This (as [y] Interpretors obserue) was not the maine sea, but a little creeke only, *The lake Genezareth*, as wee reade Luke 5. 1. but it is called a sea, for that the [z] Scripture termeth all gathering together of waters, *seas*: and the *sea of Galile*, for that it bounded vpon the borders of the [a] two Galilees. *Consule Plin. hist. lib. 5. cap. 15. Ioseph. de bello Iudaico, lib. 3. cap. 18. Strab. Geogra. lib. 16. pag. 504.*

In this lake *Peter* and *Andrew* were *fishing*, *Iames* and *Iohn mending their nets*. Heere I note with *Aretius* and [b] other vnto your comfort, that almightie God is wont to blesse me especially, whē they be busied in their proper element, and well imployed in their own vocations. An Angell being a messenger of gladnesse, appeared vnto *Zacharias*, [c] *as he executed the Priests office before God, as his course came in order.* An Angell also deliuered the first ioyous tidings of Christs birth vnto [d] *shepheards attending their flocke by night in the field.* While *Saul* according to his fathers expresse commandement sought for asses, he found a kingdome, 1. Sam. 9. so Christ heere seeing *Peter* and *Andrew* not idle, *but casting a net into the sea*: nor yet ouer busie, medling in other mens trade; but only labouring in their owne calling (*for they were fishers*)

[x] 1. Cor. 9. 2.

[y] *Rabanus apud Thomam. Aretius. Iansen. in loc.*

[z] *Gen. 1. 10.*

[a] *Maldonat.*

[b] *Ardens in loc.*

[c] *Luke 1. 8.*

[d] *Luke 2. 8.*

fishers) he saith vnto them instantly, *follow me, and I will make you to become fishers of men.* A lasie person is vnfit for the Clergie, for none but [c] *labourers* are sent into the Lords haruest. On the contrarie, the [f] curious and ouer actiue spirit is vnprofitable, for he will haue one foote in the Church, another in the Court, and if God had made him a *Tripes*, he would haue had a third in the Campe. *Miles equis, piscator aquis*, &c. an hammer is for the Smith, an *Homer* for the Schoole, Let the shoemaker attend his boot, and the fisher his boate. [g] He that comes to the corne heape, the more he openeth his hand to receiue, the lesse he doth hold: so he that inlargeth himself to beare the most offices in a State, the fewer shall he sufficiently discharge. The worme [h] *millipeda* or *multipeda*, though it haue many feete, is of a very slow pase. [i] So *Luther* said of *Erasmus: Quia vult in omnibus sapere, seipsum decipit.* And [k] *Melancthon* of *Vbiquitaries* in artes *in omnibus aliquid, in toto nihil scire.* The wittie [l] Poet trimly,

Omnia cum facias, miraris cur facias nil?
(Posthume) rem solam qui facit, ille facit.

Againe, Christ called his Apostles in the midst of their fishing, [m] that wee might hereby learne to preferre the following of him before the businesse of the world: or Iesus happily *walked by the sea*, for that he did intend to chuse fishers. [n] Hereby teaching vs not to shunne, but rather to seeke those places where wee may doe good. As the poore cottage, that wee may relieue the needie: the house of mourning, that wee may binde vp the broken hearted, and remoue the spirit of heauinesse: the dungeon of *Ioseph* and *Daniel*, preaching libertie to the captiues, and opening of the prison vnto them that are bound. [o] *Flecte quod est rigidum, fone quod est frigidum, rege quod est deuium.*

The next circumstance to bee considered, is the time *when*, and that (as our Euangelist in the 17. verse) was so soone *as Iesus began to preach.* For [p] as a King who resolues to make warre against an enemie prince, chuseth his

[c] *Matth. 9. 38.*
[f] *Arctius in loc.*
[g] *Perkins treat. of Callings.*
[h] *Plin. hist. lib. 29 cap. 6.*
[i] *Colloq. tom. 1. pag. 203.*
[k] *Bucan. præfat. loc. Com.*
[l] *Marullus epigram. lib. 3.*
[m] *Chrysost. apud Thomam in loc.*
[n] *Ardens. Beauxamis.*
[o] *Kilius.*
[p] *Chrysost. apud Beauxam in loc.*

his Captaines, and musters his souldiers, and in euerie point fits himselfe for the present action: euen so Christ Iesus the King of the Church, intending to [q] cast out of his hold Satan the Prince of this world, calleth his followers, and out of them electeth his Apostles, as chiefe Commanders and Coronels in the very beginning of his preaching, that being trained vp in his schoole, seeing his wonders, and hearing his wisedome, they might bee made fit for that excellent and eminent calling. [r] They were first (as S. [s] *Iohn* reports) acquainted with Christ, [t] afterward made Disciples, and last of all Apostles. And [u] therefore Christ here saith, *I will make you to become fishers of men.* He saith not I doe now make you: but hauing instructed them all his life, and breathing on them the Holy Ghost after his resurrection, he speakes in the present, [x] *as my father sent me, so send I you,* [y] *goe teach all nations, baptising them in the name of the Father, and the Sonne, and the Holy Ghost.* And that they might be powerfull and profitable teachers of other, he [z] filled them also with the gifts of the Spirit after such a manner, and in so great a measure, that they [a] *could not but speake the things which they had heard and seene of Christ.* And that not in one corner, or in a few countries only, but (as it is in the selected Epistle for this day) *their sound went out into all lands, and their words into the ends of the world.* In the beginning they were rude, [b] first Disciples, afterward Doctors, a great while learners afore they were leaders. Hence fathers of the Church are taught not to haue χεῖρας ἀχείρους, [c] hastie hands and ouer easie for admittance into sacred orders without triall and testimonie, 1. Tim. 5. and the children of the Prophets also may learne to be [d] *swift to heare, slow to speake*, neuer affecting, much lesse ascending *Moses* chaire, before God makes them apt and able to teach as well by their holie conuersation, as wholesome doctrine. For as the weights and measures of the [e] Sanctuarie, to wit, the sicle, talent and cubite, were of a [f] double bignes to those for common

[q] *Iohn* 12.31.

[r] *Latymers ser. vpon this Gospell.*
[s] *Cap.* 1.39.
[t] *For this was a second calling, as Euthym. et Anselm. in loc.*
[u] *Muscul. in loc.*
[x] *Iohn* 20.21.
[y] *Matth.* 28.19.
[z] *Acts* 2.4.

[a] *Acts* 4.20.

[b] *Aretius. Musculus.*

[c] 1. *Tim.* 5.22.

[d] *Iames* 1.19.

[e] *Exod.* 30.13.
[f] *Vatablus not. ad. loc. Exod. ex Iosepho.*

mon vse: so should the vertues in the Ministers of the Sanctuary bee of a sutable size. The which as some Diuines imagine is implied in the sacrifice for their sinnes, appointed Leuit. 4. where the Priests offering is commanded to be as much as all the congregations, a young bullock without any blemish for the Priest alone, vers. 3. and no more for all the people, vers. 14. See *Benedictus* in the Liturgie, Gospell on Trinitie Sunday, and 8. after Trinitie.

The names of the Disciples heere called, are *Simon, Andrew, Iames and Iohn.* g Insinuating that a Preacher of the word must be *Simon*, that is, obedient to the will of God. *Andreas*, a stout man in executing his office. *Iacobus*, a supplanter of vices in his auditorie. Last of all *Iohn*, ascribing all these good gifts in him vnto the Father of mercies and God of all grace, h *vitæ merito magnus, humilitate infimus.* i Other affirme that the foure cardinall vertues are designed by these foure chiefe Apostles, referring Prudence to *Peter*, Iustice to *Andrew*, Fortitude to *Iames*, and Temperance to *Iohn*.

For their number, it is said here, that Iesus called them two and two: first *he saw two*, then *other two*: k signifying that as the binarie number is the least; euen so the Church of little beginnings encreaseth vntill her number be l without number; m *as a graine of mustard seede when it is sowen is the least of all seedes, but when it is growen it is the greatest among herbes, and it is a tree, so that the birds of heauen build in the branches thereof.* Or two and two, because they were Christs instruments in ioyning together two people, the Iewes and the Gentiles, and so n *making of both one.* Or Christ happily would neither elect nor send his Apostles one by one, because *woe to him that is alone.* Eccles. 4. 10. but by two and two, and those *brethren*: o hereby teaching that preachers of the word must accord as brethren, *of one heart and one soule.* Acts 4. 32. hauing one minde in many bodies, p *inter multa corpora non multa corda. Sic viuentes in vnum, vt vnus hominem*

g *Anselm. in loc. Idem Rabanus apud Thomam.*

h *Hierom. epist. ad Celant.*

i *Remigius apud Thom.*

k *Aretius.*

l *Apocal. 7. 9.*

m *Matth. 13. 31.*

n *Ephes. 2. 14.*

o *Beauxamis. Pontan. Kilius. Idem Hentenius schol. in Euthym. in loc.*

p *Augustin. in Psalm. 132.*

hominem faciant, as *Augustine* sweetly. For *a* [q] *brother helping a brother is a very strong castle, and they that hold together are like the barre of a palace.*

For their condition: our blessed Sauiour (*in* [r] *whom are hid all the treasures of wisedome and knowledge*) did [s] not chuse the disputants of the world whose wit was great, nor the nobles whose pedigree was great, nor the Pharisies whose credit was great, nor the Priests whose authoritie was great: but he called ignorant and ignoble fishers, of little worth and lesse learning, to be the trumpetors of his Gospell, and bel-weathers of his flock; that *the* [t] *foolish things of the world might confound the wise things, and the weake things ouerthrow the mightie things, and things that are not, bring to nought the things that are.* [u] *Sampson* in slaying a thousand Philistines with the iawbone of an asse, was a type hereof (as [x] *Prosper* obserues) insinuating that Christ *by the* [y] *foolishnes of preaching* should confound his enemies, and saue such as beleeue. Nay Christ chose some notorious sinners for his Apostles, as bloodie *Saul*, and couetous *Matthew*; that his abundant grace might be manifested in their persons, as well as in their preaching; demonstrating that in themselues, which is the summe of all their sermons, namely, that *Iesus Christ* [z] *came not to call the righteous, but sinners to repentance.* This is a true saying, and by all meanes worthie to bee receiued, that Christ Iesus came into the world to saue sinners, of whom I am chiefe, 1. Tim. 1. 15. The greatest Apostle whilome was the greatest oppressor of the Church, *a blasphemer, a persecutor,* [a] *breathing out threatnings, and slaughter against the disciples of the Lord:* and therefore his auditors might well *& credere & credere*, grant and beleeue that Iesus is a sauiour of his people. But this extraordinarie calling, and singular action of Christ is [b] no paterne for Prelates (as phantasticall spirits imagine) to send into the Ministerie leaud and ignorant persons, as if the more faultie were the more fit, and the more fillie the more sufficient: for the

q *Prou.* 18. 19. as the translat. *Hen.* 8.

r *Colos.* 2. 3.

s *Musculus. Beauxamis. Pontan.*

t 1. *Cor.* 1. 27. 28.

u *Iudg.* 15. 16.

x *Apud Beauxam. Har. tom.* 1. *fol.* 140.

y 1. *Cor.* 1. 21.

z *Matth.* 9. 13.

a *Acts* 9. 1.

b *Caluin. Musculus.*

same Christ by the pen of his Apostle *Paul* in that excellent Epistle to *Timothy* (which [c] *Hierome* calles *speculum sacerdotum*, as the whole scripture is [d] *speculum Christianismi*) sets downe these directions for the choice of a Pastour, *hee must be well reported of, euen of them which are without, vnreprouable, watching, sober, modest, harborous, apt to teach.* And albeit at their first comming (as I haue shewed a little before) these fishermen were rude, yet afterward they were so furnished with all parts of knowledge and varietie of language, that their hearers exceedingly [e] wondred at their wisedome, and [f] knew that they had been with Iesus.

[c] *Epist. ad Oceanum, tom. 2. fol. 323.*
[d] *Iames 1.23.*
[e] *Acts 2.6.*
[f] *Acts 4.13.*

[g] Other haue rendred other reasons, why Christ in the beginning of his preaching chose fishermen for his Apostles. As namely, to shew that God is no respecter of persons: as also for that he knew the poore would follow him immediatly, whereas [h] *it is easier for a camell to goe through the eye of a needle, then for a rich man to enter into the kingdome of God.* For being inuited to the great Supper, he saith, [i] *I haue bought a farme, and I must needs goe to see it; or I haue bought fiue yoke of oxen, and I go to proue them, &c.*

[g] *Luther. post. in loc.*
[h] *Matth. 19.24.*
[i] *Luke 14.18.*

Let vs examine now why Iesus called them, and that is that they might be made *fishers of men*: not hunters, but *fishers*. In old time the Prophets and Apostles were fishers, [k] in our time more like hunters, [l] according to that of the Prophet Ieremy, 16.16. *Behold, saith the Lord, I will send out many fishers, and they shall fish them, and after I will send out many hunters, and they shall hunt them, &c.* Heretofore the preachers as fishers inclosed many fish in their net at one draught; but in our age wee resemble hunters, after a great noise, long and loud crying wee catch either nothing, or else very little. *Ionas* was but one man, and he preached vnto Niniue but one sermon, and that a short sermon as touching the number of words; and yet hee turned all the whole citie, rich and poore, prince and people. [m] We (God be praised) are many

[k] *Iacob. de Voragine ser. 3. dom. 5. post Trinit.*
[l] *Remigius apud Thom. in loc.*
[m] *B. Latymer vbi. vide.*

many preachers, and we preach many sermons, and such as haue *a full hire*, nipping inuectiues against sinne; yet England repents not in sackcloth and ashes. Iohn Baptists sermon was short, *Behold the Lambe of God, which taketh away the sinnes of the world.* [n] S. Andrewes sermon shorter, *We haue found the Messias*: and yet (as we reade in the first chapter of Saint *Iohns* Gospell) *Andrew* was caught by the one, and *Peter* by the other. The sermon of S. *Peter*, Acts 2. was exceeding briefe, yet it caught *about three thousand soules*: in our time scarcely one soule taken in many sermons. And the fault is partly the fishers, and partly the fishes, as I haue shewed at large, Gospell 5. Sund. after Trinitie.

I will make you fishers of men] [o] Not of money, as if the sharing of the sheep and fish were the white they should aime at. Antichrist of Rome was not in a pulpit these [p] nine hundred yeeres, and so by consequence succeeds not *Peter* in fishing with his net: but only in fishing with his hooke, Matth. 17. where it is said, that *Peter* cast an angle into the sea, and tooke a fish in whose mouth *he found a piece of twentie pence*. Such a kinde of fishing the Romane Peters vse; for Pope *Leo* the tenth exacted so much of the lay men, and wasted so much of the Churches treasure, that whereas other were Popes no longer then they liued, hee was [q] said to be Pope many yeeres after he was dead. Which occasioned a learned [r] Poet to write thus of him:

Sacra sub extremâ si fors à requiritis, horâ
Cur Leo non potuit sumere? vendiderat.

Iohn 22. left behind him (as *Petrarcha* reports) two hundred and fiftie tunne of gold, in so much that an [s] odde fellow made this iest of him, *Erat pontifex maximus, sine virtute: pecunia tamen maximus.* Pope *Sixtus Quintus* (called of Englishmen in a byword for selling our kingdome to *Philip* of Spaine, *Six Cinque*) through his intollerable couetousnesse [t] left in his exchequer fiue millions: his successor *Gregory* the 14. wasted foure of

[n] *Vide Ferum & Pontan. in loc.*

[o] *Musculus in loc.*

[p] *Trial of truth.*

[q] *Guicciardin hist. lib. 14.*

[r] *Aelius. Syncerus epigram. lib. 3.*

[s] *Codrus Vrceus apud Sutlif, lib. 1. de Cat. eccles. cap. 4.*

[t] *Relat. of religion in the west parts of the world. §. 37.*

them in tenne moneths and leſſe, beſide his ordinarie reuenewes, in riot and pompe. The pontificians exceedingly condemne the Proteſtant preachers, becauſe being maried and hauing children, they take care to prouide for their familie: but their [u] own Popes and prelates are more greedie to ſcrape for their baſtards and minions, then our men haue bin to prouide for their honeſt wiues and legitimate iſſue. Happilie ſome men of corrupt mindes among vs, as moſt among them, enter into the Miniſterie, as [x] *Stratocles* and *Dromoclidas* into the Magiſtracie, *tanquam ad auream meſſem*, and ſo they be fiſhers of money not of men; or if they fiſh after men, it is to finger their meanes. As the Friers in old time profeſſed wilfull pouertie ſo long, [y] vntill they robbed the whole world, and became Lords of all. And at this houre the Ieſuits are ſo couetous, that they maligne all other orders, except the *Capuchin*. And the reaſon hereof is plain, [z] becauſe the *Capuchin* ſaith, hee would haue nothing, and the Ieſuite would haue all. [a] A wittie libeller in Spaine deſcribed the *Capuchin* Friers ſhooting from the purſe, the *Franciſcanes* aiming wide of it, and the *Ieſuits* hitting it in the very middeſt. I haue read of [b] *Vrbane* the fifth, how that when hee was a poore Chaplaine in the Court of Rome, he ſhould vpon a time ſay to a familiar friend, *If all the Churches in the world ſhould fall at once, none of them I thinke verily would light on my head.* Afterbeing elected Pope, his old acquaintance told him at his inthronization, *Once (holy father) you complained that you were parſon of no Church, and now behold, God hath out of the riches of his wiſedome and mercie ſo diſpoſed, as that all the Churches in the world are committed only to your charge.* Let vs be [c] faithfull in a little, [d] caſting our care on God, who careth for vs. If any forſake with theſe Diſciples his nets and ſhip, *& ſuos & ſua*, to follow Chriſt, hee ſhall receiue an hundred fold at this preſent; houſes, and brethren, and ſiſters, and mothers, and children, and lands with perſecutions, and in the world to come

[u] *See Dr. Sutlif. & relat. of religion, vbi ſup. & Tar. Apoſt. Cam. excuſ. Lutetiæ 1520. cum priuilegio parliamenti.*

[x] *Plutarch.*

[y] *Tindal. prolog before the booke of Numbers.*

[z] *Watſon Quod. 1. art. 10.*

[a] *Sheldons motiue concerning the pontifician ſpirits, pag. 5.*

[b] *Walſingham Edw. 3. ad an. 1362.*

[c] *Matth. 25. 21.*

[d] *1. Pet. 5. 7.*

come eternall life. Mark. 10. 30. auarice is a sinne in any man, heresie in a Clergie man.

Fishers of men, in generall (as [a] *Musculus* obserues) not of great men and learned men only: for that is *Peters* fault to neglect his cure that hee may follow the Court, as if the soules of poore men in the countrey were not worthie to be fished for. Not of good men and brethren only; for that is a schismaticall tricke, such I trow be taught already, wee should therefore rather cast how to cast our net for other. A scabbie sheepe is of the flock so well as the bell-weather, and because scabbie, wants our helping hand more then the whole.

[a] *Com. in loc.*

Fishers of men, not of women only; for that is an heretical tricke [†] *to leade captiue simple Women laden with sinnes, and led with diuers lusts.* As *Simon Magus* the first heretike broched his dangerous opinions by the help of ỹ strumpet *Helena*; *Nicolas* the founder of ỹ filthie Familists had troupes of women euer accompanying him; *Apelles* had *Philumene* for his mate; *Montanus* had *Prisca* & *Maximilla* women of great birth and opulent estate; *Donatus* had *Lucilla* for his mistresse; *Arius* the Princes owne daughter for his Patronesse, as [§] S. *Hieronie* notes in his Epistle to *Ctesiphon* against the Pelagians. [h] *Postellus* the Iesuit had an old beldame called mother *Iane*, and the rest of that ranke (as the [i] Quodlibetical discourse auoweth) haue deluded many young gentlewomen, and deuoured many widowes houses. And this kind of fishing they learned from Satan himselfe, who did first attempt the woman, and then tempt the man; vsing the wife as a trap to catch her husband. And the reason why the diuell and his agents are fishers of women rather then of men, is because they be lesse able to resist, and more willing to report a new fangled opinion. In one word, for that their wits are shorter and their tongues longer.

[†] 1. Tim. 5. 11.

[§] Tom. 2. fol. 253

[h] Iesuits Cat. lib. 1. cap. 10.

[i] Quod. 3. art. 20

Fishers of men, not of children, as *Seruetus* absurdly cauilleth: *Ergo*, saith he, Preachers may not baptise little infants. Answere is made by [k] *Caluin* and other that *men*

[k] Institut. lib. 4. cap. 16. §. 31.

here signifieth all mankinde of whatsoeuer age or sexe, Christs commandement is expresse, [l] *teach all nations, baptising them*, &c. and Mark. 10. 14. *suffer the little children to come vnto me.* There bee young [m] *Lambes* in his fold so well as old *sheepe*, [n] it is not his Fathers will *that one of these little ones should perish, for* [o] *of such is the kingdome of heauen.* See *Melanct hon loc. com. tit. baptis. infant. Caluin vbi sup. in margin.* Master *Iohn Philpots* letter concerning this argument *apud Fox* in his martyrdome. *Bucan. loc. com. tit. baptis. quæst.* 35.

[l] *Matth.* 28. 19.

[m] *Iohn* 21. 15.

[n] *Matth.* 18. 14.

[o] *Matth.* 19. 14.

Little children must bee caught and brought vnto Christ, and after these infantes are baptised in the sacred font, they must be catechised and further instructed in the principles of holy religion, that they may know what a solemne vow they haue made by their godfathers and godmothers. And for as much as euery man is a priest and a prince in his owne house; you must bring vp your children *in* [p] *instruction and information of the Lord*, drawing them vnto God while they be young, lest afterward being past correction, they say with the wicked in the second Psalme: *Let vs breake their bonds asunder, and cast away their cords from vs.*

[p] *Ephes.* 6. 4.

[q] *Euripides apud Plutarch. Com. de lib. educandis.*

[q] *Nisi fundamenta stirpis iacta sint probè,*
Miseros necesse est esse deinceps posteros.

The [r] draw-net of the Church encloseth all kinde of fish, and therefore the Preachers are fishers of all sorts of men. None is too good, or too bad, or too rich, or too poore, or too young, or too old to be brought vnto God. I will make you fishers of *men* indefinitely, not of this or that man in particular. *Andrew* must fish for all, especially for such as are committed vnto his peculiar charge. Acts 20. 28. *Take heed vnto your selues, and to all the flocke, whereof the holy Ghost hath made you ouerseers.* Our principall care must bee to reduce such as are vnder our proper cure from the sinke and seas of their sin, to righteousnesse and holinesse, [s] by preaching of the word to draw them out of the shadow of death, out of the pit of ignorance

[r] *Matth.* 13. 47.

[s] *Luther. Aretius. Musculus.*

ignorance to the marueilous light and sunne shine of the Gospell. And that we may performe this, it is required on our part that we be painfull, either *casting our nets into the sea*, or else *mending them in our ship*: and skilfull also, that we may know to cast our nets on the [t] right side of the ship. [u] *Omnis ignorantia mala, sacerdotis autem pessima.* The blind leading the blind drawes him not out of the puddle, but rather hurleth him into the ditch. Matth. 15. 14.

[t] *Iohn* 21. 6.

[u] *Laurent. pisan. euangel. paradox.*

Now the fishers of men for the catching of soules, ought to preach and presse two points especially, [x] repentance and faith. Almightie God himselfe the first fisher of men, in his very first draught (when the worlds sea was not so tempestuous as it is now) stood vpon these two principally. First hee rebuked *Adam* for his sinne, that he might repent: and then he shewed how Christ is the propitiation for his sinne, *the seed of the woman shall breake the serpents head*, that he might beleeue. The Patriarkes and Prophets vrged these points vnto the men of their age. Iohn Baptist the last of the Prophets, and first of Apostles, a midling as it were betweene both, inculcated often these two, [z] *repent*, and [a] *behold the lambe of God.* All the sermons of Christ (as our Euangelist reports in the verse before my text) consisted of these two likewise, *from that time Iesus began to preach and say, amend your liues, for the kingdome of heauen is at hand.* If any then desire to know whether the fishers of men haue caught him or no, let him examine his owne heart, whether he be repentant and faithfull. If he feele sorrow for his sin, and comfort in his Sauiour: if he confesse his fault as the [b] Publican, *O God be mercifull to me a sinner*: and confesse his faith as [c] *Andrew; We haue found the Messias*: if crying with teares hee can vnfainedly say, *Lord I beleeue, helpe mine vnbeliefe*: it is a manifest argument that the fishers of men haue drawne him out of the dead sea into the land of the liuing, out of the darke waters into the glorious light of the Sunne of righteousnes.

[x] *Melanct. Com. in loc.*

[y] *Gen.* 3.

[z] *Matth.* 3. 2. *Marke* 1. 4.

[a] *John* 1. 29. 36

[b] *Luke* 18. 13.

[c] *Iohn* 1. 41.

Here the Gospel and Epistle meete againe; Preachers are fishers of men, because men are iustified by faith, and faith commeth by hearing of the word, and the word is brought vnto you by the mouth of the Preachers. And therefore you must honour their holy function, as Gods ordinance for the [d] *gathering together of the Saints, and edifying of the body of Christ.* Abhorre the position of [e] *Stenckfeldius*, [f] *Anabaptists*, *Familists*, holding that the word is not taught by the sermons of *Peter* and *Andrew*, &c. but only by the reuelation of the Spirit. Also the practises of vncharitable *Martinists*, *Barrowists*, *Brownists* openly breathing out slander, secretly deuising slaughter against the Disciples of the Lord, making it their greatest vertue to meddle with the preachers vice; so that whereas *Andrew* should catch them, it is apparent that they labour principally to catch *Andrew*. But the best is, in the meane while they lose themselues among themselues, hating almost as many sections, as there be fractions in their seuerall meetings. [g] *In ista Babylonia secta dissecta*, their sects are now so diuers and aduerse, that as [h] one said, *Litigando res ad rimitur, sed perimitur.*

The last of all, the remarkable circumstances in our text is, *how* Iesus called his Disciples, and that is, *he saw them, and saith vnto them follow me, and I will make you* &c. that is, as [i] *Ardens* in a short glosse pithily, *Vidit, per electionem: vocauit, per fidem: iussit se sequi, per obedientiam: præmium promisit, per obedientiæ remunerationem.* According to that of *Paul*, whom he did predestinate, them he called: and whom he called, them also he iustified: and whom hee iustified, hee also glorified. For faith is consequent of election, obedience of faith, and remuneration of obedience. He called his Apostles here by word only, *follow me.* [l] Goe not before me, nor beside me, but come after me, for I am the way, the truth and the life. Where note the [m] power of his word, he spake and it was done, he called and they came immediatly. But we

[d] *Ephes.4.12.*

[e] *Melanthon in Rom.10.*

[f] *See Rogers in Anglican. Confess. art.23.*

[g] *Sedulius epist. lect. præfix. apologet. S. Francisci.*

[h] *Io. Serranus apparat. pag.14.*

[i] *Hom. in loc.*

[k] *Rom.8.30.*

[l] *Pontan.*

[m] *Marlorat.*

reade

made in the 5. of Luke that he called these by working a wonder also; for whereas they laboured all night and caught nothing, he commanded them to let down their net, and they tooke such a multitude of fish, that they filled two ships vntill they did sinke. Where Diuines obserue that Christ accommodates himselfe euermore to his present auditors, as hee called the [n] wise men of the East, addicted vnto the studies of Astrologie, by a starre: and conferring with a woman of [o] Samaria who came to draw water at *Iacobs* well, hee tooke occasion to speake of the water of life, saying, Whosoeuer drinketh of the water that I shall giue him, shall neuer be more athirst: and in the 6. chapter of S. Iohns Gospell, he did instruct the *Capernaits* who followed him only for loaues, by a similitude taken from bread and meate, willing them to labour for the true bread of heauen, and for the meate that endureth vnto euerlasting life. By whose example fishers of men are taught, to become [p] *as weake to the weake, that they may winne the weake: being all things to all men, that by all meanes they may saue some.*

[n] *Matth.2.*

[o] *Iohn 4.*

[p] *1.Cor.9.22.*

Hitherto concerning the calling of *Simon, Andrew, Iames and Iohn:* let vs now come to their comming. *Simon and Andrew straight way left their nets, Iames and Iohn immediatly left their ship, and their father, and followed him.* They came *straighe way* without [q] inquisition or [r] delay, considering only who called, and not disputing why hee called. And they came willingly without any grudging or griefe, *leauing nets, and ship, and father*, and [s] all things of the world, *to follow Iesus*, whose kingdom was not of [t] this world, whose pouertie was so great, that he was borne in [u] another mans house, and buried in another mans [x] tombe, as not hauing [y] wherein to rest his head. [z] They forsooke all that little they had, and all the great things they desired to haue. They did not [a] abandon vtterly their estate (for S. *Peter* afterward vsed his net and followed his trade, Ioh. 21.3.) but they so subdued their will vnto Gods will, as that they counted all

[q] *Aretius.*
[r] *Musculus.*

[s] *Matth.19.27.*
[t] *Ioh.18.36.*
[u] *Luke 2.7.*
[x] *Matth.27.60.*
[y] *Matth.8.20.*
[z] *August. epist.89*

[a] *Caietan, Musculus, Aretius in loc.*

all things [b] losse to winne Christ. *Apostoli* (quoth [c] *Hierome*) *quantum ad diuitias nihil, quantum ad voluntatem, totum mundum pariter reliquerunt.* Iesus euery day calleth vs vnto him, either by the good motions of his spirit, or by his word in the mouth of his Preachers, or else by strange iudgements, or extraordinarie mercies. And therefore let vs, I beseech you, forsake the vaine pompe of the world, the carnall desires of the flesh, and all other nets and lets whatsoeuer hindring our comming, that wee may follow him immediatly. For if the Disciples heere followed him in his humiliation and pouertie; what a sinne, yea what a shame will it be, not to follow him now, sitting at the right hand of God in the heauen of heauens, a Lord of Lords, higher then the highest, a King of glorie, [d] rich vnto all that call vpon him, [e] able to doe for his followers exceeding abundantly aboue all that they can aske or thinke.

[b] *Philip.3.8.*
[c] *Epist. ad Pammac.tom.1. fol.166.*
[d] *Rom.10.12.*
[e] *Ephes.3.10.*

These followed him [f] in

- Bodie, being [g] conuersant with him, and witnesses of all hee did and said.
- Minde, for nothing could [h] separate them from the loue of Christ.
- Life, learning of him to be meeke, and mercifull as hee was mercifull, exhorting their auditors to be [i] followers of them as they were followers of Christ.
- Death, for as he suffered on the Crosse to make their peace: so *Peter* and *Andrew* were crucified, and *Iames* slaine with the sword in his quarrell, and *Iohn* (as wee finde in Ecclesiasticall historie) was by the commandement of the tyrant *Domitian* cast *in feruentis olei* [k] *dolium*, or as other [l] *solium*, into a vessell or bath of hot boyling oyle, from which he was notwithstanding by Gods hand deliuered miraculously without any hurt. Though happily neuer occa-

[f] *Ardens.*
[g] *Acts 1.21.*
[h] *Rom.8.35.*
[i] *1.Cor.11.1.*
[k] *Hieron. in Matth.20. & Mat. West. ad an.95.*
[l] *Baronius annal.tom.1. ad an.92.*

sion

sion shall be giuen vs to die for the Lord, yet let vs so follow him in our liues and in our loues, as that wee may dye in the Lord. Let vs [m] mortifie our earthly members, our feete, that wee [n] stand not in the way of sinners: our eyes, that we may not delight in vanities, or wantonly [o] behold a woman: our hands, that we may [p] labour and worke the thing which is good: our mouth, that it bee not full of [q] cursing and bitternes: our hearts, that they be not exercised with [r] auarice: that forsaking our selues to follow him only, which is our saluation: as we [s] suffer with him, euen so wee may be glorified together with him. Amen.

[m] *Coloss.* 3. 5.
[n] *Psalme* 1. 1.
[o] *Iob* 31. 1. *Matth.* 5. 28.
[p] *Ephes.* 4. 28.
[q] *Psalme* 14. 6.
[r] 2. *Pet.* 2. 14.
[s] *Rom.* 8. 17.

Almightie God, which didst giue such grace vnto thy holie Apostle S. *Andrew*, that hee readily obeyed the calling of thy sonne Iesus Christ, and followed him without delay: grant vnto vs all, that wee being called by thy holy word, may foorthwith giue ouer our selues obediently to follow thy holie commandements, through the same Iesus Christ our Lord.

The

The Epistle. Ephes. 2. 19.

Now are ye not strangers, nor forreiners, but citizens with the Saints, and of the houshold of God, &c.

THis Epistle sets down the most happie condition of all such as trulie beleeue:

1. Priuatiuely, shewing what they are not in the 19. verse. *Now are ye not strangers, nor forreiners.*
2. Positiuely, describing in the rest of the text what they are, namely, Gods
   - *Citie.*
   - *House.*
   - *Temple.*

Of which heauenlie building the

- Materials, are [t] liuely stones, all Gods elect, *built together to be an habitation of God.*
- Foundation, is *Iesus Christ himselfe.*
- Builders, *Apostles and Prophets.*
- Properties, are to be *built together*, &c. answering ỹ three properties of the Church in the Creed,
  - Holy, *a temple of the Lord, an habitation of God.*
  - Catholique, *all the building*, &c. knit in a communion, *coupled together & built together.*

[t] 1. Pet. 2. 5.

Now are ye not strangers] As [u] *Augustine* said, it is one thing to walke in the law, another thing to liue vnder the law: so likewise there is difference betweene being in grace, and vnder grace. Many men in our time who receiue the Gospell of God in [x] vaine, liue vnder grace, but not in grace: many Prophets and holy Fathers in old time liued in grace, but not vnder grace. For (properly) to liue vnder grace is opposed vnto the state of the law, to liue in grace is opposed vnto the state of sinne.

[u] In Psalm. 1.

[x] 2. Cor. 6. 1.

The

The men of *Epheſus* and other Gentiles in time paſt vnbeleeuing, were neither in grace, nor vnder grace: not in grace, for in *walking according to the courſe of this world, and in fulfilling the luſts of the fleſh, and will of the minde, they became dead in ſinnes:* not vnder grace, for *they were without Chriſt, aliens from the common wealth of Iſrael, and ſtrangers from the couenants of promiſe, hauing no hope, and without God in the world,* as our Apoſtle diſputes in the former part of this Chapter. But *now* (ſaith he) *God which is rich in mercie, through his great loue, wherewith he loued vs euen when we were dead in treſpaſſes, hath ſo quickned vs in Chriſt Ieſu,* that we be both vnder grace, releaſed from the [y] condemnation of the law: and in grace, deliuered from the [z] dominion of ſinne. We which *once were farre off, are made neere* to God and his people, not any longer *ſtrangers or forreiners, but fellow citizens with the Saints, of Gods houſhold,* yea *Gods houſe.* [a] Wherein our Apoſtle doth allude to the goodly buildings of the terreſtriall Hieruſalem, in which all the whole citie was faire, the Kings houſe fairer, the Temple faireſt of all. And ſo by theſe three, whereof one doth excell another, he deſcribes the bleſſed eſtate of Hieruſalem which is [b] aboue.

The materials of this high and holie building are Gods [c] elect; [d] as well his ſeruants on earth, as Saints in heauen. His elect in the militant Church are called by S. Peter *liuely ſtones,* or (as [e] *Hierom* reades) liuing ſtones. A materiall houſe conſiſts of blocks, and ſtocks, and other ſenſeleſſe ſtuffe: but all the parts of the miſticall houſe, *built vpon the foundation of the Prophets and Apoſtles,* are mouing and free ſtones, in that they be [f] *quickned by God, and* [g] *liue by faith in his ſonne.* And this their faith is not dead, but liuely, working by loue, Galat. 5. 6. [h] For as in other buildings one ſtone lieth vpon another, and all vpon the foundation: euen ſo in the ſpirituall houſe, Chriſtians [i] *beare one anothers burthen,* and Chriſt as the chiefe ſtone beares all. *Vnuſquiſque & portat alterum, & portatur ab altero,* quoth [k] *Gregory.* The whole

[y] *Rom. 8. 1.*
[z] *Rom. 6. 14.*
[a] *Zanchius.*
[b] *Galat. 4. 26.*
[c] *Aretius.*
[d] *Zanchius.*
[e] *Com. in cap. 28. Ezechiel.*
[f] *Epheſ. 2. 5.*
[g] *Galat. 2. 20.*
[h] *Vide Lorinan 1. Pet. 2. 5.*
[i] *Galat. 6. 2.*
[k] *Hom. 13. in Ezechiel.*

whole building is ſo compact, as that euery one beares another, and is borne of another. As for example, the rich and the poore man are thruſt and piled together in Gods houſe, the pores burthen is his beggerie, the burthen of the rich is his ouergrowen eſtate. Wherefore the poore lieth on the rich, and the rich is content to ſuſtaine the poore; the rich hath his burthen leſſened by giuing, and the poore his burthen leſſened by taking, and ſo ſaith l *Auguſtine* they beare one anothers burthen. A Chriſtian muſt haue m ſtrong ſhoulders, and mighty bones, that he may beare fleſh, that is, the weakneſſe of his brethren. It was excellently ſaid of n one, when it was told him how his brother had committed a foule fault: *He fell yeſterday* (quoth he) *and I may fall to day.* The peble may not enuie the marble, nor the marble deſpiſe the peble: the pinne in the Temple ſerues for vſe ſo well as the pinnacle: o *the eye cannot ſay to the hand, I haue no need of thee: nor the head to the feete, I haue no need of you.* So that euery liuing ſtone muſt p *put on tender mercie, kindneſſe, humilitie, meekenes, long ſuffering, forbearing one another, and forgiuing one another, of one* q *heart, and of one ſoule, of one* r *accord, and of one iudgement.* Thus all ſuch as are truly faithfull s *a tempore fidei*, from the beginning of their faith, and firſt embracing of the Goſpel, are tranſlated out of t Babylon, and made citizens of Hieruſalem, euen walking and working ſtones in the building of Gods houſe.

The next point to bee diſcuſſed is the foundation of the Church, and that is not *Peter* alone, nor yet *all the Prophets and Apoſtles* ioyntly: but *Chriſt Ieſus himſelfe*, u Not the Chriſt of *Arius*, or the Chriſt of *Marcion*, or the Chriſt of *Legat*, or any falſe Chriſt, albeit there bee x many ſuch in the world: but onely the true Chriſt of the Prophets and Apoſtles, I ſay that Chriſt only which is y *velatus in veteri teſtamento, reuelatus in nouo*, promiſed by the mouth of all the z Prophets in the old Teſtment, and preached of all the bleſſed Apoſtles in the new.

l Ser. 22. de verbis Apoſtoli.
m Luther. in Gal. 6. 2.
n Lib. de vitis patrum.
o 1. Cor. 12. 21.
p Coloſſ. 3. 12.
q Acts 4. 32.
r Phil. 2. 2.
s Anſelm.
t Lombard.
u Zanchius.
x Matth. 24. 5.
y Auguſtin. de Ciuit. lib. 5. cap. 18.
z Acts 3. 18.

new. So the Doctors expound my text, *built vpon the foundation of the Prophets and Apostles,* [a] that is, vpon Christ, as being the foundation of the Prophets and Apostles, vpon the foundation which is laid by their [b] doctrine, as S. [c] *Ambrose* plainly, *super nouum & vetus testamentum,* vpon the contents of the two Testaments, the summe whereof is nothing else but Christ crucified, as being the head corner stone, [d] *lapis summus & imus,* euen the first and the last stone, the beginning and ending, Apocal. 1. 8. [e] by whom the Church is founded and finished. In [f] other buildings the foundation is lowest in the ground: but the foundation of Hierusalem aboue, Galat. 4. 26. descending downe from God out of heauen, Apocal. 21. 2. is higher then the highest, Eccles. 5. 7. As *Aristotle* said, a man is *arbor transuersa:* so we, that the Church is *domus transuersa,* an house turned vpside downe; for that Christ is both a rocke on which his Church is founded, and a chief or head corner stone, in whom *all the whole building is coupled together and groweth,* &c. [g] other foundation can no man lay, then that which is laid, which is Iesus Christ, a [h] tried stone, a precious stone, a sure stone.

This doctrine confutes the Papists, holding that *Peter* is the rock on which the Church is built, for that vpon the confession of [i] *Peter (thou art Christ the sonne of the liuing God)* our blessed Sauiour said, *thou art Peter, and vpon this rock will I build my Church.* Answere is made, that *Peter* in making this confession, *thou art Christ:* either spake [k] *pro cæteris,* or [l] *pro cæteris,* as prolocutor or [m] mouth of the rest. And therefore whatsoeuer in that place was promised vnto *Peter,* appertained to the whole Colledge of Apostles, as *Origin hom. 1. in Mat.* the words spoken to *Peter* are common to all. If we confesse with *Peter, & nobis dicetur tu es Petrus, petra enim quisque Christi discipulus est.* And S. [n] *Hierome: Petra Christus est, qui donauit omnibus Apostolis vt ipsi quoque petra vocentur, anitere ergo in* (saith [o] *Ambrose*) *vt sis petra:* for euery

[a] *Lombard. Anselm. Caietan. in loc.*
[b] *Caluin. Beza. Piscator.*
[c] *In loc. Idem Aquin. & postil. maior. in loc.*
[d] *Anselm. Aretius. Zanchius.*
[e] *Hierom. expos. 2. in loc.*
[f] *Aquin.*

[g] *1. Cor. 3. 11.*
[h] *Esay 28. 16.*

Confuted.

[i] *Matth. 16. 16.*
[k] *Ambros. lib. 8. in Luc. cap. de interrogatione Iesu.*
[l] *Augustin. ser. 13. de verb. dom. secundum Matth. Idem Lyra. in Mat. 16*
[m] *Chrysost. hom. 55. in Matth.*
[n] *Com. in Amos. 6.*
[o] *Vbi supra.*

euery confessor is a *Peter*, and euery *Peter* a liuing stone in the building of Gods house. Touching the words (*vpon this rocke will I build my Church*) p *Augustine* the most accurate Doctor expounds them thus: *Super hanc Petram quam confessus es, super hanc Petram quam cognouisti, dicens, tu es Christus filius dei viui, ædificabo ecclesiam meam, id est, super meipsum ædificabo ecclesiam meam: super me ædificabo te, non me super te.* So the Papists q some writers, *vpon this rocke*, that is, I will build my Church vpon my selfe the sonne of the liuing God. See Gospell on S. *Peters* day.

p *Vbi supra.*

q *Anselm. Hugo. Dion Carthu. Ferus. Suarez in Matth. 16.*

Againe, this sentence (*Christ is the foundation of the Prophets and Apostles*) ouerthroweth (as r Interpretors obserue) *Marcion* and other heretikes, affirming that two sundrie disagreeing Gods are authors of the two Testaments. As if one God were preached in the Gospell, and another in the Law: whereas one and the same Christ is the very center of both, at which all the Prophets and Apostles aime principally.

r *Hieron. Caluin. Aretius.*

The builders of Gods house, *are the Prophets and Apostles*, and all their lawfull successors the Ministers and Preachers of the word. Behold, saith the Lord, to *Ieremy* the Prophet, s *I haue put my words in thy mouth, I haue set thee ouer the nations, and ouer the kingdomes, to plucke vp, and to roote out, and to destroy, and throw downe, to build and to plant.* t That is, to roote out vice, to plant vertue, to u destroy the dens of Satan, and build vp Gods temple, to throw downe the kingdome of Antichrist, and to set vp the kingdome of Christ. And so x *Paul* cals himselfe a skilful Architect, or a cunning master builder laying the foundation, and he saith of other Preachers of the word that they build vpon his foundation *gold, siluer, precious stones*, &c. y that is, doctrines and exhortations answerable to the foundation, and worthie of Christ. In a word, that the Pastors are Gods labourers, and the people Gods building, 1. Cor. 3. 9. it is true that Christ himselfe is the chiefe builder, as hee saith in the

s *Ieremy 1. 9.*

t *Lyra in 1. Ierem.*

u *Zanchius in loc.*

x *1. Cor. 3.*

y *Marlorat. in 1. Cor. 3. 12.*

Gospell

a Gospel (*vpon this rock will I build my Church*) he builds (as it is in our text) *through his holy spirit*, vers. 22. yet hee doth vse *Prophets, and Apostles, and Euangelists, and Pastors, and Teachers*, as vnderworkmen *for the gathering together of his saints, and edification of his Church*, Ephe. 4. 11. 12.

a *Matth. 16. 18.*

The tooles or instruments which Apostles and Preachers vse toward this worke, are the Word and the Sacraments especially. For so the Lord of these labourers hath appointed, a *Goe teach all nations, baptizing them in the name of the Father, and the Sonne, and the holy Ghost.* His word is his power to bring his elect to the foundation, and to build them vpon the foundation. His Sacraments are (fastnings as it were) to strengthen and confirme them after they be laid in the building, that they fall not away, but *grow to an holy temple of the Lord.* Our doctrine must be according to the b analogie of faith, our exhortation according to the rules of good life: the Bible (which is our lanterne and our guide) furnisheth vs with both, and therefore wee must euer build *vpon the foundation of the Prophets and Apostles.*

a *Matth. 28. 19.*

b *Rom. 12. 6.*

Beside these tooles, a Minister ought to further Gods building with heartie c prayers and good example. d *Bellarmine* said of *Erasmus* falsely, that he was but halfe a Christian: but it may bee said of a leaud pastour truly, that he is but halfe a preacher: he may peraduenture pull downe more building in one weeke with his bad life, then he can set vp againe in a whole yeere with his great learning. e *Seneca* thought it impossible that any bodie should at one time be both a good man and a good captaine: but a Clergie man is not a good pastor, vnlesse he be a good paterne. God defend me and mine from a mangie Physition, a ragged Alchimist, and a dissolute Diuine. If thou be a president of godlinesse to thy people, pray to the God of all grace that you may so remaine: if you sometime were and are now fallen, returne: if you neuer were, repent; if you neuer will be, perish.

c *Zanchius.*

d *De verbo Dei, lib. 1. cap. 9.*

e *De benefic. lib. 4. cap. 37. ex sententia Philip. Macedon.*

riſh. *Nam à Deo ſeparabitur, qui à diabolo ſuperabitur.* Concerning the properties of the Church; it is *built together* in ſuch a [f] due proportion and concinne [g] *ſymmetrie*, that euery part is content to keep his ranke, and performe his function without any faction. It is *a body fitly ioyned together, and compacted by that which euery ioynt ſupplieth*, &c. Epheſ. 4. 16. See Epiſtle 2. Sund. after *Epiphanie*. It is *built together*, in reſpect of her [h] vnion with Chriſt the head corner ſtone: and *coupled together*, in reſpect of her communion with the members. See *Communion of Saints in the Creed*. And being thus inſerted and built on Chriſt, it liueth and groweth from grace to grace, [i] till it become *an holy temple to the Lord*. The which [k] Interpretors vnderſtand of euery ſingular part, ſo well as of the whole body: for euery Chriſtian is *an habitation of God*. If thou be then a conſecrated Chappel vnto the Lord, how dareſt thou commit Idolatrie which is againſt the firſt table, [l] *what agreement hath the temple of God with Idols?* Or how dareſt thou commit adulterie which is againſt the ſecond table, [m] *Know ye not that your body is the temple of the holy Ghoſt, and that God is to be glorified in your ſpirit and in your body? will you then take the members of Chriſt, and make them the members of an harlot? God forbid.* Euery liuing ſtone that is built vpon the foundation of the Prophets and Apoſtles is holy, [n] *Lapides in templo ſancto non poſſunt eſſe non ſanctificati.* The temples of God are holy, both in regard of their righteouſnes imputed, in that their vnrighteouſnes is [o] forgiuen, and [p] Chriſt himſelfe made their holineſſe: and in regard of ſanctification and righteouſnes inherent, for that being deliuered out of the hands of all their enemies, they ſerue God in holineſſe and righteouſnes all the daies of their life.

f *Aretius.*
g *Caluin.*
h *Zanchius.*
i *Dum enim creſcit templum Dei, fit; Oecumen. in loc.*
k *Caluin. Marlorat.*
l 2. *Cor.* 6. 16.
m 1. *Cor.* 6. 19.
n *Primaſius in loc.*
o *Pſal.* 32. 1.
p 1. *Cor.* 1. 30.

The

The Gospell. IOHN 20.24.

Thomas one of the twelue, which is called Didymus, was not with them when Iesus came, &c.

THis Scripture consists of a { Dialogue, *Thomas one of the twelue,* &c. / Epilogue, *Many other signes truly did Iesus,* &c.

The Dialogue is between a weake sinner, and a meeke Saviour. And according to these two principall persons, it hath also two principall parts: one concerning *Thomas*, and another touching Christ.

In *Thomas* obserue his { Faults, which are two: { 1. His absence from the meeting of the other Apostles. / 2. His incredulitie, not beleeuing the resurrection of Christ, occasioned by that absence. } / Faith, *My Lord and my God.*

That other part concerning Christ, is a relation of his second appearing vnto the blessed Apostles after his rising againe from the dead.

And herein is set down { 1. What he did: *After eight daies he came againe,* &c. / 2. What he said { 1. To the whole companie: *Peace be to you.* / 2. To *Thomas* in particular: *Bring thy finger hither,* &c. / 3. In conclusion, to him, and them, and vs, and all; *Blessed are they that haue not seene, and yet haue beleeued.* }

In that our Euangeliſt hath ſet downe the fall of q *Peter*, and fault of *Thomas*: wee may learne that euen the moſt holy men are but imperfectly perfect in this life. The Pontificians are true *Donatiſts*, and as it were the very ſpawne of the r *Cathari*. For is any man ſo great a Puritane as the Papiſt, highly conceiting that he can obſerue all the commandements of God, and ſ more then euer he commanded, as the precepts of the Church, and Euangelicall Counſailes, & ſo do works of ſupererogation: or is any ſo great a Puritane as the Pope, who maketh himſelf a God in greatnes, & a God in goodnes: a God in greatneſſe, in that his vnlimited authoritie doth diſpence with the lawes of God in this world, and alter his iudgements in another, hauing power *terreſtriall*, in vſurping the t whole world for his Dioceſſe: *ſupernall*, extended to heauen in canonizing Saints: *infernall*, extended to hell in freeing ſoules out of Purgatorie: a God in goodneſſe, for he cannot as Pope u *quatenus Papa*, erre in doctrine, and he may not be told of his errours in manners: his holineſſe is holy x *ſi non ſanctitate propria, ſanctum tamen ſanctitate officij*: y Whether the Pope be *Iudas*, or *Peter*, or *Paul*, thereof God neuer bad vs bee carefull: onely this, that he ſitteth in *Peters* Chaire, ſhall be ſufficient for vs. z If we ſay we haue no ſinne, wee deceiue our ſelues, and truth is not in vs. Euen the a iuſt falleth often, and the godly Fathers euermore complained of the corruptions in their age. b *Tertullian* ſaid, *O nos miſeros, qui Chriſtiani dicimur hoc tempore, gentes agimus ſub nomine Chriſti.* c *Gregorie Nazianzene* ſpeaketh thus of the pitifull eſtate of his owne time, *Wee that are Chriſtians, are hated of the Heathen for our owne vices ſake, we are now become a wonder not onely to men and Angels, but euen to all the wicked and vngodly.* More lately *Guenara*: The Philoſophers beleeued as Paganes, but liued as Chriſtians: whereas we (quoth he) *beleeue like Chriſtians, but liue like Paganes.* Honoured d *Whitaker*, examining the diſſoluteneſſe of all degrees in England, cried out

q *Cap.* 18. *verſ.* 25. 27.

r *Vide. Auguſtin haereſ.* 38. *et Epiphan. haereſ.* 59.

ſ *Bellarmin. de Juſtificat. lib.* 4 *cap.* 13. *et Alteinſtaic. lex. verb. opus ſupererogat.*

t *Harding confut. of Iewel Apolog. part.* 2. *cap.* 3.

u *Bellarmin de Rom. pon. lib.* 4. *cap.* 3.

x *Iacob Gretſer. reſpon. ad Theſeſ. Hun. page.* 147.

y *Hoſius apud Iewel præf. defen. apolog.*

z 1. *Iohn* 1. 8.

a *Prou.* 24. 16.

b *Apud Iewel in apolog. Idem. Hieron. epiſt ad Celant. Tom.* 1. *fol.* 109.

c *Apud Iewel Apolog. part.* 3. *cap.* 7.

d *Con. ad Cler. Cantabrig.*

out in exceeding great passion, *aut hoc non est euangelium, aut nos non sumus euangelici.* The reuerend[e] Deane of Worcester, as yet more fully, *The fatall miserie of these latter dayes*, hath made nothing good but in shew, nothing true but in opinion; when for Iustice betweene kingdome and kingdome, *the longer sword hath eaten vp the law of nations*; and for iustice betweene subiects vnder the same gouernement, *lawes are lost in the cases of the law*; and for the preseruer of all both truth and iustice, *religion it selfe is in a manner lost in the questions of religion.* Of all men Christians are the best, of all Christians vndoubtedly the primitiue professours, of all the primitiue professours Christes owne Disciples, of all the Disciples his chosen Apostles, and yet these men were but men, subiect to manifold sinnes, albeit they were Saints, and their infirmities are recorded in holy Bible, partly for the glory of GOD, and partly for our good. For [f] Gods honour, that his sauing health might be knowne vpon earth, and the riches of his mercie shewed in pardoning offences: according to that of [h] *Dauid*, against thee (my God) haue I sinned and done this euill in thy sight, *that thou mightest be iustified in thy saying.* In what saying I pray, but in this, and the like, [i] *where sinne abounded, there grace superabounded.* Againe, the sinnes of the blessed Apostles are registred in the Gospels historie for our good, [k] that we might neither presume, nor yet despaire: not presume, for we may feare falles, if these had their slips: not despaire, because Christ forgot and forgaue *Peters* blasphemie, the proud ambition of the sonnes of *Zebedæus*, and heere *Thomas* his incredulitie, speaking so mildely, working so mercifully with him, as that his sore was made his salue, his vnbeleeuing at the first occasioning greater faith in him afterward.

[l] *Memento peccati, vt doleas:*
Memento mortis, vt desinas:
Memento diuinæ Iustitiæ, vt timeas:
Memento misericordiæ, ne desperes.

[e] *Doctor Eedes sermon. difference betweene good and euill.*

[f] *Pontan.*

[g] *Psalm. 67. 2.*

[h] *Psalm. 51. 4.*

[i] *Rom. 5. 20.*

[k] *Melanchthon. Culman.*

[l] *Petrarcha de remedys lib. 1. dialog. 8.*

Hitherto concerning the ſinnes of godly men in generall. I come now to *Thomas* his faults in particular, and they be principally two. Firſt, his abſence from the meeting of the Diſciples, according to the tenour of our Text, *Thomas one of the twelue, was not with them when Ieſus came.* Chriſt had [m] often foretold his Apoſtles, that he ſhould be put to death, and that he ſhould riſe againe the third day from the dead: and therefore a little before his paſſion he made promiſe to them, [n] *after I am riſen againe, I will goe before you into Galile.* Now then according to this word (as wee reade in the former part of this Chapter) euen the ſame day wherein hee roſe againe, hee came *when the doores were ſhut into the place where the Diſciples were gathered together, and ſtood in the middes, and ſaid to them, peace be vnto you:* But *Thomas*, either vpon ſupine negligence, or [o] cowardly feare, being abſent from their aſſembly, loſt the ſight of his Saviour. Wherefore let vs (I beſeech you) be diligent in frequenting the [p] congregation of the faithfull, eſpecially on the Lords day, [q] for *where two or three are gathered together in Chriſtes name, there Chriſt is in the mids of them,* and ſaith as here, *peace be vnto you.* [r] They who gathered Manna alone, loſt their labour, and found nothing. *Falleris ſancte Thoma, falleris, ſi videre dominum ſperas ab apoſtolorum Collegio ſeparatus, non amat veritas angulos, ſed ſtat in medio, &c.* ſaith [t] *Bernard.* Thou art deceiued *Thomas*, exceedingly deceiued, if thou thinke to ſee Chriſt out of the Church and Colledge of Apoſtles. Hee lurkes not in the dennes of the wicked, but ſtands in the mids of the godly, appearing in [t] holy ground, found in the [u] temple, ſeene among the Diſciples.

The ſecond fault of *Thomas* ariſing from the [x] former, is incredulity, for his abſence from the Diſciples aſſembly, was the cauſe hee ſaw not Chriſt, his not ſeeing of Chriſt occaſioned vnbeliefe, and then his vnbeleeuing heart breakes forth into malapert words, *except I ſee in his hands the print of the nailes, &c.* I finde that ſome Writers

m *Mat.*20.17. *Mark.*10.32. *Luke* 18.31.

n *Mat.*26.32.

o *Maldonat.*

p *Culman. Kilius.*

q *Mat.*18.20.

r *Exod.*16.27.

t *De aſcenſ ſer.*6

t *Exod.*3.5.

u *Luke* 2.46.

x *Fontan.*

Writers haue much excuſed this fact of *Didymus*, as [y] *Cyrill*, who thought he ſpake not thus out of incredulitie, but out of a ſuddaine paſſion, as being extreamely grieued for that he loſt the ſight of his Sauiour, and almoſt out of hope that he ſhould euer ſee him againe, becauſe Chriſt had ſaid, [z] *a little while and ye ſhall not ſee me, for I goe to my Father.* And S. [a] *Auguſtine* ſaith alſo, that theſe words of *Thomas* argue not a denying but a doubting onely, *vox inquirentis eſt non negantis, dum hoc dicit, doceri voluit, confirmari deſiderauit.* And S. [b] *Ambroſe* moſt expreſly, that *Thomas* doubted not of Chriſtes reſurrection, but of the manner of his reſurrection onely, *Non de reſurrectione Domini, ſed de reſurrectionis qualitate videtur dubitaſſe.* This I confeſſe is a charitable conſtruction of thoſe holy Fathers, extenuating rather then aggrauating the ſinnes of others, eſpecially the godly. But Chriſt himſelfe, being truth it ſelfe, reprehends in our Text *Thomas* incredulitie, *be not faithleſſe, but faithfull:* and therfore [c] *that which is crooked can none make ſtraight.* This fact then of *Thomas* is a fault, and it is amplified here by three circumſtances eſpecially.

1 That he was *one of the twelue*; not to beleeue the reſurrection of Chriſt, is a ſinne in an ordinarie Chriſtian, in a Diſciple yet greater, but in an Apoſtle [d] ſo well inſtructed, and ſo well beloued, it was greateſt of all.

2 For that he gaue no credite to the report of his fellow Diſciples, although his Maiſter had often ſaid, [e] *hee that deſpiſeth you, deſpiſeth me.* Moreouer, they were the [f] greater part of the companie, tenne againſt one, and each of thoſe ten had receiued afore the holy Ghoſt, Ver. 22. and concerning the preſent buſineſſe, had heard and ſeene more then he, Verſ. 20. 21.

3 For that hee did vent his incredulous thought in ſuch a bold and peremptorie ſtile; *except I ſee in his hands the print of the nailes*, nay that is not enough, except I feele the print, *except I put my finger into the print of the nailes*, euery one being ſo bigge as my finger: *except I*

y *Apud Maldonat in loc.*

z *Iohn 16. 16.*
a *Ser. 156. de temp.*

b *Lib. 10. in Luc. Cap. 24.*

c *Eccleſiaſtes 1. 15.*

d *Pontan.*

e *Luk. 10. 16.*

f *Ianſen.*

thrust mine hand into his side, and search his wound so great as mine hand: except with hand & finger I g measure both, and finde by due proportion that they are the same, I cannot beleeue; nay the truth is, *I will not beleeue*. From hence then obserue, that the h naturall man (if Christ once leaue him) is not able to discerne the things of God, especially that hard article concerning the resurrection: it seemeth as a i fained thing, to such as with their senses only seeke their sauiour.

g *Maldonat.*

h 1. *Cor.* 2. 14.

i *Luk.* 24. 11.

This much of the fault: I proceed now to the faith of *Thomas*. And heere the Doctors haue moued a double doubt.

1. Whether *Thomas* did touch the wounds of Christ or no.

2. Whether his speech, *my Lord and my God*, were an exclamation, or an acclamation.

k *Euthym. Euseb. Emisen. Iansen. in loc.*

For the first, it is thought by k some that hee did not touch the wounds of Christ, and that for these two reasons especially: First, because Christ saith in the 29. verse, *Thomas, because thou hast seene me, thou hast beleeued* and not, because thou hast touched me. Secondly, for that it is probable that *Thomas* hearing his masters voyce, and seeing his countenance, was abundantly satisfied without any further enquirie. But these obiections in the iudgement of the most l ancient and best learned expositors are very weake, because Christ in the 27. verse saith expressly, *put thy finger hither, and see mine hands* &c. What (as *Augustine* disputes in 121. *tract in Ioan.*) had *Thomas* his eyes in his fingers? if not, then *seeing* in that text is nothing else but touching, *put thy finger* and see. For seeing is attributed to all the senses: *Audi & vide quàm bene sonet*: Heare and see how trimly the bels ring: *Olfac & vide quàm bene oleat*: Smell and see how sweet the flower is: *gusta & vide quàm bene sapiat*: Taste and see the pleasantnes of the fruite: And so *tange & vide*, touch and see, *reach hither thine hand, and thrust it into my side.*

l *Augustin. s. v. 14. 5. 161. de temp. Ambros. in Luc. lib 10. cap. 24. Gregor. in euang. hom. 26. Bernard. hom. 2. de beata virg. Idem Cyrillus. Gaudentius. Leontius apud Maldonat in loc.*

For

For the ſecond argument, albeit happily *Thomas* at the very ſight of his maſter inſtantly became ſatisfied in himſelfe: yet that euery ſcruple might be remoued out of his and our mindes, our bleſſed Sauiour ſuffered his glorious bodie to be touched, as S. *Iohn* in his [m] firſt Epiſtle, *that which was from the beginning, which wee haue heard, which we haue ſeene with our eyes, which we haue looked vpon, and our hands haue handled of the word of life.*

[m] *Cap. 1. verſ. 1.*

Yea but Chriſt ſaid in this Chapter at the 17. verſe to *Mary Magdalene, Touch me not, for I am not yet aſcended to my Father:* is it likely that *Thomas* obtained more fauour then *Mary* ſo dearely beloued of the Lord? Diuines anſwere this obiection diuerſly: Firſt, our Sauiour did not forbid all touching ſimply, but [n] immoderate embracing only: for *Mary Magdalene* and other holie women with her touched his feete, Matth. 28. 9. *They tooke him by the feete, and worſhipped him.* It is plaine then that *Mary* was ſuffered to touch, and only forbidden when ſhe did it too much. Secondly, *Mary* beleeued the reſurrection of Chriſt, and [o] therefore had no ſuch need to touch him as *Thomas* had. Thirdly, Chriſt did intimate that his body being now glorified, he was not any longer to be reſpected carnally, but only to be touched [p] ſpiritually with the finger of faith; according to that of [q] *Paul, If yee be riſen with Chriſt, ſet your affections on things which are aboue, not on things which are on the earth.* And laſtly there is an euaſion in the text, *Touch me not, for I am not yet aſcended to my Father, but goe to my brethren, and ſay to them,* &c. [r] As if Chriſt ſhould ſay, you need not be ſo fond and forward in touching me now, for I meane not as yet to depart from you, but goe tell my brethren that I am riſen againe from the dead, and then both they and you ſhall further handle and ſee me. For ſo we finde, Luk. 24. 39. *Behold mine hands and mine feete, for it is I my ſelfe; handle me and ſee: palpate & videte,* ſee with your fingers that it is I. This expoſition is proper and pertinent, and therefore notwithſtanding the former

[n] *Caluin.*

[o] *Marlorat.*

[p] *Aretius.*

[q] *Coloſſ. 3. 1.*

[r] *Bellarmin de ſacrament. Euchariſt. lib. 1. cap. 14. §. addi poteſt alia. Idem annotat. Maldonat. in Mat. 28. 9.*

former obiections, I conclude, if not demonſtratiuely yet probably, that *Thomas* did actually touch Chriſts wounds according to Chriſts words, *bring thy finger hither, and ſee mine hands, and reach hither thine hand, and thruſt it into my ſide.*

The next *quare* to be diſcuſſed, is whether the words of *Thomas (my Lord and my God)* are an exclamation, or an acclamation. *Arius* and his brood, who deny Chriſt to be very God of very God, make them an exclamation, as if *Thomas* ſhould haue ſaid; O Lord God, what is it that I touch and ſee! not an acclamation or acknowledgement that Chriſt is the Lord God. Anſwere is made: firſt, that the text hath not any note of exclamation, it is ὁ not ὦ which is prefixed to the two Greeke words. Secondly, *Thomas* acknowledged ſomething which he did not afore beleeue, but he knew before that the Father was God: and therefore this ſpeech of his concerned God the Sonne. Laſtly, Chriſt commended his faith in confeſſing the ſonne to be the Lord, *Thomas, becauſe thou haſt ſeene me, thou haſt beleeued:* he did reprehend *Thomas* for the manner, but yet approue him for the matter of his beliefe. So that the words *(my Lord and my God)* are a plaine confeſſion of *Didymus* his faith touching Ieſus Chriſt the Sauiour of the world. He ſaith not, thou art my Lord and my God: but, as if he had not time enough to put in Creed enough, hee brake foorth into this abrupt and imperfect ſpeech, as being of [f] greater force, *my Lord and my God.* And it is ſo ſweete as it is ſhort, *vt breuiſſima, ſic abſolutiſſima confeſſio,* quoth [t] *Bullinger*, a very briefe, yet a moſt abſolute Creed.

For the further examination whereof, obſerue firſt his knowledge, then his application, the which are the two principall parts of faith. As for his knowledge, *Thomas* confeſſed here not only that Chriſt is a Lord and a God: for there be [u] many Gods and many Lords in [x] opinion, analogie, title [y]. But to diſtinguiſh Chriſt from all theſe kinds of Lords and Gods, he doth affirme that hee is

[f] *Caluin. Maldonat.*
[t] *Apud Marlorat in loc. Idem Culman & Feruus.*
[u] *1. Cor. 8. 5.*
[x] *Euthym. in Pſal. 49.*
[y] *Cyrillus et Leontius apud Maldonat in loc.*

vn-

the Lord and the God, that is, the Lord of Lords, and God of Gods, Psal. 50. 1. Here then is a pregnant text against vnbeleeuing *Iewes*, and misbeleeuing *Arians*. If Christ had not been very God of very God, euen one substance with the Father, he would haue condemned, and not commended this confession of *Thomas*. If any shall aske why *Thomas* is not content with one word, but vseth two, Lord and God: and why first hee calls Christ Lord, and then God? [z] Answere may be, that he called him *Lord*, in that he conquered hell and death: and *God*, in that hee knew the very secrets of his heart. For when Christ had said put thy finger hither, and see mine hands, and reach foorth thine hand, and put it into my side; *Thomas* instantly remembring what hee had fondly thought, and foolishly said, confesseth his fault in confessing his faith, *my Lord and my God*. The Disciples vsually termed him *Lord* in his life, to signifie therefore that it was the same Christ, he first according to his accustomed manner calleth him *Lord*, and then after hee proceedes further then he was wont, and calleth him also *God*. In the word [a] *Lord* acknowledging his humanitie, in the word *God* his diuinitie. Faiths obiect is the reuealed will and word of God, and the summe of his word is the new Testament, and the summe of the new Testament is Iesus Christ God and man. In that therefore *Thomas* confessed his Lord to be crucified, dead, and buried, as a man; and that he did againe raise himselfe and loose the bonds of death as God: hee did vtter that in two words, which is the contents of the two Testaments, and summe of all summes of faith and holy beliefe.

Now for application, he saith *my* Lord, and *my* God. [b] Not only God in generall, but my God in particular; *mine* by promise, *mine* by stipulation, *mine* by oath, *mine* by free gift, *mine* by purchase, *mine* by participation of grace; *my* Emmanuel, *my* Shilo, *my* Iesus. Of this particular faith [c] *Isaiah* the Prophet spake, whē he said, *Secretum meum mihi, secretum meum mihi*: My secret to my selfe,

[z] *Ferus ser. 1. in loc.*

[a] *Theophylact in loc.*

[b] *Bullinger.*

[c] *Cap. 24. 16. Consule Vatablum in loc.*

selfe, my secret to my selfe. The Papists indeed terme this personall and particular assurance presumption: but the children of God in all ages haue thus applied the medicine to the maladie, saying with [d] *Dauid, O God, thou art my God:* and with *Mary, my Sauiour.* For as their owne [e] Friar notes vpon my text, it is not sufficient to beleeue that he is the Lord, except thou beleeue likewise that he is thy Lord; as *Didymus* here not only once, but twice, *my Lord, my God:* doubting as it were his faith, as he had before doubted his fall. O the deepnes of the riches of Gods mercie! who would haue thought that *Thomas* who beleeued least, and last of all his fellowes, vpon so short a conference, should thus equall, if not excell them all in his abrupt yet absolute confession? And therefore let not any man either discomfort himselfe, or [f] condemne his brother [g] afore the time: for no man hath so weake a faith, or so wicked a life, but that one day, Christ out of his infinit goodnesse may call him, and heale him, as he did S. *Thomas*, making him who did not beleeue so soone as the rest, to become notwithstanding in his beliefe so sound as the rest, apprehending and applying the merits of his Sauiour to his soule, *my Lord, my God.*

[d] *Psalm.* 63. 1.

[e] *Ferus vbi sup.*

[f] *Matth.* 7. 1.

[g] 1. *Cor.* 4. 5.

After eight daies againe his Disciples were within, and Thomas with them, then came Iesus] He came [h] before he was vsought, and that immediatly to seeke [i] one lost sheepe only. Teaching vs hereby to [k] recall such as are in errours, and to [l] *beare the infirmities of the weake.* But he deferred his comming a whole weeke, that *Thomas* in the meane while might be better [m] instructed, and induced to beleeue the resurrection. Or happily for the great manifestation of his goodnesse, in tollerating such incredulitie so long. Or as [n] other, to trie the faith of the rest, and to shew that humane reason is not able to perswade this article.

[h] *Caietan.*
[i] *Chrysost. apud Thom.*
[k] *Kilius.*
[l] *Rom.* 15. 1.
[m] *Iansen. Concord. cap.* 147. *Idem Theophil. & Euthym. in loc.*
[n] *Aretius.*

The translation of Gods holy day from the Saturday to the Sunday, is not by patent in the Bible, but only by

paterne,

paterne, becauſe the bleſſed Apoſtles vſually met together [o] on this day. The which aſſuredly they did by the direction of Gods holy ſpirit, and as it may ſeeme heere by Chriſts [p] approbation at the leaſt, if not [q] inſtitution, againe and againe manifeſting himſelfe to bee riſen on the eight day. So that albeit happily ſome will grant that the Church aſſembled in a generall Councell, hath authoritie to conſtitute another day for the Sabbath, as the ſecond or third of the weeke; yet I am ſure wee can neuer haue ſo good a paterne, nor yet ſo great a reaſon for altering this one day, as was here for the changing of that other day. The paterne is Chriſt and his Apoſtles, and the reaſon is the reſurrection of Chriſt, euen that exceeding wonderfull worke of our redemption. Again, Chriſts appearing on the eighth day is not without [r] myſterie, wee labour ſixe daies in this life, the ſeuenth is the ſabbath of our death, in which we [s] reſt from our labours, and then being raiſed from the dead on the eighth day, Chriſt in his owne body, the very ſame bodie that was crucified, dead, and buried, ſhall reward euery man [t] according to his worke.

When the doores were ſhut] [u] Papiſts vrge this place to proue the carnall and groſſe preſence of Chriſt in the Sacrament, extremely condemning our incredulitie, who will not beleeue that Chriſts bodie and blood is vnder the formes of bread and wine; ſeeing his whole bodie here perfect in all his lineaments, length, breadth, and thicknes, diſtinct and diuers from the ſubſtance and corpolence of the wood, was in the ſame proper place the wood was in, and paſſed thorow the ſame. To this obiection our Diuines anſwere diuerſly, [x] ſome, that the doore opened of it ſelfe to let him in: [y] other, that the doore was vnbarred by ſome of the houſe within vnknowne to the Diſciples: [z] other, that *to come in the doores being ſhut*, is no more but that hee came in late in the euening, at what time men vſe to ſhut their doores: but moſt acknowledge that he came in miraculouſly, not thorow

[o] *Acts 20.7. 1.Cor.16.2. Apocal.1.10.*
[p] *Maldonat.in loc.*
[q] *See Dod, expoſit.Com.4.*
[r] *Aretius.*
[s] *Apocal.14.13.*
[t] *Apocal.20.13.*
[u] *Rhem.in loc.*
[x] *Beza.*
[y] *Apud Marlorat in loc.*
[z] *Aretius.*

thorow the wood and iron of the doores, as the Papists absurdly conceiue: but through his [a] omnipotent and all commanding power the doores were opened to him, as they were to *Peter*, Acts 12.9. and to some other Apostles, Acts 5.19. *Creatura cessit creatori, Hieron. epist. ad Pammac. tom. 2. fol. 178.* [b] or as *Malchus* eare was so soone healed, that an incredulous Iew would not beleeue that *Peters* sword euer went betweene it and his head: so the place thorow which his bodie passed, might be shut and whole before and after he passed, but not in the instant of his passing, because that is contrarie to the nature of a true bodie, such as his was. I know God can doe whatsoeuer he will, but his word is his reuealed will, and that telleth vs expresly, that Christs bodie was like our bodie in [c] all things only [d] sinne excepted. And if it be like our bodie, then it cannot be without distance of space and place: for (saith [e] *Augustine*) *That is no bodie which is nowhere.* Lastly, the plaine text is against them, for it doth not say that Christ came thorow the boords and barres of the doore, but only that he came and stood in the midst, after or when the doore was shut; not determining the manner how he came, but only reporting the matter that he came, and the time when he came. So that hauing so many and those so manifest euasions otherwise, we need not say that Christ came in at the window, that is a popish forgerie crept into the Rhemists annotations through the wicket of our aduersaries own mouth.

For the conclusion it selfe: [f] wee teach, as the Scriptures and holy Fathers, that the sacramentall bread and wine are signes and seales of Christs body and blood, and we receiue them in thankfull remembrance he died for vs. As for his crucified bodie, it is now in heauen a glorified bodie, [g] where it shall remaine till he come in the last day to iudge and end this, and all other controuersies. In the meane while, wee must as [h] Eagles flie to the place where the dead bodie lieth, ascending vpon the

[a] *Cyrill. Euthym. Marlorat. in loc. Idem Calvin. Instit. lib. 4. cap. 17. §. 29.*
[b] *Dr. Fulk in loc.*
[c] *Heb. 2.17.*
[d] *Heb. 4.15.*
[e] *Epist. 57.*
[f] *Anglican. Confess. art. 28. & Com. Cat. tit. Sacrament.*
[g] *Acts 3.21.*
[h] *Church Hom. of the Sacrament, part. 1.*

the wings of faith vnto it, and not expecting that it should locally descend vnto vs. See *Sursum corda* in the *Liturgie*.

And stood in the middest] We reade in the Gospels historie, that Christ was often in the midst. In the *midst* of the [i] Doctors, in the *midst* of his Apostles, in the *midst* on the Crosse betweene two [k] theeues, and shall at the last day be likewise in the *midst* [l] betweene the sheepe and the goates. In his nativitie, life, death, resurrection, and comming to iudgement in the *midst*. [m] Hereby signifying that he is our *Messias* and *medius*. like [n] *Moses* standing in the gap betweene God and vs. Hee stood in the midst here, that [o] all might the better heare him and see him, as the [p] Sunne in the midst of the firmament, and the heart in the midst of the members, affording his comfort indifferently to the whole companie: for hee came not only for the benefit of *Thomas*, but for the common good of other. And this may teach all pastours and parents, to seeke the good of all that are committed vnto their charge.

[i] *Luke* 2.46.
[k] *Luke* 23.33.
[l] *Matth.* 25.33.
[m] *Aretius.*
[n] *Psal.* 106.23.
[o] *Euthym.*
[p] *Vide postil. Pontan. & Veg. Dom.* 1. *post Pasch.*

Christ standing in the midst of his Apostles openly rebuked *Thomas* for two causes especially: first, [q] that as *Thomas* had offended afore them, hee might also be reprehended afore them all. A priuate fault is to be censured priuatly, but a publike scandall openly, [r] *them that sinne rebuke publikely, that the rest also may feare.* Secondly, [s] that *Thomas* his vnbeliefe might strengthen others faith, and that his doubt might put al other out of doubt. So infinit is God in greatnes and goodnes that hee can bring light out of darknes, and vse the weaknes, yea the wickednes of other for our good, and his glorie. *Vnius interrogatio, vniuersitatis instructio*, saith [t] *Augustin*. Ones ignorance was all others instruction: for except *Thomas* had doubted so much, other should neuer haue knowne so much, and seene so many demonstrations of Christ his resurrection, as the Church in the Collect: *Almightie God, which for the more confirmation of the faith, didst suf-*

[q] *Musculus. Maldonat.*
[r] 1. *Tim.* 5.20.
[s] *Aretius.*
[t] *Serm.* 156. *de tem.*

fer

fer the holy Apostle Thomas to be doubtfull in thy Sonnes resurrection, &c.

Peace be vnto you] This salutation was vsuall among the Iewes, and at this instant of all other vndoubtedly most [u] fit. For [x] hereby Christ did insinuate, that howsoeuer in the world they had trouble: yet hee had made their [y] peace with God. As also that they need in their troubled estate to pray for peace of Church, *O [z] pray for the peace of Hierusalem:* and peace of conscience, for that is a [a] *continuall feast*. Or happily, [b] that they might the better know him after his resurrection, hee speaketh vnto them as a little before his death, [c] *I leaue peace with you, my peace I giue vnto you, let not your hearts be troubled, nor feare.* Christ is our peace, preaching peace in his life, making peace in his death, assuring peace in his resurrection, and consummating our peace in his comming againe to iudge the quick and the dead, when hee shall say to the sonnes of peace, [d] *Well done good seruants, and faithfull, enter into your masters ioy.* Now the Lord of [e] peace giue you peace alwaies by all meanes.

Bring thy finger hither] After Christ had saluted the whole Colledge of Apostles in generall, he turnes himselfe to *Thomas* in particular, repeating euery word *Thomas* had vttered in his absence. Teaching [f] him hereby, that he was risen againe through his omnipotencie, for the dead haue no sense, much lesse reason, and least of all vnderstanding the secrets of anothers heart. And teaching [g] vs hereby, not to commit any sinne though it may be done neuer so closely, for he seeth all our workes, numbreth all our words, and knoweth all our thoughts, [h] *& aperta & occulta.* Remember the speech of God vnto *Dauid*, [i] *Thou didst it secretly: but I will doe this thing before all Israel, and before the Sunne.*

Our Sauiour did neither reiect *Thomas* finally, nor yet correct him fiercely for his incredulitie: but [k] accommodating himselfe to *Thomas* infirmitie seekes to winne him, and to bring him home to his sheepfold. O *Thomas*, thou

[u] *Maldonat.*
[x] *Ferus, ser. 1. in loc.*
[y] *Ephes. 2. 14. 15*
[z] *Psal. 122. 6.*
[a] *Prou. 15. 15.*
[b] *Theophylact. Euthym. Bullinger.*
[c] *Ioh. 14. 27.*
[d] *Mat. 25. 21.*
[e] *2. Thess. 3. 16.*
[f] *Aretius.*
[g] *Kilius.*
[h] *Lipsius de Const. lib. 2. cap. 16.*
[i] *2. Sam. 12. 12.*
[k] *Culman Con. 1. in loc. & Perkins exposit. Creed, art. resurrect. of Christ.*

thou hast thy faith at thy fingers end, seeing, that thou wilt beleeue no more then thou feelest, I pray thee therefore *bring thy finger hither, and see my hands*, &c. Heere then is a patterne whereby *Paul* might giue this precept, *We that are strong ought to beare the infirmities of the weake*, that we may make them, as Christ did *Thomas*, of faithlesse faithfull.

And this supporting is [a] by { Patience, [a] forbearing them. / Pitie, [b] weeping with them that weepe. / Pietie, releiuing them as we may with our counsell if they want wit, as with our almes if they want wealth.

Thomas, because thou hast seene me, thou hast beleeued. Faith is an [p] euidence of things not seene; how then did he beleeue that which he saw? can you touch God as the wicked *Arians* obiect, and feele him with a finger? Answere is made by the Fathers, that *Thomas* touched one thing, and beleeued another. *Videbat hominem, credebat Deum*, as [q] *Augustine* vpon my text. He touched Christ as man, but beleeued in him as God, saying, *my Lord and my God*: acknowledging the diuinitie which he did not see, by the wounds he did see. So that Christ heere commends the faith of *Thomas*, in saying *thou hast beleeued*, and reprehends only his [r] slacknes of faith, in adding *because thou hast seene me*. First handling the wounds of Christ, afore hee would credit the words of his Apostles, [s] *Quid enim aliud sibi credere quod non videbat, nisi animus habere certum quod oculus habere optauit?* *Thomas* in beleeuing after he saw Christ, is a type of the [t] Iewes: and the rest of the Disciples in beleeuing afore they saw Christ, a figure of the Gentiles. [u] *Augustine calls it, Felix in hoc error fuit.*

Blessed are they that haue not seene, and yet haue beleeued. He denieth not *Thomas* to bee blessed in this sentence, but only preferreth other Apostles, and [x] all other Christians afore him, in that *they haue not seene, and yet haue*

[a] Caietan. in Rom. 14.
[b] Coloss. 3. 13.
[c] Rom. 12. 15.

[p] Heb. 11. 1.

[q] Gregor. hom. 26. in euangel. Beda. Maxentius apud Maldonat. in loc.
[r] Tract. 121. in Ioan.
[s] Mirand. Marlorat.
[t] Augustin. tract. 40. in Ioan.
[u] Maldonat.
[x] Rupert. in loc.

[y] Theophylact. Musculus. Caluin.
[z] Arrian. Fenar. Maldonat.

haue beleeued. For [a] if thou knowledge with thy mouth that Iesus is the Lord, and beleeue in thine heart that God hath raised him vp from the dead: O [b] well is thee, and happie shalt thou be. So blessed as Iohn, who so head lay neere his masters heart: so blessed as Ioseph of Arimathea, who buried his bodie: so blessed as old Simeon, who lulled his Sauiour in his armes: yea so blessed as the Virgin her selfe, that bare him in her wombe: for she was more blessed in being the daughter, then in being the mother of Christ. Here the Gospel and Epistle meet, all they that haue not seene, and yet haue beleeued, are *fellow citizens with the Saints, and of Gods house, built vpon the foundation of the Prophets and Apostles, Iesus Christ himselfe, being the head corner stone, in whom they grow to be an holy temple of God,* [c] hauing the promises of the life present, and of that which is to come. See Gospell, Sunday 13 after Trinitie.

By this it doth appeare, that the resurrection of Christ is the chiefe object of a blessed faith, as also the maine subiect of all this our present Gospell. And it is exceeding profitable for consolation, and instruction. As first it doth ouerthrow the wicked error of [d] *Cerinthus*, who taught Christ should not rise againe till the generall resurrection; of whom *Epiphanius* wetchily, *Stolidus est, & stolidorum magister.* Secondly, [e] *Apelles* heresie, who said Christ rose againe, but not in his owne flesh, or (as [f] *Augustine* reports his opinion) without any flesh. Thirdly, that of [g] *Cerdon*, and the *Passionists*, affirming that Christ ascended into heauen in soule only. Fourthly, that assertion of [h] *Eutichyan* heretikes, holding that Christs humane nature was deified after his resurrection, and made not glorious only, but meerely diuine also.

Againe, the doctrine of Christs rising againe from the dead, serues for instruction in matters of holy faith and good manners. In articles of beliefe concerning Christ, and our selues. First touching Christ: whereas he did abide among the dead at [i] least thirtie three, or thirtie foure

[a] Rom. 10. 9.
[b] Psal. 128. 2.
[c] 1. Tim. 4. 8.
[d] Epiphan. haref. 28.
[e] Idem Epiphan. haref. 44.
[f] Haref. 23. Idem Alphons. de castro. tit. de Christ. haref. 12.
[g] Idem Alphons. eod. tit. haref. 2.
[h] Bucan. loc. com. tit. de resurrect. Christ. quæst. 23.
[i] Bellarm. con. exposit. art. 5. of the Creed.

foure houres: as he continued among the liuing thirtie three, or thirtie foure yeeres: I say where as Christ being starke dead, raised himselfe to life by his owne power: It is a manifest demonstration of his Godhead, as *Paul* disputes, Rom. 1. 4. and God said in the second Psalme, *Thou art my sonne, this day haue I begotten thee.* The which text ought to be construed not so much of Christs eternall generation afore all worlds, as of the manifestation thereof in time. *This day,* [k] that is, at the time of thine incarnation: but at the day of thy resurrection especially *haue I begotten thee:* that is, I haue made knowne vnto the world, that *thou art my sonne,* as *Paul* expounds it, Act. 13. 33. for none euer raised another from the dead but by God: none euer raised himselfe from the dead but God.

k *Caluin. in Psal. 2. et 5 Indust. Tom. 2. in 3. Thom. disput. 45. sect. 1.*

Secondly, this doctrine [l] proues euidently, that Christ was a perfect Priest, and that his passion was an sufficient sacrifice for the sinnes of the whole world. For if hee had not fully satisfied for them all, if there had remained one little sinne only, for which he had made no satisfaction, he could not haue risen againe: for death and the graue which came into the world by sinne, and are daily strengthened by sinne, would haue held him in bondage. To this purpose [m] *Paul* saith, *If Christ be not risen againe, your faith is vaine, and you are yet in your sinnes.* That is, Christ had not answered fully for your sinnes, or at least you could not possible know that he had made satisfaction for any of them, if he had not risen againe.

l *Perkins on the Creed. art. Christs resurrection.*

m 1. *Cor.* 15. 17.

As for points of faith appertaining to thy selfe more nearely, the resurrection of Christ is a demonstration of our resurrection, according to that of Paul, *If it be preached that Christ is risen againe from the dead, how say some among you, that there is no resurrection of the dead?* 1. Cor. 15. 12. Behold, saith the [n] Lord, *I kill, and giue life: I wound, and I make whole:* that is, as [o] *Tertullian* aptly, killing by death, and giuing life by resurrection. If a man be cast into the sea, though all his bodie sinke vnder the

n *Deut.* 32. 39.

o *Lib. de carnis resurrect.*

water, yet there is hope of recouerie so long as his head is aboue the waues. In like maner, if we beleeue that Christ our head is the first fruites of those that sleepe, it is not doubted, but vndoubtedly beleeue, that we which are his members, in our due time shall be raised out of the dust also. Moreouer, the resurrection of Christ is a proof of our iustification before God, who was deliuered for our offendes, and raised againe for our iustification. As in his death he stood in our place, *wounded for our transgressions, and broken for our iniquities, and bearing our sinnes in his owne body vpon the tree*: so likewise in his resurrection he is not to be considered as a priuate, but as a publike person representing the whole Church, making his righteousnes a cloake to couer all our vnrighteousnes. If Death could not keepe Christ fettered in his prison, it is euident that his power was ouercome. Now then if death be conquered, it followeth necessarily that all the rigor of death is also destroyed. If death and sinne be vanquished, then y tyrannous kingdom of Satan is subdued, who had the power of death, and was author of sinne, and ruler of hell. So that euery true Christian may reioyce with Paule: *O death, where is thy sting? O hell, where is thy victory? The sting of death is sinne, and the strength of sinne is the Law: but thankes be to God, which hath giuen vs victory through our Lord Iesus Christ.* And lastly, concerning matters of honest and holy conuersation, this doctrine teacheth vs that *seeke those things which are aboue, where Christ sitteth at the right hand of God, and to rise from dead workes vnto newnes of life.* See Epistle on Easter day, and Epistle Sunday 6. after Trinitie. Touching our Euangelists epilogue, see Gospell on S. Iohns day.

p *Rom.* 4. 25.

q *Esay* 53. 6.

r 1. *Pet.* 2. 24.

s *Rom.* 6. 23.

t *Coloss.* 3. 1.

u *Rom.* 6. 4.

The Epistle. Heb. 1.1.

God in times past diuersly and many waies, spake vnto the Fathers by Prophets: but in these last daies he hath spoken to vs by his owne sonne, &c.

THE whole world in old time was distinguished by three principall languages (as it appeares in *Pilats* inscription or title [x] written on Christs Crosse) *Latine, Greeke, Hebrew.* The Latine tongue was famous in regard of the [y] Romane Empire, which ouerspread and ouertopt all other kingdomes on earth; according to that of [z] *Virgil: Romanos rerum Dominos,* &c. or as [a] another Poet wittily:

Roma tibi quondam suberant domini dominorum,
Seruorum seruis nunc tibi sunt domini.

The Greeke tongue was especially regarded, because *Greece* was the worlds Vniuersitie, the seat of Wisdome, the mint of Arts, and as it were the common Nurserie of all humane learning. In which respect [b] one commending *Paris* in *France* called it *Graca libris,* and

Attica philosophis, rosa mundi, Balsamus orbis.

The Hebrew most honoured, in that it is Gods owne language, wherein his own law was written, and wherewith it was expounded vnto his owne people. Now *Paul* preached sermons, and penned Epistles in all these languages, as being a [c] chosen vessell of the Lord, to beare his name *before the Gentiles, and Kings, and children of Israel.* He preached and wrote to the *Romanes,* and so he did beare Christs name *before Kings,* for they were Lords of the world. He preached and wrote to the *Grecians,* as to the Church of *Corinth, Ephesus, Philippi, Thessalonica,* &c. and so he did beare the name of Christ *before the Gentiles.* He preached and wrote to the faithfull *Hebrewes,* as S. [d] *Peter* telleth vs, and so he did beare the

[x] *John* 19.20.

[y] *Gorran. proem. 2. in epist. Pauli.*

[z] *Aenead. lib. 1.*

[a] *Apud Illyricum poem. de corrupt. statu. ecclesiæ.*

[b] *Archititremius apud Munster. cosmo.*

[c] *Act.* 9.15.

[d] *2. Epist. 3. cap. vers. 15.*

name of Christ *before the children of Israel.* I say *Paul* wrote to the Iewes, holding with the most and best [c] expositors, that he was author of this excellent Epistle.

Now the reasons are [f] manifold, why *Paul* did not here set downe his name: First, because he was not an Apostle of the Iewes, but of the Gentiles, as he saith himselfe, Galat. 2.7. *The Gospell ouer the vncircumcision was committed vnto me, as the Gospell ouer the circumcision was vnto Peter.* Secondly, for that his name was odious vnto the Iewes (as we reade in the 21 and 22 Chapter of the Acts) often crying out against him, *away with such a fellow from the earth, for it is not meete he should liue.* Thirdly, *Paul* was an Hebrew, 2. Corinth. 11.22. *They are Hebrewes, so am I.* He therefore concealed his name, because a Prophet is not honoured in his owne countrey. But whether [h] *Barnabas*, or *Clement*, or *Luke* wrote it, as many thinke: or *Paul*, as most affirme, [i] the matter is not great: for if the name had been here, what had it shewed but that God vsed the ministerie of such a man? and now the name is not knowne, it teacheth vs expresly the doctrine is of God. And for this cause to the bookes of holy Scripture names are sometime prefixed, and sometime not, that we might [k] *not haue the faith of our glorious Lord Iesus Christ in respect of persons.* Whether it be *Paul*, or *Apollos*, or *Cephas*, all are [l] yours: happily *Paul* first planted in Hebrew, then *Luke* watered and [m] translated it into Greeke, but God gaue the grace to both. And therefore we must not attend *who*, but *what*. For [n] whatsoeuer is written afore time, is written for our learning: especially this Epistle, penned of purpose to maintaine the chiefe point of holy beliefe, namely, that forgiuenes of sinnes is by Christ only. These Hebrewes had ioyned the ceremonies of the Law with the Gospell of Christ, as the Christians in the kingdomes of [o] *Prester Iohn* at this houre retaine Circumcision and Baptisme. For albeit [p] many thousands of the Iewes beleeued, yet were they still zealous of the Law, not enduring to heare of the abrogation

[c] *Vide prolog. Aret. & Piscat. in epist. ad Heb. Whitaker disput. de sac. script. quæst. 1. cap. vlt.*

[f] *Apud. Primas. Aquin. Anselm. Præfat. in epist. ad Heb. & Bellarm. lib. 1. de verbo Dei. Cap. 17. et Sixt. Senen. lib. sanct. lib. 7. hæres. 8.*

[g] *Mat. 13.57.*

[h] *Apud. Primas. & Aquin vbi sup. Idem Caietan & Marlorat. argument. epist. ad Heb.*

[i] *Deering. ibid. Heb.*

[k] *Iam. 2.1.*

[l] *1. Cor. 3.22.*

[m] *Primasius. Lombard. Aquin.*

[n] *Rom. 15.4.*

[o] *Mat. Dresserus.*

[p] *Act. 21.20.*

abrogation of it, in so much that they made this a point of faith, and it is the q ninth article of their Creed at this day, *God gaue his law to Moses his faithfull seruant*, and he will neuer change nor alter it for another.

Now true Christianitie reades a contrarie lecture, namely, that the ceremonies of the law were *primò mortales, postea mortuæ, postremò mortiferæ*. So that to leaue Christ for them, or to ioyne Christ with them, is ỹ plaine way to destruction. r *Augustine* excellently, *Legalia fuerunt ante passionẽ Domini viua, statim post passionẽ mortua, hodie sepulta*. That is, the Iewish ceremonies afore Christ came were aliue; when hee suffered on the Crosse they were dead, and now they be buried. And so by consequent they may not rise vp againe to be put in the ballance with his glory: for the gold, siluer, precious stones, and all other ornaments of the magnificent temple compared with his rich mercies, are but *beggerly rudiments*, as our Apostle speakes, Galat. 4. 9. Nothing in earth, or vnder earth, or in heauen, or in the heauen of heauens is so glorious as he, s no name elfe that is named, in which, or by which, wee can be saued, but only the name of *Iesus Christ*.

q *Deering. lect. 1. Heb.*

r *Apud. Io. Comb. Compend. Theolog. lib. 6. cap. 8.*

s *Act. 4. 12.*

The whole tract [t] is diuided in two parts:

The first is concerning Christs excellencie, shewing in the tenne first Chapters what he is,

in [u] respect of his

Nature, { Diuine, cap. 1. / Humane, cap. 2.

Offices, { Propheticall, in the third and fourth chapter. / Sacerdotal: chap. 5.6.7.8.9.10. / Regall, of which our Apostle writes not as of the former two purposely and copiously, but incidently and briefly: chap. 1. vers. 2, 3, 8, 13. chap. 2. vers. 9. chap. 7. vers. 1. chap. 8. vers. 1.

The second, how saluatiō is only through him in the residue.

[t] *Aquin. lect. 1. in Heb. 1. Idem Deering & alij.*
[u] *Aretius. Beza. Piscator.*

The Law was ordained by glorious Angels, written by *Moses*, obserued by the Priests, expounded by the Prophets. In the first and second chapter *Paul* compares our Sauiour with Angels and Prophets. In the third with *Moses*. In the 4.5.6.7.8.9.10. with the Priests and their ceremonies; intimating in all, that the law is deficient, and that Christ in the worke of our saluation is only sufficient and efficient. Our only Prophet, in whose word we must rest: our only Priest, in whose sacrifice we must rest: our only King, vnder whose protection wee must rest: who with his blessed spirit leadeth vs in waies of eternall

eternall life, working in vs all in all. [x] *Quemadmodum enim membrum ipsius corporis recipit ab epate humores, à corde vitam, à capite sensum & motum: sic homo recipit ab homine carnem, à Deo animam, à Christo homine & Deo sensum & motum, id est totum bene esse & gratiam: & sicut membrum habet duos motus, vnum de natura sua cadere deorsum, & alium à capite, scilicet motum sursum, & iste motus est supra naturam membri: conformiter homo quoad animam habet duos motus, vnum de natura sua, & iste motus est cadere deorsum ad nihil, ad non esse, ad propriam voluntatem, & elongari à Deo; & alium habet à Christo, scilicet moueri sursum ad Deum, &c.*

In this text appointed fitly for this time, Christ is first conferred, and then preferred before the Prophets and Angels. In the comparison betweene Christ and the Prophets, obserue the [z] consent, and dissent between the old Testament and the new. The consent and agreement is, in that one God spake in both, in the one by his seruants: in the other by his Sonne. The same God is author of both, and the same Christ is subiect of both, in so much that each testament is in other; in the law there is an hidden Gospell, and in the Gospell a reuealed law. So like as the two [a] Cherubins on the mercy seat, whose faces looked one to another. And like the Seraphims, Esay 6. 3. one crying to another, *holy, holy, holy*, both hauing one voice saith [b] *Augustine*. Or resembling each other as *Iesus* and *Iames:* who were so like that they were one anothers [c] glasse. *God in times past, and God in these last daies hath spoken to vs.* And whosoeuer he bee to whom this ministry shall bee committed, if he will be numbred with Patriarkes, and Prophets, Apostles and pastors, and with our Sauiour Christ himselfe: whatsoeuer hee speake, let him speake [d] as the word of God. For this couenant hath God made with his seruants, Esay 59. 21. *My spirit that is vpon thee, and my words which I haue put in thy mouth, shall not depart out of thy mouth, nor out of the mouth of thy seed,*

[x] *Vide Raymundum de Sabunde Theolog. natural. Tit. 277.*

[y] *Lombard. Gorran.*

[z] *Arctius.*

[a] *Exod. 25. 20.*

[b] *In Psal. 49.*

[c] *Ignatius epist. ad Iohan. seniorem.*

[d] *1. Pet. 4. 11.*

seed, nor out of the mouth of the seed of thy seed from hence-forth euen for euer. And indeed whose word else should
c *Heb.4.12.* discerne the c thoughts of the soule, but his onely who
f *Psalm.7.10.* is the f searcher of the heart? and whose word should kill our carnall affections, but his onely who giues the sword of the spirit?

God spake] The word *God* here may bee taken either
g *Kilius.* *essentially* for the whole g Trinity; because God the sonne
h *Esay 40.3.* (being a h *crier in the wildernesse*) spake by the Prophets as well as God the Father, and God the holy Ghost as well as either of them, according to that of S. i *Peter*, *Prophecie came not in old time by the will of man, but holy men of God spake as they were moued by the holy Ghost.* Or it may be construed in respect of Christs office *personall*,
k *Primasius.* *Anselm.* *Piscator.* God, k that is, God the Father, *spake to the fathers by Prophets, and by his owne sonne to vs.*

The different and difference betweene the two Testaments is in regard of the
- manner for
  - Time, *sundry times.*
  - Fashion, *many waies.*
- men
  - Vnto whom, *vnto the fathers in times past, but in these last dayes vnto vs.*
  - In whom, or by whom, *God spake by the Prophets* in the one, *by his owne sonne* in the other.

l *Aretius.* *Deering.* The l first m different is respect of time, the times of the fathers are *old and past*: but the time of Christs preaching passeth not, it is for euer, alway continuing new;
m *Heb.13.8.* m *Iesus Christ yesterday, and to day, and the same also for euer.* The doctrine taught by the Prophets in old time was reuealed *multis vicibus*, as *Beza* translates, at *sundry times* as our English Bible. But that which Christ himselfe deliuered, is reuealed but once. The which is insinuated heere, but expressed else where by this author, as

in

in chap. 9. vers. 26. *But now in the end of the world hath Christ been once reuealed.* And in chapter 12. vers. 26. *Yet once will I strike, not the earth onely, but also heauen.* And this it is which [n] *Iude* saith of the Christian faith, *that it was once giuen vnto the Saints.* Once, [o] that is perfectly, so that wee need not another Gospell. Almighty God hath spoken *last in his sonne*; that is, in the [p] fulnesse of time so fully, [q] that we may not expect hee should vent in time to come any new doctrine. For albeit the spirit was giuen after Christs ascention: yet the same spirit taught that onely, which Christ had taught afore. See Gospell 4. Sunday after Easter.

From hence we may learne boldly to refuse, whatsoeuer is [r] παρὰ διδασκαλίαν, that is, an after, or an other doctrine sprung vp since. As the new gospell *of Anabaptists*, and idolatries of *Mahomet*, and the reuelations of S. *Briget*, and all superstitious positions and expositions of *Papists*. In a word, [s] whatsoeuer bastard religion is contrarie to Christs once preaching vpon earth, which because it was once, confutes all after it, and abrogates all afore it which had diuersitie of time, as our Apostle gathereth in the 12. chapter of this Epistle, vers. 27.

The second difference betweene the two Testaments is, that God in the one spake *many waies and diuersly*, either by Angels, or by the Cloud, or betweene the Cherubins, or by visions, or by dreames, after sundry kinds of speech, and diuers kinds of actions: but the doctrine of the other is taught after one sort, euen by preaching of the Gospell; [t] which is the power of God vnto saluation to euery one that beleeueth, and it worketh more mightily then all those kinds of reuelations, and pierceth into the heart of man more deepely then any manner of persuasion; yea though one should rise from the dead and seeke to vs.

The third dissent is, that God in old time spake onely *to the fathers, Abraham, Isaac, Iacob*, vnto some few men, and one nation. [u] *Hee shewed his word vnto Iacob, his*

[n] *Epist. of Iud. vers. 3.*
[o] *Aquine. Caietane. Aretius in epist. Iude.*
[p] *Galat. 4. 4.*
[q] *Sarcerius. Lombard. Marlorat.*
[r] 1. *Tim. 1. 3.*
[s] *Deering. lect. 1. Heb.*
[t] *Rom. 1. 16.*
[u] *Psalm. 147. 19*

his statutes and ordinances vnto Israel, he dealt not so with any people, neither had the heathen knowledge of his lawes. But in these last daies, he hath spoken *vnto vs* indefinitely, to Iew, to Gentile, to bond, to free, to male, to female, *being* x *all one in Christ Iesu*, hauing all through faith, one entrance vnto the throne of grace, Heb. 4.16. So that I need not say now, Lord remember *Dauid*, or the couenant made with *Abraham*: but in time of need I may go boldly to the throne of grace, saying, y *Lord remember me*, z *O God be mercifull to me*, a *Iesus haue pity on me*. For vnto those that are nigh, and vnto those that are far off, there is but one couenant in Iesus Christ. Eph. 2.13.17.

x Galat. 3.28.

y Luk. 23.42.
z Luk. 18.13.
a Mark. 10.47.

4 The fourth difference betweene the two Testaments is, that God in the one, spake *by Prophets* his seruants: in the other, *by Christ* his owne sonne, by meere men in times past vnto the fathers: but vnto vs hee hath spoken by that eternall word which is God, *whom he hath made heire of all things, by whom also hee hath made the world, &c.* b The maine proposition of all this chapter is, that Christ who reuealed the Gospell is the sonne of God, yea God himselfe. Now the first part, namely, that Christ is he who brought into the world the Gospell: is *concessum & confessum*. The faithlesse Hebrew complained of it, and the faithful Hebrew beleeued it. And therefore taking this as granted, he doth insist in the latter part only, proouing at large that Christ is God. And that

b Aretius.

5 In respect of the
- Glory of his name, being Gods *owne sonne, and heire of all things.*
- Worthinesse of his person, as being *the brightnesse of the glory of God, and the very image of his person.*
- Greatnesse of his power, *vpholding all things by his mighty word.*
- Benefit purchased for vs, hauing *by himselfe purged our sins.*
- Dignity procured to himself, in that he *sitteth at the right hãd of the maiesty on high.*

In

In all which he doth excell Angels, as first *having obtained a more excellent name then they.* For albeit Angels are called sonnes of God in respect of their creation, and Israel the [c] first borne of God, and all elect the [d] children of God, in respect of adoption and grace: yet no man or Angell is the sonne of God by nature, but Christ alone, begotten of the substance of the Father, *as being the brightnesse of his glory, and expresse image of his person.* Of whom the Father said in the second Psal. *Thou art my sonne this day have I begotten thee.* And in another text, *I will be his father, and he shall be my sonne: and when he bringeth in the first begotten sonne into the world, he saith, and let all Angels worship him.* Insinuating thus: Christ is not onely greater then Angels: but also God, to be honoured of all Angels. Againe, whereas Christ is an eternall King, *whose [g] scepter is a right scepter, and whose throne is for ever and ever:* Angels are but subiects and seruants, according to that of the [h] Psalmist, *He maketh his Angels spirits, and his ministers a flame of fire.*

Moreouer, Christ *in the beginning laid the foundation of the earth, and the heauens are the workes of his hands,* and all that in them is, [k] things visible and inuisible, whether they be thrones, or dominions, or principalities, or powers, all were created by him and for him; and therefore seeing Christ is Creator, and Angels his creatures: he doth excell them, as farre as things infinite can exceed things finite. Lastly, Christ *sitteth at the right hand of the Maiesty on high:* Hereby signifying that God hath given him all power in [l] heauen and in earth, and taken him into the fellowship of his glory, for *all things that the father hath are mine,* saith our Sauiour: whereas Angels, howsoeuer they [n] behold the face of our heauenly father, and enioy his presence: yet are they but *messengers and ministers,* attending about his throne, *for the good of such as are heires of saluation,* as the [o] Nicephorus *Trumpets of Princes* sweetely,

c *Exod.*4.22.

d *Rom.*8.14.

e 2. *Sam.*7.14. & 1. *Chron.*17.

f *Psalm.*97.7.

g *Psalm.*45.7.

h *Psal.*104.4.

i *Heb.*1.2.

k *Coloss.*1.16.

l *Mat.*28.18.

n *Iob.*16.15.

p *Mat.*18.10.

o *Dn. Barlas. 1 day. 1 weeke. pag.29.*

The

The secrod tutors of the Saints, the guard
of Gods elect, the pursuiuants prepar'd
To execute the counsels of the highest,
Gods glorious Heralds, heauens swift harbingers,
Twixt heauen and earth the true interpreters.

And here let vs according to the present occasion of text and time, magnifie the father of mercy, for that the Sonne of God on this day for our sake became the Sonne of man, yea seruant vnto men, in that hee came into the world *not to be serued, but to serue*, Matth. 20.28. For that *the brightnesse of Gods glory*, tooke vpon him the vilenesse of our nature, being made [p] *a worme and no man, a very scorne of men, and outcast of the people*. For that he who was *more excellent then Angels*, at this time became lesse then Angels, that hee might make vs as great as Angels. [q] *Vt nos equaret angelis, minoratus est angelis*: for that he who *laid the foundation of the earth, and made the world*, was himselfe now made, [r] *Factor terræ, factus in terra, Creator cœli, creatus sub cœlo*, [s] being the child of *Mary*, who was the father of *Mary*. [t] *Sine que pater vnquam fuit, sine que mater vnquam fuisset*: so that whereas *David*, Psalme, 118.24. *This is the day which the Lord hath made*: [u] we may say, *This is the day wherein the Lord was made*, we will reioyce and be glad in it. For that he who *sits on the right hand of the maiesty on high, and* [x] *measureth the waters in his fist, and heauen with his spanne*, was now lodged in a stable, cradled in a cratch, and swadled in a few ragges. O beloued, if we were not in this great light of the Gospell, almost as blind as the Bat: wee would wish our selues all eyes, to behold the *babe Iesus in the manger*. If wee were not as deafe as the stubborne Adder: we would wish our selues all eare, to heare the tidings of great ioy to all people, namely, [y] *that vnto vs is borne this day in the city of Dauid a Sauiour, which is Christ the Lord*. If we were not in some sort possessed with a dumbe spirit: we would wish our selues all tongue, to chaunt that heauenly carroll of the

[p] *Psalm.22.6.*
[q] *Anselm. spec. euang. cap.1.*
[r] *Augustin. ser. 27. de temp.*
[s] *Leo. ser 6. de nat. Dom.*
[t] *August. ser.16. de temp.*
[u] *Basil. Semis. hom.2. de nat. Dom.*
[x] *Esa.40.12.*
[y] *Luk.2.11.*

the glorious Angels, [a] *Glory bee to God on high, and in earth peace, good will toward men.*

It is the fashion of many men, at this festiuall especially, to boast of their rich attire, great attendance, good fire, large cheere: yet (seeing *Christ is heire of all things in the world*) they cannot in their owne right enioy so much as a Christmas log, or a Christmas pye, till they be first ingrafted in him. I may haue from man, my warrant on earth heere, that my land is mine, my benefice mine, my coate mine, house, horse, hose mine: and hee is a very theefe that taketh away these from me: But all the men in the world cannot giue me my possession before the liuing God, but his sonne Christ onely, who is *heire of all*; and therefore that our land may bee our owne, our apparell our owne, our meate our owne, our men and money our owne: let vs be Christs, that in him we may haue the good assurance of all our substance: that I may pronounce that vnto you, which our Apostle to the Corinthians: [a] *All are yours, and ye Christs, and Christ Gods.*

[a] Luk. 2. 14.

[a] 1. Cor. 3. 22.

The Gospel. To. 1. 1.

In the beginning was the word, and the word was with God, and the word was God, &c.

SAint *Peter* was an Apostle, but not an Euangelist: S. *Luke* an Euangelist, but not an Apostle: S. *Matthew* was both an Euangelist and an Apostle, but not a Prophet: [b] but our S. *Iohn* was all these; in his Epistles an *Apostle*, in his Apocalyps a *Prophet*, in compiling his Gospel an *Euangelist*. In which (as interpretors haue with one consent obserued) he mounts as an Eagle, [c] for whereas his fellow Euangelists especially treat of the conception, birth, education, and other points of Christs incarnation in the world: Saint *Iohn* flying higher then these,

[b] *Hieron. lib. 1. aduers. Iouin.*

[c] *Chrysost. Theophilact. Beauxam.*

these, beginneth his historie with Christs eternall generation before the worlds, *in the beginning was the word*, &c. as [d] *Augustine* vpon my text, *transcenderat omnia cacumina montium terrarum, transcenderat omnes campos aeris, transcenderat omnes altitudines syderum, transcenderat omnes choros & legiones angelorum, nisi enim transcenderet ista omnia quae creata sunt, non perueniret ad eum per quem facta sunt omnia.* For as an [e] Eagle, [f] so *Iohn*, remaineth vpon the top of the rocke and tower, from thence he spyeth his meate, and his eyes behold a farre off. He was aptly called the [g] *sonne of thunder*, [h] for in saying *in the beginning was the word, and the word was with God, and the word was God*: he seemes to speake not words, but wonders, yea thunders, as [i] *Ardens* excellently, *filium tonitrui eſt qui loquitur, & tonitruum eſt quod loquitur*, a preamble so strange and flatly, that some Christians in old time (which had happily zeale but not according to knowledge) hung it about their necke as an amulet, or a lother, as a Symbole to distinguish them from *Arrians*. And a certaine *Platonist* (as *Augustine* reports *in lib. 10. de ciuitate dei cap. 29.*) reading this one line, said it was worthie to be written in letters of gold, and to be represented in the most eminent places of all Churches in the world.

[d] *Tract. 1. in Ioan.*

[e] *Iob 39.30.*
[f] *Rupert. prolog. in euangel. Ioan.*
[g] *Mark. 3.17.*
[h] *Alcuinus apud Bellarmin. de auxiliis gratiae. Tom. 1. fol. 3*
[i] *Hom. vlt. in natal. dom.*

[k] *Hieron. in Mat. 23.*
[l] *Maldonat. in loc.*

In the text allotted for this day, two points are remarkable.

1. What Christ is in himselfe,
   - God, *In the beginning was the word, and the word was with God, and the word was God*, &c.
   - Man, *the same word became flesh, and dwelt among vs*, &c.
2. What Christ is vnto vs, openly reuealed by *the witnes of Iohn the Baptist*, and his owne *dwelling among vs* in the world.

to be
1. Our Creator *ad esse, for all things were made by him.*
2. Our [m] preseruer *in esse*, for he is our *life*, [n] vpholding all things in their being.
3. Our redeemer *in bene esse*, for *he gaue power to them that beleeue in his name to bee the sonnes of God.*

[m] *Arctius. Marlorat.*
[n] *Heb.1.3.*

In the beginning] The word ἀρχὴ is *potestatiuum* as wel as *ordinatiuum*, in which acception higher powers, especially Princes, are called ἀρχοντες. and so [o] some take this *in principio* to be nothing else but *in principatu*, because Christ *the Word* hath vpon his garment, and vpon his thigh a name written, *The King of Kings, and Lord of Lords*, Apoc.19.16. [p] *Origen, Cyril, Augustine, Gregor. Nyssen*, and many [q] moe construe it thus, *in the beginning*, that is in the father, according to that of the [r] schoole, *Pater est principium sine principio, filius est principium de principio.* [s] The Father is of none, the Sonne is of the Father alone, not made, nor created, but begotten. Beleeue mee (saith our blessed Sauiour) that I am in the Father, and the Father in me. Iohn 14.11. I am in the Father, [t] as the riuer in the fountaine: The Father in me, as in his ingraued image, Heb.1.3: God the sonne then is *de principio principium*, as [u] *lumen de lumine*, light

[o] *Apud Beauxam. har. Tom.1. fol.5.*
[p] *Apud Maldonat. in loc.*
[q] *Beda. Ardens. Ludolphus. Arboreus.*
[r] *Thom.1.part. quæst.33. art.4.*
[s] *Athanasius in Symb.*
[t] *Arctius in Ioan.14.*
[u] *Symb.Nicen.*

of light, and very God of very God. [x] Other expound *in the beginning* of eternitie, for *the word* being the true Melchisedec, is ἀγένεαλογητος: *having neither beginning of daies, nor end of life*, Heb. 7. 3. [z] The Lord (saith he) hath possessed me in the beginning of his way, I was before his workes of old, when there were no depths I was begotten, when he prepared the heauens I was there, when he gaue his decree to the sea, that the water should not passe his commandement, then was I with him, &c. Insinuating that he was in the beginning without any beginning, in a time when there was no measured time.

[a] *Principio rutilis cum nondum lumina cœli,*
Et nondum grauidis extarent lumina terris,
Iam tum patris erat sanctum & venerabile verbũ.

[b] Other vnderstand by *beginning*, the beginning of the world: as if our Euangelist had said, in the beginning when all things were made, *the word was*, and therfore not made, but all things on the contrary *were made by it, and without it was made nothing that was made.* The creatures are from the beginning, but Christ (who made the world) was in the beginning, before there was a beginning. This exposition is agreeable to the plaine words, as also most answerable to S. *Iohns* intent. For if he penned his Gospell (as the [c] fathers haue noted) against *Ebion* and *Cerinthus*: hee confounds them in one word, and that the very first, *in principio*: for that had no beginning which was in the beginning. *Ergo*, Christ had not his first being from his mother *Mary*, *nam quod ante omnia erat, semper erat*, quoth [d] *Augustine*, hee was alwaies, who was before all workes.

Was] It is probable that Saint *John* in this *exordium* [e] alludes [f] *per antithesin* vnto [g] *Moses* preface, Genes. 1. *In the beginning God created heauen, &c.* [g] hereby shewing the difference betweene the Creator and the creature. For whereas *Moses* wrote, in the beginning God made heauen and earth, and all that in them is: our Euangelist on the contrary saith, in the beginning *was the word.*

x *Chrysost. Euthym. Marlorat.*
y *Nonnus paraphras. in euangel. Ioan.*
z *Prouerb. 8. vers. 22. 24. & sequent. vide Bellarm. lib. 1. de Christo cap. 8. §. igitur æternitas.*
a *Palladius. lib. 1. de vnione personal. duarum in Christo natur.*
b *Aretius. Maldonat. Beza. Idem August. tract. 1. in Ioan. & quæst. Mixtim. quæst. 122.*
c *Iren. lib. 3. cap. 11. Epiphan. hæres. 51. Hieron. in vita. Ioan Euangelist.*
d *Vbi supra.*
e *Beauxamis in loc.*
f *Maldonat.*
g *Chrysost. Theophylact. Arboreus.*

word, not in the beginning *God made the word.* [h] Insinuating that the word had his being alreadie, when other creatures (of what sort soeuer) had but their beginning. And here [i] diuines haue distinguished acutely betweene *fuit* and *erat*, affirming that *fuit* imports a thing that once was, and is not now: so *Scaliger* in his *Motto*, [k] *fuimus Troes*; whereas *erat* implieth eternitie; *which was, and which is, and which is to come*, Apocal. 4. 8. Saint [l] *Ambrose* notes excellently, that this one verbe *erat*, is repeated heere foure times, in the beginning *was* the word, and the word *was* with God, and that word *was* God, the same *was* in the beginning &c. *Erat, erat, erat, erat, vbi impius inuenit quòd non erat?*

The word] He saith not in the beginning was the son, [m] lest his reader should dreame of a carnall generation: but in the beginning was *the word.* Holy Scriptures or speeches of the Prophets and Apostles vttered by Gods appointment for the reuealing of his diuine will towards man, are called Gods word: but so [n] distinguish God the Son from these words, hee is termed after a more eminent sort ὁ λόγος, *the word*, or that excellent word, [o] from whom euery diuine truth issueth, and in whom are hid all the treasures of wisedome and knowledge, Coloss. 2. 3. Christ is not a vocall word, [p] *verbum eò quod verberato aere plectroque linguæ formatur*: for hee was in the beginning before there was any sound or aire. But Christ is the *mentall*, and *substantiall* word of his father, [q] *verbum non sonus auribus strepens, sed imago mentibus inuolescens.* As our Epistle for this day doth vnfold the Gospell, *The brightnesse of his glory, and expresse image of his person.*

[r] ὁ λόγος ipse paterni
pectoris effigies, lumenque à lumine vero.

And the word was with God] Concerning the diuerse significations of the preposition *apud*: I referre you to *Thomas Beauxamis*, and *Maldonat* in their commentaries vpon this text. It imports here not a locall, but a personall

[h] *Rhem. in loc.*

[i] *Basil. Cyril. Beda. Alcuinus apud Maldonat. Idem Iansen. Con. cap. 1.*

[k] *Virgil. AEnead. 2.*

[l] *Lib. 1. de fide. ad Gratian. cap. 5.*

[m] *Theophilact. Euthym.*

[n] *Beza.*

[o] *Erasmus. Iansen. Beauxam.*

[p] *Damas. apud Rupert. in loc.*

[q] *August. epist. 112. cap. 10. Consule Maldonat. Beauxam. Arb. 1. Ludolph. in loc.*

[r] *Palladius vbi supra. Vide plura de hac re, quam fusè tractat Iansen. Concord. cap. 1. & Eras. an. in loc.*

f personall distinction. I and my Father (saith Christ) are one, Ioh. 10. 30. *vnum* of one substance, not *vnus* one person; and therefore hee saith not in the singular, I and my father *am one*: but in the plural, *are one*. The Sonne is u *alius* then the Father, not *aliud*, another person albeit not another essence, x *non alius in natura sed alter in persona*: for it is written here the word was so *with God*, as that *it was God*, first said to be with God, and then to bee God, y signifying that the word was the same God with whom it was in the beginning. z *Semper cum patre, semper in patre, semper apud patrem, & semper quod pater.* Here then obserue concerning the word a three point, especially.

1. When it was, *in the beginning*.
2. Where it was, *with God*.
3. What it was, *and the word was God*.

The pith of b all is, that God the Son is a distinct person from God the Father, and yet of the same substance with the Father, equall in glory, coeternall in Maiesty. This one verse then ouerthroweth many blasphemous hereticks; [*in the beginning*] confuteth *Ebionites* and *Corinthians*. The clause [*was with God*] c *Sabellians* and other denying a Trinity in vnity, that is, a distinction of persons in the deity [*was God*] confoundeth *Arius*, and all such as with d *Paulus Samosatenus* affirme that Christ was a meere man [*in the beginning with God*] all e *Eunomians* and * such as hold Christ to bee but a temporall God by grace, and not an eternall God by nature.

All things were made by it, and without it was made nothing that was made] as the epistle doth expound the Gospell, *he laid the foundation of the earth, and the heauens are the workes of his hands*, f all things as well inuisible as visible, were created by him and for him, he made whatsoeuer was made, and it was exceeding good, Genes. 1. 31. But Satan as he is a diuell, and sinne which came into the world by the suggestion of the diuell, and

f *Ardens. Melanct. Beza.*

t *Augustin. retract. lib. 1. cap. 4*
u *Augustin. de ciuit. Dei. lib. 11. cap. 10. & Lombard. sent. 1. distinct. 2.*
x *Fulgentius ser. de dup. nat. Christ.*
y *Leontius apud. Maldonat. & Bellarm. de Christ. lib. 1. Cap. 6. § quantum ad secund.*
z *Ambros. lib. de incar. Dom. sacrament. c. 3.*
a *Aquin.*
b *Melanct.*
c *Theophilact. Ludolphus.*
d *Augustin. hæres. 44.*
e *Jansen. concord. cap. 1.*
* *Ardens.*
§ *Coloss. 1. 16.*

death

and death also which is brought vpon man as a curse by sinne, are not his workes. And the reason is plaine, because that which is euill is as nothing *mali nulla natura est, sed amissio boni* (quoth [h] *Augustine*) *malis nomen accepit*. And [i] *Greg. Nyssen, mali essentia in eo posita quod essentiam non habet*, euery good and perfect gift is from aboue, comming downe from the father of lights, and with him is no variablenesse neither shadow of turning, [k] *ita confert bona quòd non infert mala*. See *S. Augustine, tract. 1. in Ioan. Bibliothec. Senen. lib 6 annot. 174. Melanc. postil. & Eras. annot. in loc.*

The clause more proper to this festiuall, and most profitable for vs to be further examined, is, that *the word became flesh, and dwelt among vs*, &c. And this was [l] not by conuersion of the Godhead into flesh: but by taking the manhood into God. [m] *Naturam suscipiendo nostram, non mutando suam.* [n] *homo quippe Deo accessit, non Deus a se recessit.* For in the word made flesh all the fulnesse of the Godhead dwelleth (as the Scripture speaks) bodily, Col. 2. 9. that is, [o] personally. For albeit he be God and man, yet is he not two, but one Christ, one not by confusion of substance, but by vnity of person. For as the reasonable soule and flesh is one man: so God and man one Christ. See Epist. Sund. next before Easter.

The first newes of Christs actuall natiuity was broached and brought into the world (as we read in the second lesson appointed for this morning praier) by the tongues of Angels, and that with an *ecce*, [p] *behold, I bring you tidings of great ioy, that shall be to all the people: that is, that vnto you is borne this day in the City of Dauid a Sauiour, which is Christ the Lord.* Reioyce grandfather *Adam*, for on this day according to the word of thy gratious Creator, the [q] seed of thy wife *Eua* hath bruised the serpents head: reioice father *Abraham*, for on this day in thy seed all the nations of the earth are blessed. Gen. 22. 18. Reioyce King *Dauid*, for on this day God hath of the [r] fruit of thy body set a king vpō thy thrōe. reioice ye prophets

[g] *Augustin. Solilo. cap. 5.*
[h] *De ciuit. Dei. lib. 11. cap. 9.*
[i] *Apud. Causab. not. in epist. Nyssen. Ad Eustat.*
[k] *Ardens hom. 4. Natal. dom.*

[l] *Athanasius in symbol. vide Bellarm. de incarnat. Christ. cap. 4.*
[m] *Augustin. epist. 120. cap. 36.*
[n] *Augustin. epist. 3.*
[o] *Melanc. Com. in Ioan. 1.*

[p] *Luk. 2. 10. 11.*

[q] *Gen. 3. 15.*

[r] *Psal. 132. 11.*

of the Lord, for [f] all your prophecies on this day were fulfilled. Reioyce yee that are ſicke, for on this day the Phyſition of the world was borne. Reioyce yee virgins, for a virgin on this day brought forth a ſonne. Reioyce ye children, for on this day the great God became a little babe. Let all people reioyce, for that hee who *was in the beginning*, and (as it is in the former leſſon appointed for this morning prayer) [t] *an euerlaſting father:* in the fulneſſe of time [u] *was made of a woman, and* [x] *wrapped in ſwadling clothes.* For that he who was *the word*, became an infant not able to ſpeake one ſyllable. For that hee who was *with God*, did vouchſafe to *dwell among vs*, appearing in the ſhape of a man, Philip. 2. 7. For that hee who was *God*, and therfore moſt mighty, became *fleſh* and ſo moſt weake, for *all fleſh is graſſe, and the grace thereof as the flower of the field.* Eſay 40. 6.

[f] *Eſay 6. 9.*
[t] *Galat. 4. 4.*
[x] *Luke 2. 7.*

Saint [y] *Bernard* preaching on this day, ſaid the ſhortnes of the time conſtrained him to ſhorten his Sermon, and let none (quoth he) wonder if my words bee ſhort; ſeeing on this day God the Father hath abbreuiated his owne word: For whereas his word was ſo long, as that it [z] *filled heauen and earth:* it was on this day ſo ſhort, that it was laid in a manger. I wiſh vnfaignedly with the ſame deuout [a] *Bernard*, that as the word was made fleſh, ſo my ſtonie hart might be made fleſh alſo, that it might alway meditate on this heauenly Goſpell, *vnto you is borne this day in the City of Dauid a Sauiour, which is Chriſt the Lord.* For all our ſound comfort ſtands in happineſſe, and all our happineſſe is in fellowſhip with God, and all our fellowſhip with God is by Chriſt. For God the Father (if we conſider him in his iuſtice) heares not ſinners, Iohn 9. 31. Hee therefore remembring his mercy, goes as it were new eares, and ſet them on our head *Ieſus Chriſt*, who being fleſh of our fleſh, is ſuch an high prieſt, as is [b] touched with the feeling of our infirmities, openly profeſſing [c] that hee came not to call the righteous, but ſinners to repentance, Come to mee all yee that

[y] *Ser. 1. in natal. Dom.*
[z] *Ierem. 23. 24.*
[a] *Ser. 3. in natal. Dom.*
[b] *Heb. 4. 15.*
[c] *Mat. 9. 13.*

are

are laden, and I will ease you. Mat. 11.28. Whatsoeuer ye shall aske the Father in my name he will giue it you. Iohn 16.23.

If thou wert inuited to some great wedding, thou wouldest I am sure be very carefull what apparell to put on; but if thou wert to be married thy selfe, thou wouldest be very curious in thine attire: behold (saith [d] *Augustine*) all of vs are bidden on this day to a marriage, for Christ came out of the Virgins wombe as a bridegrome out of his chamber: the Godhead was ioyned vnto the flesh, and the flesh vnto the Godhead, and these two were coupled together, and after an ineffable manner in an ineffable marriage made one. Beleeue this, and thou shalt haue power to be Gods owne sonne as he is in our text. My (beloued) if thou put on this wedding garment, thy soule shall be Christs own spouse, so neere, so deare to him, as that he will say to it: [e] *I am thy saluation:* and it also may tell him, *I am my* [f] *beloueds, and my beloued is mine.* For if [g] *Pilate* by wearing Christs coate without a seame did appease the wrath of angry *Cæsar:* how much more shall euery true beleeuer please God our heauenly King, if he [h] put on Christ himselfe. [i] O the blessed crying of a blessed babe, by which euery faithfull seruant and sonne of God escapeth eternall howling in hell. O glorious manger, in which our soules Manna lay: the [k] bread of life that came down from heauen, on which if a man feede hee shall not hunger againe. O how rich are the ragges, which haue made plaisters for our sores, for our sinnes. I conclude with an hymne of [l] *Prudentius*.

Mortale corpus sumpsit immortalitas,
Vt dum caducum portat æternum Deus,
Transire nostrum posset ad cœlestia.

[d] *Ser. 2. & 4. de temp.*

[e] *Psalm. 35.3.*
[f] *Cant. 6.2.*
[g] *Flores hist. ad an 38.*

[h] *Rom. 13. 14.*
[i] *Augustin. ser. 9 de temp.*

[k] *Iohn 6.35.*

[l] *Peristep. hym. 10.*

The Epistle. Act. 7. 55.

And Steuen being full of the holy Ghost, looked vp stedfastly with his eyes into heauen, &c.

YEsterday you heard how Christ was borne, to day you shall vnderstand how *Steuen* died: In Christs natiuity who was borne in a little village, and in an Inne of that village, and in a stable of that Inne, and laid in a cratch of that stable: wee may learne humility not to boast of our great birth. In S. *Steuens* martyrdome wee may behold an excellent patterne how to behaue our selues at our death, hauing faith in God, and loue toward our neighbours, the which assuredly will breed such a Christian resolution in vs, as that we shall depart this life cheerefully, lying downe in our graues as in a bed to sleepe: for for the text here, *when hee had thus spoken, he fell a sleepe.* The Church then in ioyning these two festiuals, is desirous that we should learne to liue well to Christ: and dye well as *Steuen*. In the words of [m] *Augustine*, *Celebrauimus heri natalem quo rex martyrum natus est in mundo, hodie celebramus natalem qui primicerius martyrum migrauit ex mundo. Oportebat enim vt primum immortalis pro mortalibus susciperet carnem, & sic mortalis pro immortalis contemneret mortem. Et ideo natus est Dominus, vt non oreretur puer seruo, ne seruus timeret mori pro domino. Natus est Christus in terris, vt Stephanus susciperetur in cœlis*, &c. And I pray with the [n] same Father hartily, *donet mihi dominus pauca dicere salubriter, qui donauit Stephano tanta dicere fortiter.*

[m] *Ser. 3. de S. Stephano.*

[n] *Ser. 3. de S. Stephano.*

In the whole text two points are to be considered especially the
- bloodie behauiour of the Iewes in martyring *Steuen.*
- godly behauiour of *Steuen* in his martyrdome.
  - toward God
    - in generall, *he stedfastly looked vp into heauen, and called vpon God.*
    - in particular, *Lord Iesus receiue my spirit.*
  - toward Men, hartily praying for his enemies *on his knees, with a lond voice, Lord, lay not this sinne to their charge.*
  - toward Himselfe, vndergoing his martyrdome so comfortably, that giuing vp the ghost hee laid downe his head vpon the hard stones as vpon a soft pillow to *sleepe.*

B

c The Iewes in their blind zeale were so furious and merciless, that they put *Steuen* to death, who sought to bring them to eternall life; stoning him as a blasphemer against God and his law, who *was a man full of faith, and power, and the holy Ghost.* An harsh and an hard fact of a stonie people saith p *Augustine, ad lapides currebant, duri ad duros, et Petris lapidabatur qui pro Petra, quæ Christus est moriebatur.*

q *Lapidas Iudæa rebelli*
In Stephanum lymphata rapis, quæ crimine duro
Saxea semper eris.

o *Act. 6. 11. 13.*

p *Apud Lorin. in loc.*

q *Arator lib. 1. carm. in act.*

But

But of their crueltie toward *Stenen*, and other Apoſtles of God: in the Goſpell appointed for this day more copiouſly. The moſt obſcruable point in our preſent text is the godly behauiour of *Stenen* in his martyrdome, 1. to God, *he looked vp ſtedfaſtly with his eyes into heauen*, &c. [r] As to the place where his [ſ] treaſure was, his [t] conuerſation was, his helpe was. [u] Hereby teaching vs whether wee ſhould fly for ſuccour in aduerſity, not vnto men here below: but vnto God in heauen aboue. So *Dauid* [x] *When I was in trouble, I called vpon the Lord, and he heard me,* [y] *my helpe commeth euen from the Lord.* So *Iob, my witneſſe is in heauen, and my record is on high.* And ſo S. *Iames, euery good gift is from* [z] *aboue.*

Calling vpon God, and ſaying Lord.] *Thomas Becket* a renowned [a] Martyr and Saint among the Papiſts, at his death earneſtly [b] commended himſelfe and his cauſe to the protection of *S. Mary*, but our protomartyr heere (knowing that ſhe was [c] *neque magiſtra neque miniſtra*, neither miſtreſſe of his ſoule, nor yet a Miniſtring ſpirit to his ſoule) forgetting our Lady, calleth vpon our Lord only, ſaying, *Lord Ieſu receiue my ſpirit*, the which is not an inuocation of God the Father (as [d] *Fran. Dauid* impiouſly taught, making *Ieſu* the Genitiue caſe, and the meaning thus, O Father in heauen which art the Lord of thy ſonne *Ieſu*) but (as [e] *Ambroſe* notes) a prayer vnto God the ſonne, for beſides infinite places of holy Scripture (where Chriſt is called Lord, and called vpon as the Lord) S. *Iohn* Apocalips. 22. 20. vſeth as *Stenen* here *Ieſu* in the vocatiue Caſe, *etiam veni Domine Ieſu*, euen ſo come Lord Ieſus. Where (*Domine Ieſu*) Can not bee conſtrued the Lord of Ieſus, but the Lord Ieſus. See *Lorin in loc. et Bellarmine de Chriſto. lib. 1. Cap. 8.*

¶ If the Lord be conſidered without Ieſus, howſoeuer in regard of his power he is able, yet in regard of his iuſtice not willing: the good Angels and bleſſed ſaints in heauen are willing but not able: wretched vncharitable men

[r] *Paratus ſer. de S. Stephano.*
[ſ] *Mat. 6. 20.*
[t] *Philip. 3. 20.*
[u] *Aretius.*
[x] *Pſalm. 120. 1.*
[y] *Pſalm. 121. 2.*
[z] *According to which our moſt illuſtrious Queene Anne gaue for her word in the lottery 1612. La mia Grandezza dal ceelſo.*
[a] *Vide Baron. Mart. Rom. annot. in decemb. 29. et Stapleton in vita Thom. cantuar.*
[b] *Rog. Houeden. annal. part. poſter. pag. 298.*
[c] *Brentius apud Marlor. in loc.*
[d] *Diſputat. Albens 3.*
[e] *Lib. 3. de fide ad grat. cap. vlt.*

men on earth are neither able nor willing: onely Christ the mediator betweene God and man is both able and willing to heare vs and helpe vs, able, because *Lord*. willing, because *Iesus*. And therefore *Steuen* heere doth not inuocate the Lord, but in the name of *Iesus*, neither doth he call vpon any Iesus but the *Lord Iesus*: he looks not for any succour either from men on earth, or blessed spirits in Heauen: onely hee poureth out his soule to the redeemer of his soule, *Lord Iesu receiue my spirit*.

Receiue] he knew that his life was [f] hid with Christ in God, and therfore commendeth his soule to him alone who created it, & redeemed it & iustified it, & sanctified it, and wil in his good time glorifye it. O Lord *Iesu*, take thine owne into thine owne custody, seeing I am now to leaue this life, receiue my spirit: heere then against the *Sadducees* in Christs age, and *Atheists* in our time, we may note the soules immortality; [g] *for God is not the God of the dead, but of the liuing*. Againe that all soules departed are in certaine receptacles vntill the generall iudgement, they doe not obambulate and wander vp and downe, but remaine in places and states of happinesse or vnhappinesse, either in the hands of God, or in the Deuils prison, and therefore all the dayes of our life, but especially, at the houre of our death, it behoueth vs to say and pray with *S. Stephen*, *O Lord Iesu receiue my spirit*.

My] Charity begins with it selfe, malice with another, in our idle busie time men are very solicitous left God lay this or that sinne to their enemies charge, but we may tell them as Christ did other in another cause, [h] *weepe not for me, but for your selues*. If your deuotion be so great, and your prayers so good, pray first for your selues, for you peraduenture haue more neede; and then wish well and doe well vnto your enemies as *Stephen* here, first, Lord Iesus receiue *my* spirit, and then Lord Iesu forgiue *their* sinne.

Spirit] Most men are all for the body, nothing for their soule: but *S. Stephen* is all (as it should seeme) for the

[f] *Colos.* 3. 3.

[g] *Mat.* 22. 32.

[h] *Luke* 23. 28.

the soule, and nothing for the bodye. For *what is a man profited if he should gaine the whole world, and loose his owne soule*, saith our blessed Sauior, by which Apophthegm, it doth appeare, that euery soule in it selfe is of greater price then a whole world, but thy soule vnto thy selfe ought to be of greater account then a million of worlds (if as *Empedocles* and [k] *Democritus* imagined) there were so many, saue this and saue all, lose this and lose all, and therefore let thy whole life be nothing else but a meditation of death, and that thou mayest die wel as *Stephen*, endeuour to liue well as *Stephen*. Howsoeuer it go with thy goods, or good name, be sure to looke well vnto thy soule: that whether thou dye for the Lord, or in the Lord, thou mayest Cheerefully deliuer it vp vnto the Lord, as *Stephen* here, *Lord Iesu receiue my spirit.*

[i] *Mat.* 16.26.

[k] *Laertius in vita Democrit.*

Vnto faith in God he doth adioyn loue to men, without which all his praying, and kneeling, and crying, yea dying had bene but as a sounding brasse and a tinckling Cimbal, of loue there be two principall offices, one to giue, an other to forgiue. S. *Stephen* is an excellent patterne of both, of the latter especially: praying for his hatefull enemies [m] euen at that houre when hee could scarce gaine time to thinke on his friends. It is said 1. *Peter* 2.21. That *Christ suffered for vs leauing vs an example.* Now Christ on the Crosse prayed for his persecutors earnestly, [n] Father forgiue them, for they know not what they doe. *Pendebat, et tamen petebat* as [o] *Augustine* sweetly. S. *Stephen* followed his masters example, *Lord lay not this sinne to their Charge.* The which prayer is clothed with two circumstances, *he kneeled downe*, shewing his reuerence to God: and *cryed with a loud voice*, manifesting his vnfeyned affection toward them. Vnto the top of which exceeding great Charitie there are three degrees.

1 *Cor.* 13.1.3.

[m] *Augustin. ser. 5. de S. Stephan.*

[n] *Luke* 23.34.

[o] *Ser. 4. de S. Stephano.*

1. He prayed for enemies.
2. For mortall enemies who *stoned him.*
3. In hot bloud, at that time when they did wrong him

him most, as being more sory for their riot, then for his owne ruine. For p eternall death is the wages of such a sinne, but euerlasting life, the Crowne of such a suffering.

Hee kneeled downe] God is the Lord of the body, so well as of the soule, and therefore challengeth as well reuerent gesture, as inward deuotion: in praying then either stand as a seruant before thy master, or kneele as a subiect to thy Prince. q *Daniel* prayed kneeling, r *Peter* prayed kneeling, s *Paul* prayed kneeling, t Christ himselfe kneeling, and the u *Magdeburgenses* acknowledge this gesture to be most ancient, and most vsuall among the children of God in all ages, and therefore not to kneele in the congregation argueth either ignorance, or arrogancie. For seeing all of vs are Gods adopted sons, and not born to the good we possesse: it behoueth vs when we come before our father, especially to craue his blessing, to be dutifull and humble in our carriage.

Concerning kneeling at the Lords supper: if the Church haue power and authority to change the time, commanding vs to receiue the Communion in the morning, whereas Christ administred it in the x night: to change the place, for whereas Christ ordained his supper in a y priuate house, wee communicate in a temple: to change the number and qualities of the persons, deliuering the Sacrament vnto more then twelue, and to women as well as men: I see no reason but it hath authority likewise to change the gesture. The time was altered, because for this sacrifice the morning is the most fit time: the place was altered, because the Church is the most fit place: The gesture was altered also (being a matter not of the Sacraments essence, but of outward order onely) because kneeling is the most fit gesture, for protestants especially, who deny the grosse reall presence, and hold the Lords supper an *Eucharist*, or thanksgiuing vnto God for the redemption of the world by the death of his Sonne: giuing of thankes is a part of prayer,

p *Mortem impietatem mors sequebatur aterna, huius autem mortem vita perpetua.* Aug. ser. 5. de *Stephano*.

q *Dan.* 6. 10.
r *Act.* 9. 40.
s *Act.* 20. 36.
t *Luk.* 22. 41.
u *Cent.* 2. *col.* 117.

x 1. *Cor.* 11. 23.
y *Mat.* 26. 18.

prayer, and in prayer no gesture so fit as kneeling. Deuout [z] *Asella* did vse geniculation in prayer so much, as that her knees were made brawnie like the knees of a Camel. See *Step. durant. de ritibus Eccles. lib. 3. cap. 24.*

It is very remarkeable that *Steuen* here stood when he prayed for himselfe, but kneeled when he prayed for his enemies: hereby shewing the greatnesse of their impiety which easily could not be forgiuen, as also the greatnesse of his [b] piety, [c] *Qui plus illorum dolebat perdita quam sua vulnera.* For this end hee cried also with a loud voice, *magnus clamor magnus amor.* Or as [d] *Caietan.* he *cried with a lond voice* for others instruction and example, that we might be followers of him as hee was a follower of Christ.

Lay not this sin to their charge] The [e] Scribes in their glosses on the law said expresly, *Thou shalt loue thy neighbour, and hate thine enemy.* [f] Some Papists also thinke that the words of our Sauiour (*resist not euil, and loue your enemies*) are not absolute precepts, but only counsels: according to this doctrine the *Castilians* (as I haue s read) since the battell of *Alysbarto* would not suffer any to preach vpon the friday in the first weeke of Lent, because the Church on that day sings *inimicos diligite*, loue your enemies. And [h] *Iustinian* being restored againe to his Empire, shewed extreme cruelty toward his aduersaries and their allies; for as often as he mooued his hand to wipe the filth from his nose which was cut off, hee commanded one of his enemies to bee put to death. Wherefore seeing to loue our enemies in the iudgement of some men is against Gods law, and of other beside the law: seeing many men in their precepts, and most men in their practise manifestly shew that it is an hard saying: Saint *Stevens* charity doth appeare to be great in blessing such as curled him, and in praying for such as did hurt him.

Iob renowned in holy Scripture for his patience, said, [i] *If mine aduersarie should write a booke against me, would I*

[z] *Hieron. epist. ad Marcel. de laudibus Asellæ.*

[a] *Augustin. ser. 2. de S. Stephano.*
[b] *Caietan. in loc.*
[c] *Augustin ser. 5. de S. Stephano.*
[d] *In loc.*

[e] *Mat. 5. 43.*

[f] *Lombard. 3. sent. d. 30. Thomas 22. quæst 25. art. 9. gloss. in Mat. 5. Sixt. sen. biblioth. lib. 6. annot. 27.*
[g] *Exhortation to the Princes of Europe by a pilgrime Spaniard. pag. 25.*
[h] *Lanquet. ad an. dom. 566.*

[i] *Iob. 31. 35.*

not take it vpon my shoulder, and bind it as a crowne vnto me? But *Steuen* surpassing *Iob* (as [k] *Gregorie Nyssen* obserues) esteemed the very ring of his persecutors, wherewith he was encloſed on euery ſide his crown, and euery ſtone flung at his head a pretious diamond, [l] ſo that it might haue been ſaid of him, as it was of *Dauid*: [m] *The Lord prevented him with the bleſſings of goodneſſe, and ſet a crowne of* [n] *pretious ſtones vpon his head.* Our goods are ſweet vnto vs; and therfore wee can hardly forgiue the theefe: our good name ſweeter; and therefore wee doe more hardly forgiue the ſlanderer: but our life moſt ſweet (o *Skinne for skinne, and all that euer a man hath will he giue for it*) & therfore moſt hardly do we forgiue murtherers and martyrers: in hot blood eſpecially while they wring vs and wrong vs: and yet *Steuen full of the holy Ghoſt*, and therefore full of loue, [p] *in perſecutione poſitus pro perſecutoribus orabat*, in the middeſt of his perſecution hartily prayed for his perſecutors, *O Lord Ieſu, lay not this ſinne to their charge.* Our ſinnes not forgiuen are [q] ſet before vs, and as enemies in [r] battell fighting againſt vs, a pillar of infamie to diſgrace the wicked in this, and the next life: the which (as [s] *Baſil* thinkes) is more grieuous to their ſoule then hell fire. So that the [t] meaning of S. *Steuen* is in ſaying (*Lay not this ſinne to their charge*) that God would giue them a better mind, and not impute this offence, but rather to burie this and all other their ſinnes in his death and graue, that they neuer riſe vp againe to worke deſperation in this world, or deſtruction in the world to come. S. [u] *Auguſtine* brings in *Steuen* ſpeaking thus vnto God, *ego patior, ego lapidor, in me ſæuiunt & in me fremunt, ſed ne ſtatuas illis hoc peccatum, quia vt dicam tibi a te primo audiui. Ego ſeruus tuus patior, ſed multum intereſt inter me & te; tu dominus, ego ſeruus; tu verbum, ego auditor verbi; tu magiſter, ego diſcipulus; tu Creator, ego creatus; tu deus, ego homo; multum intereſt inter peccatum iſtorum qui lapidant me, & illorum qui crucifixerunt te: quando ergo dixiſti, pater ignoſce*

k *Orat. de S. Stephano.*

l *Lorinus in loc.*

m *Pſal. 21. 3.*

n *De lapide pretioſo. vulgar Latin. Conſule Acoſtam. con. de S. Stephano.*

o *Iob 2. 4.*

p *Auguſtin. ſer. 5. de S. Steph.*

q *Pſalm. 50. 21.*

r *Lorinus in loc.*

s *In pſalm. 33.*

t *Aretius in loc.*

u *Ser. 2. de Stephano.*

ignosce illis, quia nescinut quid faciunt, pro magno peccato petisti, & me pro minimo petere docuisti: domine ne statuas illis hoc peccatum; ego patior in carne, isti non perpetrant in mente. Now the Lord heard his prayer, and granted his requeſt, [x] in that *Saul* had not this ſinne laid to his charge; as [y] himſelfe witneſſeth. I was a blaſphemer, and a perſecutor, and an oppreſſor: but I was receiued to mercy, for I did it ignorantly through vnbeleefe. So that [z] *Auguſtine* is bold to ſay, *ſi Stephanus non ſic orasſet, eccleſia Paulum non haberet.* And [a] *Fulgentius, qui praeceſſit Stephanus trucidatus lapidibus Pauli, illuc ſequutus eſt Paulus adiutus orationibus Stephani.*

[x] *Caluin. in loc.*
[y] 1. *Tim.* 1. 13.
[z] *Vbi ſup.*
[a] *Ser. de S. Stephano.*

When hee had thus ſpoken] Vttering ſuch excellent words, and with ſuch a reſolute ſpirit, and in ſuch a reuerent faſhion: after he had thus ſpoken for the matter, and thus for the manner; giuing vnto God the life of his ſoule, forgiuing his perſecutors the death of his bodie; he ſweetly ſlept in the Lord. *Chriſtus pro nobis hominem induit, Stephanus pro Chriſto hominem exuit,* as [b] *Gregorie Nyſſen* elegantly. Chriſt became man for *Steuen*, and *Steuen* became no man for Chriſt, *hominem exuit*, He ſo willingly put off his fleſh, as a man would put off his clothes at night, and ſo death as welcome to him as ſleepe to the wearie, *when hee had thus ſpoken he fell aſleepe.*

[b] *Orat. de S. Stephano.*

To [c] mitigate deaths horror, it is called often in holy Scripture *ſleepe.* So the text ſaith of [d] *David*, and of [e] *Salomon*, and of other Kings of Iſrael and Iuda that they *ſlept with their fathers.* In the new Teſtament alſo ſuch as are dead in the Lord are ſaid to [f] *ſleepe in Chriſt.* I would not haue you (ſaith [g] *Paul*) ignorant concerning them which are aſleepe, &c. For this cauſe many are weake and ſicke among you, and many ſleepe. 1. Cor. 11. 30. For man in his graue ſleepeth and waketh not againe till the heauen be no more. Iob 14. 12. The Gentiles acknowledged betweene dying and ſleeping, that *Ouid* cals ſleepe [h] *mortis imago*, deaths image. [i] *Virgil* conſa-

[c] *Aretius in loc.*
[d] 1. *King.* 2. 10.
[e] 1. *King.* 11. 43.
[f] 1. *Cor.* 15. 18.
[g] 1. *Theſſ.* 4. 13.
[h] *Lib. 2. de art. amand.*
[i] *Ænead. 6. Idem recitat. Aug. epiſt. 120. cap. 33.*

consanguineus lethi, the kinsman of death. [k] *Seneca* the brother of death, and *Hesiode* the sister of death. Among infinite comparisons I find that death is principally likened vnto sleepe.

In [l] respect of the { Rest / Resurrection } of the dead.

Concerning the first: it is said by the [m] spirit, blessed are the dead in the Lord, for they rest from their labours, and so God [n] giueth his beloued sleepe: The coffin is a couch, [o] *in quo mollius ille dormit, quisquis durius in vita se gesserit.* I find in the records of antiquitie that a Sepulchre is called [p] *requietorium*, a bed of [q] sacred rest and security, which *Valerius Probus*, expressed in these letters, H.R.I.P. *hic requiescet in pace*, and *Pet. Diaconus* in other D.M.S. *Dormiunt mortui securi.*

[r] *Hic mortuus requiescit semel,*
Qui vivus requiescit nunquam.

But here we must obserue, [t] that our soule sleepes not in the dust as our body till our last dome. For the soules of the reprobate at their death are [u] fetched away from them, and carried into [x] hell: But the soules of such as die in the Lord, instantly liue with the Lord, conueyed by the glorious Angels into *Abrahams* bosome. Luk. 16. 22. So Christ [x] expresly to the theefe on the crosse, verily I say to thee, this day shalt thou be with me in Paradise. [y] *anima absolvitur, corpus resolvitur. qua absolvitur gaudet: quod resolvitur in terram suam nihil sentit.* And so the saints departed are dead in their worst part onely, but liuing in their best: euen in that wherein they desire to liue most, as an Heathen [z] Poet diuinely,

Sed lugere nefas, nam qui te (Prisce) reliquit:
vivit, qua voluit vivere parte magis.

And therefore though the [a] dead bodies of Gods seruants haue been giuen as meat to the soules of the aire, and their flesh vnto the beasts of the land: yet [b] right deare

[k] *Her. furen. act. 4. in Choro. Idem Homer & Orpheus.*

[l] *Caietan. in loc.*

[m] *Apoc. 14. 13.*

[n] *Psal. 127. 3.*

[o] *Ambros. ser. 28.*

[p] *Vide Lorin. in loc.*

[q] *Tul. lib. 2. de legibus. Cambritem vocant sepulchrum. Bed.*

[r] *Guicciardin de Jacob. Trivl. milite.*

[s] *Calvin. Aretius.*

[t] *Luk. 12. 20.*

[u] *Luk. 16. 23.*

[x] *Luk. 23. 43.*

[y] *Ambros. de bono mortis. cap. 8.*

[z] *Martial. Epigram. lib. 6. epigram. 18.*

[a] *Psalm. 79. 2.*

[b] *Psal. 116. 13.*

deare in the sight of the Lord is the death of his Saints. And these things (as [c] *Augustine* notes) are spoken in the Psalme not to shew the Martyrs infelicity; but in amplification of the murtherers inhumanity. For the [d] sea shall giue vp the dead in it, and the glorious Angels in the last day shall [e] gather together all Gods elect from the foure winds, and from the one end of the heauen to the other, and then this [f] corruptible shall put on incorruption, and this mortall immortality; then our body which hath a long time slept in the graue, shall bee roused vp againe by the sound of the [g] trumpet, and raised vp againe by the power of our blessed Sauiour, who died for our sinnes, and rose againe for our iustification. And then he shall change our [h] vile body, that it may be fashioned like vnto his glorious body. Then hee which is the [i] resurrection and the life, shall giue vs our perfect consummation in body and soule in his eternall glory. [k] *Iob* in his greatest extremitie said, *I am sure that my redeemer liueth, and though after my skinne wormes destroy this bodie, yet shall I see God in my flesh.* [l] *Ambrose* being readie to depart out of this world, told his acquaintance, *non sic vixi vt me pudeat inter vos viuere: sed nec mori timeo, quia bonum dominum habemus.* I haue not so liued among you, that I am ashamed to liue: neither do I feare to die, because we serue a good Lord. [m] *Oecolampadius* to his friend visiting him at the point of death, *what shall I say to you, newes, I shall bee shortly with Christ my Lord.* The renowned Martyr *Babilas* (when [n] *Decius* the cruel Emperour had commanded his head to be chopped off) [o] vsed the words of the [p] Psalmist, *O my soule returne to thy rest.* And *Stenen* here stoned to death, is said *terminis terminantibus*, to sleepe in the Lord. [q] *Felix somnus cum requie, requies cum voluptate, voluptas cum aeternitate.*

[c] *Lib. de cura pro mortuis cap. 2.*
[d] *Apoc. 20. 13.*
[e] *Mat. 24. 31.*
[f] *1. Cor. 15. 53.*
[g] *1. Thess. 4. 16.*
[h] *Philip. 3. 21.*
[i] *Iohn 11. 25.*
[k] *Iob 19. 25.*
[l] *Possidonius in vita Aug. cap. 27.*
[m] *Perkins tract. of dying well. Idem refert Simeon Grineus de eius vita & obitu.*
[n] *Baron. annal. Tom. 1. ad an. 253. & martyrolog. Rom. Ianuarij 24.*
[o] *Magdeburg. cent. 3. col. 305.*
[p] *Psal. 116. 7.*
[q] *Pet. Damian. ser. de S. Steph.*

The

The Gospell. MATTH. 23.34.

I send vnto you Prophets, and wise men, and Scribes, &c.

IT is a good obseruation in the Churches historie, that these three commonly succeed each other. [c] *Ingentia beneficia, ingentia peccata, ingentes pœnæ.* The present Gospell is an example hereof, in which all the same points are very remarkable.

[c] *Magdeburg. epist. præfix. cent. 5.*

1. *Ingentia beneficia*, Christs exceeding great mercy toward the Iewes in seeking their conuersion as well by himselfe, as his messengers. And those *Prophets, and wisemen, and Scribes*, and that not once but often: *how often would I haue gathered?* and that not cursorily, but earnestly; *Ierusalem, Ierusalem*, not coldly, but affectionately, *like as the henne gathereth her chickens vnder her wings.* [c]

[c] *Theophylact. Euthym. Aquin.*

2. *Ingentia peccata*, the Iewes exceeding great malice toward Christ, abusing

his { meanes, *ye would not.*
his { ministers { of all sorts { *Prophets.* *Wisemen.* *Scribes.*
his { ministers { with all kind of iniury, { *Killing.* *Crucifying.* *Stoning.* *Scourging.* *Persecuting.*
his { ministers { in all places, not sparing so much as the Sanctuarie, *whom ye slew betweene the temple and the altar.*
his { ministers { At all times, for it is not heere, thou that hast killed in time past, or thou that wilt kill in

time to come: but in the present, *thou that killest and stonest.* [t] Intimating their continuall habit in killing the Prophets, and stoning such as were sent vnto them. As if he should haue said, [u] *quæ occidisti, & occides, & occisura es.*

3. *Ingentes pœna*, both in respect of the { Guilt, *that vpon you may come all the righteous blood, &c.* / Punishment, *behold, your house is left vnto you desolate.*

Or as [x] other, their punishment is threefold, { 1 Temporall, *your house is left vnto you desolate.* / 2 Spirituall, *yee shall not see mee hencefoorth.* / 3 Eternall, *that vpon you may come all the righteous blood.*

Wherefore behold] This [y] *Ideo* renders not the reason why Christ did send Prophets vnto this people; but imports the true cause why they persecuted such as were sent: namely, because they were *serpents, and a generation of vipers*, as it is in the words immediately going before. [z] Vipers are conceiued by byting off the males head, and borne by renting the females bellie: [a] so they killed their spirituall fathers the Prophets, and rent in sunder the compassionate bowels of their deare mother the Church.

I send] [b] How shall they preach except they bee sent. no man ought to take that honour vnto himselfe but he that is called of God, Heb. 5. 4. [c] Here then obserue that Christ is very God, taking vpon him as the master of the [d] vineyard, and Lord of the [e] harueſt, to thrust forth labourers into the Church. [f] It is a token of his mercy to *send Prophets and Wisemen and Scribes* vnto any nation, and an infallible demonstration of his seuere iudgement not to send: according to that of the Prophet *Amos* in his

[t] *Chrysost. Caietan.*
[u] *Marlorat.*
[x] *Ferus ser. 3. in loc.*
[y] *Maldonat.*
[z] *Plin. nat. hist. lib. 10. cap. 62.*
[a] *Theophilact. Euthym. Anselm. in Mat. 3. 7.*
[b] *Rom. 10. 15.*
[c] *Theophilact. Euthym. in loc.*
[d] *Matth. 20. 8.*
[e] *Matth. 9. 38.*
[f] *Luther.*

his 8. chapter at the 11. verse: *Behold, the daies come saith the Lord, that I will send a famine in the land, not a famine of bread, nor a thirst for water: but of hearing the word of the Lord.*

Prophets and Wisemen and Scribes] Howsoeuer all these may be confounded, and meet in one: yet I think with [h] *Hieronme*, and [i] other expositors; that Christ vsed so many teames to shew the riches and [k] diuersities of his graces, ordaining some to be Apostles, and some Pastors and teachers. Ephes. 4. 11. As if hee should haue said, I will omit no meanes for your conuersion, I will send vnto you messengers endued with all variety of gifts, administrations, and operations. Some distinguish Prophets and Wisemen and Scribes after this sort. [l] *Propheta sunt qui futura prænunciant; sapientes, qui recte præsentibus vtuntur: scriba, qui præterita nobis in memoriam reuocant.*

God hath dealt with *England* as with *Iewrie*, speaking vnto vs [m] early and late by his *Wickleffes* and *Whitgifts*, *Bilneys* and *Bradfords*: giuing vs his *Latymers* and *Ridleys*, and other *Iewels* of all sorts: vsing all kinds of messengers, adorned with all kinds of gifts; sending zealous preachers endowed with the spirit of *prophecie*, politike prelats endued with the spirit of *Wisdome*. Iudicious and accurate writers endued with the spirit of *knowledge*, who like learned *Scribes* [n] *taught vnto the kingdome of heauen, are able to bring forth out of their treasure things both new and old*. *Ierusalem* had many Prophets, and great is the number of our Preachers. *England* affoords an *Eli* for an *Eliab*, and a *Matthew* for a *Matthew*, &c. In the first obseruable point of our text concerning *Ingentia beneficia*, Gods owne people, the Iewes, and we parallel.

And some of them shall ye kill and crucifie] Some they *killed*, as [o] *Iames* the brother of *Iohn*, with the sword. Some they *Crucified*, as *Peter*, and Christ himselfe the Lord of life. Act. 3. 15. Some they *scourged*, as *Paul*,

g *Acosta in loc. ex Hilar. & Chrysost.*
h *Com in loc.*
i *Soarez. Muscul. Marlor. in loc.*
k 1 *Cor.* 12. 4.
l *Ferus ser.* 3. *de S. Stephano.*
m *Ieremy* 7. 13.
n *Mat.* 13. 52.
o *Act.* 12. 2.

Paul, for thus hee p writes of himselfe, *of the Iewes fiue times receiued I fortie stripes saue one, I was thrise beaten with rods.* Some they *persecuted from City to City*, as *Barnabas*, Act. 13.50. Some they vexed with all these kinds of cruelties, as S. *Steuen* on this day. *They gnashed at him with their teeth*, Act. 7.54. and scourged him with their tongues, suborning men which said, *we haue heard him speake blasphemous words against Moses and God*, Act. 6 11. They brought him to the q Councell, and r cast him out of the City. They persecuted him in words, disputing against him: and in deeds, despiting him, vntill in fine they stoned this holy Prophet sent vnto them. In a word, they made such s hauocke of the Church, as the messengers of God complained out of the bitternes of their spirit. t *For thy sake are we killed all the day long, and are counted as sheepe appointed to be slaine.*

Sanguine fundata est ecclesia, sanguine crescit,
Sanguine decrescit, sanguine finis erit.

Yet for all this let no preacher or professor discourage himselfe, for S. *Steuen* in the middest of his afflictions (as it is recorded in this daies Epistle) *saw the heauens open, and Iesus standing at the right hand of God.* It is said in the Creed, that Christ sitteth at the right hand of God: but when his faithfull seruant *Steuen* was martyred he was standing. Now then if Christ stand with vs, who can withstand vs? happily wee may weepe for a time, but all teares shall bee wiped away from our eyes, the father of mercies and God of all comfort, shall stand vs in our tribulation so graciously, that as the sufferings of Christ abound in vs, euen so our consolation shall bound through Christ, 2. Cor. 1. 3. 5.

x *Mystically* heretickes scourge Catholickes with their venomous tongues, & by labouring to thrust the edge of their holds y built vpon the foundation of the Prophets and Apostles, into new found habitations, raised vpon the z sands of humane a philosophie; what doe they but *persecute them* (as it were) *from City to City*. The Pagan first,

p *2. Cor. 11. 24.*
q *Act. 6. 12.*
r *Act. 7. 58.*
s *Act. 8. 3.*
t *Psal. 44. 22. Rom. 8. 36.*
u *Apoc. 21.*
x *Origin. apud. Thom. in loc.*
y *Ephes. 2. 20.*
z *Matth. 7. 26.*
a *Colos. 2. 8.*

first, and the Papists afterward did actually kill, and crucifie, and scourge, and persecute the Saints of God in this land, as well *Abel* as *Zacharie*, [b] that is, the laymen and the Clergie, the lowest of the people, so well as the highest of the Priests. And albeit in our time wee need not happily feare their murthering; yet wee still feele their murmuring against vs. And with them are ioyned another generation of Vipers, I meane the schismaticall brood, whipping vs in their words, and scourging vs in their writings, according to their will and wit hourely *killing the Prophets, and stoning such as are sent vnto them.* For whereas there be two kinds of death, one naturall, another ciuill. If any discredit the good life, or discountenance the sound doctrine of his Pastor, by raising false rules, and suborning false witnesses against him, as the Iewes against *Steuen*: what doth hee but ciuilly, or rather indeed vnciuilly like a Iew murther his Preacher. And such a Minister as patiently beares these wrongs, and suffers these dilapidations in his credit, is a very *Stephanus martyr*. For (as *Gregorie* notes) there be three kinds of martyrdome without any shedding of blood. 1. To be patient in our owne misery. 2. To bee compassionate in another mans misery. 3. To loue our enemies hartily. Thus in the second part of our text also touching *our inquisitours*, the Iewes and English are parallels.

That vpon you may come all the righteous blood, which hath been shed vpon earth, from the blood of the righteous Abel vnto the blood of Zacharias. Here two questions are moued: First, who was this *Zacharias*. Secondly, how all the righteous blood shead vpon earth is required of this generation. Concerning the first: it is thought by [d] some that this *Zacharias* is that *Zachary* numbred among the twelue lesser Prophets, in that his [e] fathers name well agrees with this historie. But that opinion is censured as improbable, because the Scripture saith not any where that this Prophet was *slaine between the Tem-*

[b] *Ardens. Anselm. Caietan. in loc.*

[c] *Apud discipulum ser. 13. de S. Stephano.*

[d] *Apud Hieron. et Euthym in loc.*

[e] *Zach. 1. 1.*

ple and the altar. [f] Other affirme that this *Zacharias* is the father of *Iohn* the Baptist, mentioned Luk. 1. 5. of whom it is reported by tradition, that the Iewes slew him betweene the temple and the altar, for that he was a Priest, he did ranke *Mary* the mother of Christ, after she had conceiued and brought forth her sonne, with vnspotted Virgins in the Temple. But saith [g] *Hieron. hoc quia de scripturis non habet authoritatem, eadem facilitate contemnitur qua probatur.* [h] Other hold that this *Zacharias* is that zealous *Zacharias* the sonne of *Ioiada*, who (for that he did openly rebuke the Iewes for their abominable Idolatrie) was stoned by them *in the court of the house of the Lord* 2. Chro. 24. 21. Neither is there any contradiction betweene *the sonne of Barachias, and the sonne of Iehoiada*: seeing *Iehoiada* might haue two names, or else called *Barachias* (in the Hebrew signifying *blessed of the Lord*) because *Iehoiada* the Priest [i] *had done good in Israel, and toward God and his house.* For mine owne part, I coniecture that this *Zacharias* is he, who was martyred at the beginning of the siege of Ierusalem in the daies of *Vespasian* the Romane Emperour. For the [k] story saith expresly, that hee was the sonne of *Baruch* or *Barachias*, and that hee was slaine by the Iewes *in the middest of the Temple*. The clause (*whom ye slew*) seruet to crosse this exposition a little, but it is answered easily, [l] because Christ here speaking prophetically, reports that to bee done, which was yet to come. This interpretation of all the rest, amplifieth most, as well the sinne, as the punishment of the Iewes; in that all the righteous blood from the first martyr among them vnto the last, euen from *Abel* vnto *Zacharias* while that City was besieged, is laid vnto their charge.

Touching the second doubt: wee read in holy Bible that there be two generations, one good, another bad: a [m] blessed generation of the faithfull, euen of such as [n] feare God; and *a generation of Vipers*, as Christ in this present chapter. As then the generation of such as [o] obey their

[f] *Nyssen. orat. de natiuit. Dom. Theophylact. Euthym. Melanc. in loc.*

[g] *In loc.*

[h] *Hieron. & Marlorat. in loc.*

[i] *2. Chron. 24. 16.*

[k] *Iosephus de Bello Iud. lib. 5. cap. 1.*

[l] *Acosta. ser. 5. Steph.*

[m] *Psal. 112. 2.*

[n] *Psal. 24. 6.*

[o] *Heb. 13. 17.*

their ouerseers, and kisse the p feet of such as bring glad tidings of peace, shall receive the q reward of a Prophet: r euen so the generation of such as *kill the Prophets* and *stone such as are sent vnto them*, if they fulfill the s measure of their fathers sinne, they shall haue their portion and proportion in their fathers punishment also. For albeit the sonne shall not beare the iniquitie of the father, neither shall the father beare the iniquitie of the sonne: t yet if the sonnes are partners with their parents, in imitation the u children of such as murthered the Prophets; as the Iewes were the sons of *Cain*, in slaying the righteous *Abels*. If *Cain* and all the bloody Iewes as well after as vnder the law, make the same generation, vnited in fact and in action, it is in God very good iustice that *all the righteous blood shed from the* x *foundation of the world should be required of this generation*. y For he who readeth often, and seeth almost daily the seuere iudgements of God vpon sinners, & yet himselfe continueth in the same sinne, deserues worthily to be punished with as many stripes as he neglected examples. He that knowes how *Cain* was a runagate on earth, and how the clamour of his brother *Abels* blood entred into the eares of God in heauen, and how this cry was a voice; *vox sanguinum*, a voice of bloods in the plurall, namely, the voice of the blood shed, and of all the blood which might haue come of that blood, if it had not been shed. Againe, hee that heares of the lamentable destruction of Ierusalem, how her magnificent Temple was made *desolate*, and the glorious Towers of her Citie were laid z *euen with the ground*; and all this for that she *killed the Prophets, and stoned such as were sent vnto her*. He that reads and beleeues these things, and yet is an obstinate despiser of prophesie, *killing, crucifying, scourging, persecuting the messengers of the Lord from City to City*, shall receiue greater damnation then either *Cain* or Ierusalem, as hauing neglected greater meanes of saluation. For a all things are written for our learning, but these

p *Rom.* 10. 15.
q *Mat.* 10. 41.
r *Mat.* 23. 32.
s *Ezech.* 18. 20.
t *Hieron. Calain. Mustulet in loc.*
u *Mat.* 23. 31.
x *Luk.* 11. 50.
y *Eusthym in loc.*
z *Luk.* 19. 44.
a *Rom.* 15. 4.

these things (I meane Gods extraordinary iudgements vpon notorious sinners) are written more principally [b] *for our examples vpon whom the ends of the world are come.* See Epist. 9. Sund. after Trinity.

How often would I haue gathered thy children.] How often by the mouth of my [c] Prophets, how often by mine Apostles, how often by mine owne selfe: [d] as the louing Hen is alway caring for her chickins, alway clucking and calling them if they wander out of her sight neuer so little, that she may *gather them vnder her wings*, and so guarde them from the mischiefe of the kite: euen so *Ierusalem, I would haue gathered thy Children vnder the wings* of my protection; I would haue kept thee and thine from the iawes of thy rauenous enemie Sathan, and from the hands of all such as haue you, but *ye would not.* [e] O Israell, *thou hast destroyed thy selfe, but in me thine helpe:* now this ought to bee construed either of Christs humane will as he was man, or else of his conditionall and reuealed will as hee was God; otherwise Gods absolute will is effected alway, [f] both in heauen and earth, and hell: it was the conditionall will of God the Iewes resisted, according to that of Saint *Steuen* the second lesson allotted for euensong this day. [g] *Ye stiffenecked and of vncircumcised hearts and eares, ye doe alway resist the holy Ghost, as your Fathers did, so do ye.* this (*I would*) of Christ is *voluntas signi*, not *voluntas beneplaciti*. See *Abulens. Caietan, Piscator, Martyr. in loc. Iansen. Concord. cap. 42. & 90. Vasquez. Alvarez. de auxiliis diuinæ gratiæ lib. 5. disput. 33. 34.*

[b] 1. Cor. 10. 11.

[c] *Origin. Rullinger. Piscator.*

[d] *Consule Aug. quæst. euangel. lib. 2. cap. 36. & Marlorat. in loc.*

[e] Hos. 13. 9.

[f] Psal. 135. 6.

[g] Act. 7. 51.

O Father of mercies, increase our faith, and giue vnto vs in this thy day of our visitation, vnfeined repentance: that how soeuer *England* hath equalled *Ierusalem* in being dissolute, yet she may not parallell *Ierusalem* in being desolate.

The

The Epistle. 1. IOHN. I. 1.

That which was from the beginning, which we haue heard, which we haue seene with our eyes, &c.

SAint *Iohn* euer like himselfe, [h] that his Gospell and generall Epistle might be suitable, [i] confirming each other in the maine scope: makes *(in the beginning was the word)* the beginning of words vnto both: omitting here an ordinarie salutation, that hee might at the very first entrance treate of [k] more necessarie points of saluation: and yet this *exordium à re ipsa*, preamble raised from the matter it selfe, is agreeable to the rules of art, wherewith he makes his readers attentiue, docile, beneuolous: *attentiue*, for that he writes not of a trifle, but of Christ Iesus, *the word of life who cleanseth vs from all sinne*: *docile*, for that the subiect of his doctrine is [m] neither new, nor vncertaine: not new, for *we shew vnto you that which was from the beginning*; not vncertaine, for we preach vnto you *that which we haue heard, which we haue seene with our eyes, which we haue looked vpon, and our hands haue handled*. *Benevolus*, for that he penned this Epistle for their good, namely, that they might haue *fellowship with the Saints, and that their ioy might be full*. I finde the whole tract diuided into three parts, answerable to the three chiefe christian vertues, Faith, Hope, Charitie: but for as much as our Apostle writes of those [o] promiscuously without distinction and order, I will not admit of *Aquines* plaine partition,

Commendation of the Gospell, Chap. 1.
Into a Exhortation to the fruitfull and faithfull obseruing of the same, Chap. 2. 3.
Dissuasion from the contrarie Doctrine, Chap. 4. 5.

[h] *Aquin. in loc.*
[i] *August. tract. 1. in hanc. epist.*
[k] *Vide Lorin. cap. 5. prolog. in 1. epist. Ioan.*
[l] *Aretius. Zanchius. in loc.*
[m] *Marlor. in loc.*
[n] *Pet. Aurelius apud Lorin. vbi sup. cap. 6.*
[o] *Pisator.*

In

In the present text there bee two descriptions,

One of Christ, in respect of his natures
- as God, *that which was from the beginning.*
- as man, *which we have heard and seene, &c.*

office, being our *life and life, cleansing us from all sinne.*

Another of a Christian, *having fellowship with God, his Saints, and his sonne,* in whom are

Two remarkeable properties;
1. A studiousnesse to God, *Ergo,* not a carnal *Epicure.* For *if we say we have fellowship with God who is light, and walke in darknesse, we lye, and do not the truth.*
2. A sorrowfulnesse when hee doth ill, *Ergo,* not a spirituall *Puritane.* For *if we say we have no sinne, wee deceive our selves, and the truth is not in us.*

I haue spoken enough of the first description in my notes vpon the Gospell on Christmas day, the pith of it is, that Christ Iesus eternally God, in the fulnesse of time made man, is our only mediator and advocate with God the father; insomuch as our *fellowship with God* in this world, and *fulnesse of joy* in the next, is attained by faith alone first apprehending, and after applying his merits. Here then our Apostle commends the doctrine of the Gospell in three respects especially.

First, in regard of the subiect, as being most ancient and excellent, euen that *which was in the beginning* Gods owne

owne ſonne, *the word of life*, yea *that eternall life which was with the father afore all worlds.*

Secondly, in regard of the certainty, *that which wee haue heard, which we haue ſeene with our eyes, which we haue looked vpon, and our hands haue handled: declare wee vnto you.* For Chriſt who was in the beginning that eternall word with the Father, in theſe [p] laſt daies *appeared vnto vs.* And as S. [q] *Paul* expounds S. *Iohn, he was manifeſted in the fleſh:* Or as S. *Iohn* in his [r] Goſpell expounds himſelfe, *hee became fleſh, and dwelt among vs.* And [s] ſo wee haue ſeene and heard him [t] immediately ſpeaking in the world, as well as mediately, ſpeaking in his word. For he ſpake to the fathers by the mouth of all his Prophets euer ſince the beginning: but in our daies he hath *ſpoken* with his owne mouth vnto vs: our eares haue heard him in his ſermons, our eyes haue ſeene him in acting of his miracles, our hands haue touched his precious body both afore his death, and after his reſurrection; and ſo that which wee ſo [u] many waies aſſuredly know to be true, *declare we vnto you.* For albeit the word of life being very God of very God, is neither viſible nor palpable: yet in reſpect of the [x] perſonall vnion of the two natures in him, it may bee ſafely ſaid againe and againe *that which we haue ſeene and heard.* And *we ſaw the glory of it as the glory of the onely begotten ſonne of the Father full of grace and truth.* Iohn 1.14. And in this ſenſe the word of life, yea the Lord of life is ſaid [y] elſe where to be killed and crucified.

Thirdly, in regard of the profit, becauſe Chriſt is *the word of life*, not onely *formaliter*, in reſpect of himſelfe: but in reſpect of vs *effectiuè*, being authour of our naturall life, *for in him wee liue, and moue, and haue our being*, Act. 17.28. Of our ſpirituall life, *I liue, yet not I now, but Chriſt liueth in mee* ſaith *Paul*. Galath. 2.20. Of our eternall life, for he is *the way, the truth, and the life*, Iohn 14.6. *the reſurrection and the life*, Iohn 11.25. yea *that eternall life* as it is in our preſent text. So that if wee will

p *Heb.* 1.2.
q 1. *Tim.* 3.16.
r *Cap.* 1. *ver.* 14.
s *Aretius.*
t *Aquin.*
u *Eraſmus.*
x *Marlorat. Piſcator.*
y *Act.* 3.15. 1. *Cor.* 1.8.

XUM

will embrace the Gospel, and receiue these glad tidings of peace, we shall haue *fellowship* with the blessed Apostles, and in conclusion it will bring vs vnto *fulnes of ioy*.

z Caietan. Zanchius.

z The which is not in this life, for here many sorrowes are mixed with a few Ioyes. He was a blessed man who said, O a *wretched man that I am, who shall deliuer me from this body of death?* Our reioycing is in part, as our b knowing is in part, and our prophecying in part. Here God giueth his children sometimes *a good measure of ioy, shaken together and pressed downe:* but hereafter in his kingdome of glory, when all teares shall be wiped from our eyes, and all cares from our heart: then onely our *ioy shall be full*, and (as c Christ speakes else where) *running ouer*. Let all doctours of Diuinity learne by this *Diuine*, to shun new, dubious, vnprofitable quirkes of learning; and to deliuer vnto Gods people *that which was from the beginning*, a true Gospell and a certaine, procuring an happy *communion with God, and a fulnesse of ioy*.

a Rom.7.24.

b 1.Cor.13.9.

c Luk.6.38.

God is light] Almighty God is compared vnto light in many respects. As first for that d all things are naked and open vnto his eyes as to the light. Secondly, as we cannot see things earthly without light: so we cannot e discerne things heauenly, vnlesse the father of f lights illuminate our mind, and giue vs an g vnderstanding heart. Thirdly, for that as the light of the sunne dasleth our eyes if they gaze too much vpon it: euen so the Diuine Maiesty h dwelling in the light which no man can approach vnto, confoundeth all such as curiously pry too much into it, according to that of i *Salomon* in the vulgar latine, *qui scrutator est maiestatis opprimetur a gloria*. But God is called k here *light*, as expelling al darknes of sin & ignorance, being in himselfe pure, sincere, righteous in al his wayes, & holy in al his works. Our Apostle then argueth against hypocrits and tale-gospellers often and openly boasting of their Communion with God, *a natura Dei*, from the properties of God after this sort.

d Heb.4.13. Prou.15.3.

e 1.Cor.2.14.

f Iam.1.17.

g 1.King.3.9.

h 1.Tim.6.16.

i Prou.25.27.

k Caluin. Aretius. Zanchius.

l Psal.145.17.

God

God is light, *ergo*, none can haue fellowship with him except they walke in the light. *If we say we haue communion with him, and walke in darknes, we lye, and doe not the truth.* Our wilfull ignorance and sinnes vnrepented are called in [m] holy Scripture *darkenesse*, as hauing their beginning from Satan the Prince of darknes, and their end in hell, which is the pit of darkenesse, and therefore though hypocrites (out-mouth as it were) true Christians in bragging of their familiarity with God and his sonne: yet the truth is, as long as they walke in darknes, it is impossible they should be children of God, for in him is no darkenesse, nor so much as a shadow. *Iames.* 1.17. [n] what Communion hath light with darkenesse, or what concord hath Christ with *Belial*, or what fellowship hath righteousnesse with vnrighteousnes? God is [o] without wickednes himselfe, and hateth all manner of wickednesse in other, according to that of the Prophet in the fifth Psalme, *Thou art the God that hath no pleasure in wickednes, neither shall any euill dwell with thee, such as be foolish, shall not stand in thy sight, for thou hatest all them that worke vanity. Thou shalt destroy them that speake leasing: the Lord will abhorre both the bloodthirsty and deceitfull man.* I conclude this point in the words of our [p] Apostle, *Let le children, let no man deceiue you, hee that doth righteousnesse is righteous.* It is not sufficient to say that he is righteous, *for if wee say wee haue fellowship with God, and walke in darknes, we lye and do not the truth,* [q] that is, we lye to our selues, and doe not the truth vnto other, because they bee misled through our example, *mentimur Commissione, veritatem non facimus omissione.*

If we walke in the light] an [r] argument from the effect to the Cause, for our studiousnes to walke in the light, and to doe good in our callings is not the cause of our fellowship with God, and of the remission of our sinne by the blood of Iesus Christ his sonne: but an effect or consequent. It is a signe that we are the sonnes of God, if wee bee [s] followers of God as deare children, *if wee walke*

m *Rom.*13.12. *Ephes.*5.11.

n 2.*Cor.*6.14.

o *Deut.*32.4.

p 1.*Epist.Cap.*3. *vers.*7.

q *Lorin.*

r *Zanchius.*

s *Ephes.*5.1.

walke in the light euen as hee is light. It is a ſeale to my ſoule that *the blood of Chriſt hath purged me from all ſinne.* [e] If I doe but hunger and thirſt after righteouſneſſe, if I feele but an vnfaigned deſire to put off the workes of darkneſſe, and to put on Gods armour of light; I know that I ſhall ſinne ſtill as long as I carrie this fleſh about me, *for if we ſay we haue no ſinne, we deceiue our ſelues, and the truth is not in vs:* but I am ſure ſo long as I walke in the light, that I ſhall not commit any ſinne which is impardonable: ſo long as I haue communion with God, I cannot commit the ſinne againſt the holy Ghoſt; as long as I am in Chriſt, *his blood cleanſeth me from all ſinne:* from [u] all ſinne, originall and actuall, *à culpa & pœna,* from the fault, and from the paine due to the ſame. *From all ſinne,* [x] not onely committed before baptiſme, but alſo from all ſinne committed of frailty, ſince baptiſme, for as Cardinall [y] *Caietan* notes, *impium eſt dimidium à Deo ſperare veniam*; and therefore [z] Popiſh ſatisfactions either by workes done, or paines ſuffered in this life or in purgatory after this life to purge men of their ſinnes, haue no firme ground in Gods holy word, they be works of ſupererogation, or if you will, happily workes of ſuperarrogation. It is not ſaid here, the blood of Chriſt *hath cleanſed* in time paſt, or *will cleanſe* in time to come: but in the preſent, *it cleanſeth.* [a] Hereby ſignifying that it daily purgeth all the ſinnes of al ſuch as truly beleeue, *who walke in the light, and haue fellowſhip with God.*

If we ſay we haue no ſinne] Some ſay let vs [b] continue ſtill in ſinne that grace may abound, ſeeing *the blood of Chriſt cleanſeth vs from all ſinne,* let vs *walke in darkneſſe,* [c] working all vncleanneſſe euen with greedineſſe. Other on the contrary ſide ſay, *we haue no ſinne,* whoſe puritane pride S. *Iohn* oppoſeth here, ſhewing plainly that the [d] *Cathari* both iniurie God, and deceiue themſelues, in affirming that they bee without any ſinne, they wrong God, becauſe (ſo much as in them is) *they make God a liar, and his truth a lye.* For his word expreſly concludeth all vnder

[e] *Matth.5.6.*

[u] *Bulling. Rhem. Lorin.*
[x] *Beda.*
[y] *In loc.*
[z] *Dr. Fulke in loc.*

[a] *Zanchius. Marlorat.*

[b] *Rom.6.1.*

[c] *Epheſ.4.19.*

[d] *Auguſt. hæreſ. 38 & Epiphan. hæreſ.59.*

vnder sinne, Rom. 3.9. Galath. 3.22. reporting that all men haue gone astray like lost sheepe. Esay 53.6. And that there is none that doth good, no not one, Psal. 14.2. [e] In many things all offend, and who can say mine heart is cleane, Prou. 20.9. It is true that our Apostle saith in the third chapter of this Epistle, vers. 9. *Whosoeuer is born of God sinneth not:* that is, the regenerate man as hee is regenerate, sinnes not obstinately with a plenarie consent, he suffers not sinne to [f] raigne in him, as it is in our text, *he walkes not in darkenesse:* [g] yet he may stumble, yea sometime fall through infirmity while hee *walketh in the light*; and therefore such as auow that they haue no sin, giue the lie to God, *and the truth is not in them:* [h] that is, God who is [i] truth is not in them: and the reason hereof is euident, because God resisteth the proud, Iam. 4.6. and so neither God, nor *his word is in them* as *Aquine* pithily, neither Christ his eternall word, nor the Scripture his created word dwelleth in them.

Againe, *Puritans* who say wee haue no sinne, *deceiue themselues*; according to that of [k] *Paul, If any man seems to himselfe that he is somewhat, when he is nothing, he deceiueth himselfe in his imagination*; or they deceiue themselues, because Christ [l] easeth onely such as feele their heauie load and groane vnder the burthen of their sins; and therefore the true Christian as our Apostle teacheth here, first makes a confession, and then hee seekes for an absolution.

In confession obserue these circumstances:
1. Who, *we.*
2. What, *sinnes*, and *our* sinnes.
3. To whom, to God, *If wee acknowledge our sins, hee is faithfull*, &c.
4. How, *acknowledge and say.*

e *Iam.* 3.2.

f *Rom.* 6.12. & 7.19.
g *Zanchius.*
h *Hugo. Aquin. Gloss. interlin.*
i *Iohn* 14.6.

k *Galath.* 6.3.

l *Mat.* 11.28.

In absolution:
1. Of whom an absolution is to bee got, of God for his Christs sake, *whose blood cleanseth vs from all sinne.*
2. Why? because *God is faithfull and iust to forgiue vs our sinnes.*
3. What? a plenarie, not a partiall absolution, a pardon for *all vnrighteousnes.*
4. When? in this present life, while *wee walke in the light.*

Our selues must acknowledge for our selues, and not another: we must indeed confesse [m] one to another, but not one for another: wee must also confesse [n] *sinnes*, and not vertues, as the proud Pharisie, Luk. 18. *I fast twice in the weeke, I pay tithes of all that euer I possesse.* And *our owne* sinnes, not our neighbours offences, as the same Pharisie, who did accuse the Publican, and in comparison of his faults excuse himselfe. This confession is to be made to God, as being the searcher of our hearts, vnderstanding all our secret sinne so well, yea better then our selues. O Lord, [o] *who can tell how oft he offendeth? O cleanse me from my secret faults:* and to God, as being very willing, and most able *to purge vs from all vnrighteousnesse.* It is true, that we must acknowledge our faults one to another, as hauing trespassed one another; and in some cases it is expedient also that wee resort to deuout, learned, discreet pastors for the releise of our distressed conscience; yet by [p] *Bellarmines* leaue, this our text is not a pregnant Scripture for popish auricular confession vsed in the Church of Rome. For the Ministers of the word may both openly pronounce absolution vnto true penitents; and in secret also when occasion is offered iustly. Though annuall and auricular confession of euery singular and single sin were thrust out of the Church, as it was for twelue hundred yeeres after Christ. See Gospell 3. Sund. after Epiphanie.

We must *acknowledge*, [q] that is, say with our mouth, and acknowledge in our heart, that wee haue sinned in *Adam*,

m *Iam.* 5. 16.
n *Aquin.*
o *Psal.* 19. 12.
p *Lib.* 1. *de pœnit. cap.* 13. §. *habemus deinde. & lib.* 3. *cap.* 4. §. *quartus locus. & sequent. ad fin. cap.*
q *Zanchius.*

Adam, and doe ſinne for the preſent, and may ſinne hereafter as long as we liue. For ſaith [r] *Auguſtine, Id erat peccatum inſanabile, quo me peccatorem eſſe non arbitrabar*, it is our dutie to feele ſinne, to feare ſinne, to flie ſinne ſo farre as wee can, in one word, ſoundly and ſeriouſly to repent vs of all vnrighteouſneſſe. [s] *Non ſit ſatis quod doleamus, ſed ex fide doleamus, & non ſemper doluiſſe doleamus, & de dolore gaudeamus*: Wee muſt hartily grieue for our offences, and grieue for that we grieue no more, and ioy for that we grieue ſo much.

[r] *Confeſſ. lib. 9. cap. 10.*

[s] *Auguſtin. de verâ & falſa pœnitent. cap. 13*

After ſuch a confeſſion, a penitent ought to ſeeke for an abſolution of God, as being *faithfull and iuſt to forgiue vs our ſinnes*. Happily ſome will obiect, God (if we conſider him as iuſt) is more ready to puniſh then to pardon, for the [t] *wages of ſinne is death*, and the Church hath taught vs euery day to pray with the [u] Pſalmiſt, *enter not into iudgement with thy ſeruants O Lord, for no fleſh is righteous in thy ſight*. For anſwere to this obiection, I find the word *iuſt*, expounded diuerſly. [x] Some ſay God is iuſt, as being able to iuſtifie ſinners. [y] Other thinke that God is called iuſt in forgiuing our ſinne, becauſe Chriſt hath paid a iuſt and a ſufficient price for the ſinnes of the whole world. [z] Other Conſtrue iuſt, here to bee nothing elſe but a comely thing, or a property befitting the goodneſſe of God; according to that of [a] *Anſelme, luſtum eſt ô Deus, vt parcas malis*. And ſo [b] ſome reade, God is *faithfull and facile*, ready to forgiue. But I follow [c] their Gloſſe, who thinke that *faithfull* and *iuſt* in this place ſignifie the ſame. God is faithfull in his promiſe, iuſt in his word to forgiue. Now God ſaith in his word, [d] *though their ſins were as crimſin, they ſhall bee made white as ſnow: though they be red like ſcarlet, they ſhall be as wool.* [e] *I am not come to call the righteous, but the ſinners to repentance: Wherefore come to me all ye that labour, and are laden, and I will eaſe you*: yea that which is more then his word (if any thing can be greater) his oath is, [f] *As I liue ſaith the Lord God, I deſire not the death of the wicked, but*

[t] *Rom. 6. 23.*

[u] *Pſal. 143. 2.*

[x] *Em. Sa.*

[y] *Caietan.*

[z] *Lorin.*

[a] *In proſolog. cap. 9. vbi ſuauiſſimè hac de re multa.*

[b] *Aretius.*

[c] *Caluin. Beza. Zanchius.*

[d] *Eſay 1. 18.*

[e] *Mat. 9. 13.*

[f] *Ezech. 33. 11.*

that the wicked turne from his way and line. Now God euer dealeth with his seruants according to his word, and hauing bound his word with an oath it is due debt, and then it is [g] iustice to pay debts: hee is faithfull, and therefore can no more denie his promise then himselfe, who saith, *at what time soeuer a sinner doth repent him of his sinne from the bottome of his heart, I will put all his wickednesse out of my remembrance.* Wherefore let vs [h] boldly come to the throne of grace, let vs [i] agree with our aduersarie quickly while wee are in the way, while wee walke in the light, while it is called [k] to day, for after this life there is no purgatorie for sinne in another. And let vs aske not onely some parcell of a pardon, but an absolute absolution, and a plenarie discharge from all vnrighteousnesse.

Larga Dei pietas veniam non dimidiabit,
aut nihil, aut totum (te lachrymante) dabit.

[g] *Lorin.*

[h] *Heb.* 4. 16.
[i] *Mat.* 5. 25.
[k] *Heb.* 3. 13.

The

The Gospell. IOHN 21. 19.

Iesus said vnto Peter, *follow thou me*, &c.

This Scripture containeth a
- Correction of
  - *Peters* curiosity, *what is that to thee? follow thou mee.*
  - The disciples error touching the death of *Iohn*, *yet Iesus said not vnto him, he shall not die*, &c.
- Commendation of *Iohn* in respect of his
  - Grace with Christ, *the Disciple whom Iesus loued, which also leaned on his breast at supper*, &c.
  - Place in the Church, as being an Apostle *that testified of these things*, & an Euangelist who *wrote these things.*
- Conclusion, of the Gospell intimating that so much is written as is necessarie to saluation, and *other things* omitted, and those *many*: for that *if they should bee written euery one, the world could not containe the bookes that should bee written.*

Our blessed Sauiour in the words immediately going afore, shewed *Peter* in what vocation hee should liue, *feed my sheepe*: as also by what death he should die, *when thou shalt bee old, thou shalt stretch forth thine hands, and*

another shall gird thee, and leade thee whither thou wouldest not: And when hee had spoken thus, alluding to [l] both, especially to the [m] latter, he said vnto *Peter*, *follow mee*: that is, be thou such a pastour in feeding my sheepe, and such a pastour in suffering for my sheepe as I haue giuen example. Christ said vnto *Peter* in the 13. chapter of this Gospell, at the 36. verse, *whither I goe thou canst not follow me now: but thou shalt follow me afterwards.* Vnto whom Peter *answered, Lord, why can I not follow thee now? I will lay downe my life for thy sake. Iesus replied, wilt thou lay downe thy life for my sake? Verily, verily I say vnto thee, the Cocke shall not crow till thou haue denied me thrice.*

[l] *Theophilact. Masculus. Aretius.*
[m] *Augustin. Euthym. Caluin.*

Now Iesus remembring this conflict and conference with his Disciple, said vnto him in the words a little before our text, *When thou wast yong, thou girdest thy selfe, and walkedst whether thou wouldest.* [n] That is, when thou wast a yongling in faith, and diddest gird thy selfe with thine owne strength, it was thy follie to thinke that thou couldest *follow me whether I went*: and thereby denying me thrice thou diddest proue my words to be true, *whether I goe thou canst not follow me now*: but when thou shalt bee old, thou shalt stretch forth thine hands, and another shall gird thee, &c. that is, when thou shalt feele thine owne weaknesse, and grow strong in the Lord, my other saying also shall bee found true: *Thou shalt follow me afterwards.* I therefore now command thee *Peter* againe and againe, *to follow mee whether I goe.*

[n] *Rupert. & Maldonat. in loc.*

But *Peter* (as it may seeme) neglecting this charge concerning himselfe, out of a curious humour enquires after the doing and dying of other, saying vnto Iesus, *Lord, what shall he here do?* to whom his master answered, *if I will haue him to tarrie till I come, what is that to thee, follow thou me.* [o] Teaching vs hereby to follow him in the same calling, and in the same way that hee doth appoint. [p] It is not said, examine others employment: but [q] *see your owne calling, and* [r] *let euery man abide in the same*

[o] *Luther. postil. in loc.*
[p] *Aretius.*
[q] *1. Cor. 1. 26.*
[r] *1. Cor. 7. 20.*

pag. 98.

same calling wherein he was called, [t] *walking in his vocation worthily, studying to be quiet and to meddle with his owne businesse.* 1. Thess. 4. 11. The which apostolicall apophthegme being a parallel vnto the words of Christ here (*What is that to thee, follow thou me*) may serue to direct vs in all matters of this life,

Whether they be { Theologicall, Ecclesiasticall, Politicall, Morall, Oeconomicall, Monasticall, } Concerning { God. The Church. Common-weale. Our neighbours and friends. Our priuate familie. Our single selues. }

In matters appertaining to God, it teacheth vs not to bee curious inquisitors after the secrets of his will vnknowne, for *What is that to thee?* but to keepe the words of his law, doing his will which is knowne, for of this onely Christ speakes here, *follow thou me.* The [u] secret things belong to the Lord our God; but the things reuealed belong to vs and to our children for euer.

In affaires of the Church, it sheweth, how the [x] good shepheard should spend his life for the benefit of the flocke committed vnto his charge, *Peter follow me*, forbidding [y] *Uzzah* to put his hand to the arke of God, recalling the *Laicke* not onely from encroaching vpon the Clergie mans benefice; but also from intruding into the Clergie mans office; for *what is that to thee?*

In businesse of the Common-wealth, it correcteth ouercurious Eauesdroppers of State, for *what is that to thee?* Teaching vs to giue the things of [z] *Cæsar* vnto *Cæsar*, [a] honour, to whom honour: custome to whom custome: tribute to whom tribute: though (as Christ Mat. 17. 27.) we fish for money; for in performing this office likewise Iesus said vnto *Peter, follow thou mee.* The foole (saith [b] *Salomon*) will euer bee medling, but hee that is wise will not walke [c] *in magnis & mirabilibus*, in great affaires

[t] *Ephes.* 4. 1.

[u] *Deut.* 29. 29.

[x] *Ioh.* 10. 11.

[y] 2. *Sam.* 6. 7.

[z] *Mat.* 22. 21.

[a] *Rom.* 13. 7.

[b] *Prou.* 23.

[c] *Psal.* 131. 2.

affaires and such as are too high and huge for him: hee plots not how to dispose of the scepter, but possessing his soule in patience, desires the scepter should rightly dispose of him, as being assured that Princes are *the* [d] *ministers of God*, euen fingers of that great hand that gouerns all the world.

Inmorrall offices or duties of charity between neighbour and neighbour, it inhibits thee to be a busie bodie, or (as [e] *Peter* speakes) a busie Bishop in another mans diocesse, for *what is that to thee?* aduising on the contrarie to [f] *doe good vnto all, vnto such as are of the houshold of faith especially*. For in this respect Christ Iesus our great patron and patterne speakes vnto all, as to *Peter* here, *follow me*. [g] Learne of me to be humble and meeke, [h] walking in loue euen as I haue loued you, giuing my selfe for you to be an offering, and a sacrifice of a sweet smelling sauour to God? in all other businesse appertaining either to the priuate house, or single selfe, the counsell is wholsome, *res tuas age*, plough in thine owne ground, fish in thine owne boat, looke to thy selfe, ouerlooke not other: vnlesse they be such as are committed vnto thy proper charge. For in this exempt case Christ expects not of *Peter* attendance to the former clause, *what is that to thee?* but obedience to the latter onely, *follow thou wee*.

Then went this saying among the brethren, that that Disciple should not die] [i] Hence wee may learne to take good heed how we reade and heare holy Scripture. For by misconstruing the words of our Sauiour many false rumours are *spread among the brethren*. [k] If the Disciples easily were deceiued, how much more wee? Let vs imbrace therefore those things which are cleere, and such things as are spoken darkely, let vs conferre with plainer places, alway calling vpon God to giue vs the key of true knowledge, that wee may discerne the things of his spirit. The Disciples here made that an absolute affirmatiue, which indeed is but a [l] conditionall proposition.

[d] *Rom.13.4.*
[e] *1.Pet.4.15.*
[f] *Galath.6.10.*
[g] *Mat.11.29.*
[h] *Ephes.5.2.*
[i] *Heming.*
[k] *Aretius. Pontan.*
[l] *Arboreus.*

tion. *If I will haue him to tarrie*, &c. not I will haue him to tarrie. For wee may not reade (as the vulgar Latine [m] corruptly) *sic eum volo manere*: but *si eum volo manere*. Againe, Iesus said not, *hee shall not die: but if I will that he tarrie till I come, what is that to thee?* In this correction of the Disciples errour, obserue, first S. *Iohns* [n] ingenuitie, who would not suffer a false report to be spread among the brethren though it were for his honour. Secondly, thas it is not alway safe to follow the most in all things, one *Iohn* here is opposite to the rest of his company; one *Lot* opposite to the rest of his Citie; one *Luther* opposite to the rest of his countrie; one *Noah* opposite to the whole world. Thirdly, wee may learne by this example to bee diligent and patient in reuoking all such things as haue been mistaken either in our words or writings. *Augustine* hath his retractations, [*] *Bellarmine* his recognitions, [o] *Baronius* his *Emendanda*, the Disciples here their *Errata sic corrige*. This saying went among the brethren, &c. *yet Iesus said not, hee shall not die*, &c.

The Disciple whom Iesus loued] The word, [p] by whom all things were made, [q] loues all that he made. [r] Yet men more then vnreasonable creatures, and his Saints more then other men, and his chosen Apostles more then other Saints, and *Iohn* more then other of his Apostles. He loued all his Disciples, *as the Father hath loued me, so haue I loued you: continue in my loue*. Iohn 15.9. But his loue to *Iohn* (as the [s] schoole speakes) was greater *extensiue*, though not *intensiue*: shewing more signes of familiarity to *Iohn* then to the rest of his companie. For whereas [t] *Iohn* the Baptist held himselfe not worthie to beare the shooes of Christ, and [u] *Mary* thought her selfe blessed in annointing the feet of Christ, and [x] *Thomas* only desired to touch the side of Christ: our Apostle *Iohn* is said here to haue *leaned on his breast at supper*, as being best acquainted with the secrets of his Sauiour. For when [y] *Peter* and all other his fellowes were silent, onely

[m] *Iansen. concord. cap. 148. Idem Erasmus & Maldonat. in loc. quippe nulla similitudo interiacet verb.*
[n] *Aretius.*
[*] *Par impar.*
[o] *Annal. Tom. 9. fol. 863. Tom. 10. fol. 939 Tom. 11. fol. 723*
[p] *Iohn 1.3.*
[q] *Wisd. 11.21.*
[r] *Augustin. 110. in Ioan.*
[s] *Thom. part. 1. quæst. 20. art. 3.*
[t] *Mat. 3.11.*
[u] *Iohn. 12.3.*
[x] *Iohn 20.25.*
[y] *Iohn 13.24. vide Pet. de palud. ser. in loc.*

onely he durst aske, *Lord, which is he that betrayeth thee?* When the Eagle broodes (as [z] *Plutarch* reporteth) the chicke that comes of the egge lying neareſt her heart is beſt beloued of her: and ſo S. *Iohn* leaning on that breaſt (in which *are* [a] *hid all the treaſures of wiſedome and knowledge*) is the beloued diſciple, ſo much honoured, that Chriſt his Sauiour which had not in the world [b] whereon to reſt his head; did notwithſtanding [c] dwell in his heart by faith, and leane (ſaith [d] *Ambroſe*) in his boſome. *Sinus in quo Chriſtus requieſcit, erat triplex; in Euangeliſta Ioanne fides, in patre diuinitas, in Maria mater virginitas.*

It is ſaid Epheſ. 4. 11. that Chriſt aſcending vp on high, *gaue ſome to bee Apoſtles, and ſome Prophets, and ſome Euangeliſts, and ſome paſtours and doctors,* [e] *according to his will diſtributing to euery man a ſeuerall gift.* [f] Peter was an Apoſtle, but not an Euangeliſt: *Marke* an Euangeliſt, but not an Apoſtle: *Matthew* both an Euangeliſt and Apoſtle, yet not a Prophet: *Auguſtine* a Doctor, but not a Martyr: *Laurence* a Martyr, but not a Doctor. But behold the beloued Diſciple was [g] all theſe: In his Epiſtles an Apoſtle, in his Apocalyps a Prophet, in his Goſpell an Euangeliſt, in his faith a Confeſſour, in his preaching a Doctor, in his chaſtity a Virgin, in his readineſſe to ſuffer for the truth a very Martyr, yea the [h] protomartyr ſuffering for Chriſt vnder the croſſe, when he ſaw Chriſt ſuffer on the croſſe; *amans quippe plus amato quàm in ſeipſo patitur*: all which are ſo many reaſons why wee ſhould praiſe God in this holy Saint, but eſpecially becauſe *the ſame Diſciple is hee that teſtifieth of theſe things, and wrote theſe things.* I ſay for that hee penned this heauenly Goſpell, [i] *that wee might beleeue that Ieſus Chriſt is the ſonne of God, and that in beleeuing wee might haue life through his name.* For as [k] *Ariſtotle* ſaid, if *Timotheus* had not been, we had not had ſo much ſweet muſicke: but if *Phrynis* (*Timotheus* his maſter) had not been, we had not had *Timotheus*. Euen ſo (beloued)

[z] *Apud Ioan Oſorium. & Ilefonſ. giron. in loc.*
[a] *Coloſſ. 2. 3.*
[b] *Mat. 8. 20.*
[c] *Epheſ. 3. 17.*
[d] *Ser. 18.*
[e] *1. Cor. 12. 11.*
[f] *Diez. Con. 2. in feſt. Ioan. Euang.*
[g] *Portan. & Pet. de palude. vbi ſupra.*
[h] *Ioan. Oſorius in loc.*
[i] *Ioh. 20. 31.*
[k] *Meta. lib. 2. cap. 1.*

loued) if S. *Iohn* had not beene, we might haue wanted happily such an Euangelicall harmony: but if Iesus the master of *Iohn* had not been gratious vnto the Church, it should not haue had such a *Iohn*.

It is an argument of S. *Iohns* [l] humilitie, that he tearmeth himselfe not a master in Israel or a Doctor: but *a Disciple*, and that fiue times in this one Gospell, as cap. 13. 23. cap. 19. 26. cap. 20. 2. cap. 21. 7. & 20. [m] yet it winnes honour to his historry for that *the beloued* Disciple penned it, euen *hee who leaned on his masters bosome testifieth of these things*. [n] Among all his honourable titles he mentioneth in the first place that hee was *beloued of Iesus*, acknowledging it onely to bee the fountaine from which all other his graces originally were deriued. For he was not beloued of Iesus for that *hee leaned on his breast*, or for that *hee durst aske him any question*, or for that he was *the penman of this history*: but on the contrarie, he therefore leaned on his masters bosome, and was acquainted with his secrets, and testifieth of these things, for that he was *the Disciple whom Iesus loued*. It is Christs grace, by which alone wee are whatsoeuer wee are. 1. Cor. 15. 20.

There are also many other things which Iesus did] Euery thing that Iesus did is not recorded in the Gospels historie, but only so much as is necessary for vs to know; namely, *that wee might beleeue that Iesus Christ is the Son of God, and that (in beleeuing) wee might haue life through his name*: for so S. *Iohn* expounds himselfe, chap. 20. at the last verse. The Scripture then is written principally for this end, that wee might vnderstand the mysterie of our saluation, consisting in [o] two points especially. First, to beleeue that Iesus is *the Christ*, that is, the Messias promised vnto the Fathers euer since the world began. Secondly, that this Messias albeit hee were the seed of *Dauid*, is not a meere Terence Iesus, but *the Sonne of God*: and so being both God and man, hee is our onely mediator, through whose name we must be saued. The

Gospell

l *Marlorat.*

m *Cyril. Rupert. Maldonat.*

n *Diez. vbi supra.*

o *Vide Caietan. Marlorat. Aret. in Ioan. 20. 31.*

Gospell hath abundantly both affirmed and confirmed these points, and therfore we need not any [p] further reuelatiõs of the spirit in the busines of our saluation. Men talke much of the Philosophers stone, that it turneth copper into gold; of *Cornu-copiæ*, that it had all things necessarie for food in it: of *Panaces* the hearbe, that it was good for all diseases; of *Catholicon* the drug, that it is in stead of all purges; of *Vulcans* armour, that it was an armour of proofe against all thrusts and blowes, &c. well, that which they did attribute vainely to these things for bodily good, we may with ful measure ascribe iustly to the Scripture for spirituall. It is not an armour onely, but an whole armory of weapons as well offensiue as defensiue, whereby wee may saue our selues, and put the enemie to flight. It is not an hearbe, but a tree, or rather a complete paradise of trees of life, which bring forth fruit [r] euery moneth and the fruit thereof is for meate, and the leaues for medecine. In a word, it is a panary of wholesome food, against fenowed traditions; a Physitions shop of preseruatiues, against poysoned heresies, a pandect of profitable lawes, against rebellious spirits; a treasurie of most costly iewels, against beggerly rudiments. Euery thing indeed that Iesus did is not set downe, yet so much is written as is sufficient for our learning, so much as may serue for a [s] lanterne to our feet, and a light vnto our paths, *able to teach, improue, correct, instruct in righteousnesse, that the man of God may be perfect, throughly furnished vnto all good workes.* 2. Tim. 3. 16. I will end this obseruation in the words of [t] *Augustine, Tanta facta, sunt quanta tunc fieri debuerunt: tanta scripta sunt, quanta nunc legi debuerunt.* [u] *His salubrius, & prauа corriguntur, & parua nutriuntur, & magna delectantur ingenia.* Nay (saith hee) the Scriptures are so fit and full, *Vt in eis quotidie proficerem, si eas solas ab infantiæ pueritia vsque ad decrepitam senectutem maximo otio, summo studio, meliore ingenio conarer addiscere.*

The which if they should bee written euery one, I suppose that

[p] *Piscator.*

[q] *See preface to the reader before the translation of our new english Bible.*

[r] *Apocal. 22. 2.*

[s] *Psal. 119. 105.*

[t] *Ser. 139. de Temp.*

[u] *Augustin. epist. 3. ibid.*

that the world could not containe the bookes that should bee written.] I finde three diuers constructions of this one verse. The first is *metaphorical*, the second *hyperbolicall*, and the third literall. [x] *Augustine*, [y] *Theophilact*, *Beda*, *Rupert* metaphorically, or metonymically; vnderstanding by the *world*, men of the world. *Mundus non capit, id est, non intelligit*, the world cannot comprehend, that is, apprehend *the bookes that should be written*. A very fonde conceite, for the world in this sense cannot vnderstand so much as one line of the Gospell; according to that of [z] *Paul*, *The naturall man perceiueth not the things of the spirit of God.*

x *Tract.* 124. *in Ioan.*
y *In loc.*
z 1 *Cor.* 2. 14.

[a] Other take these words as spoken *hyperbolically*, for the spirit of God (accommodating it selfe to the rudenesse of men) vseth elsewhere this kind of figure. Deut. 1. 28. The Cities of the Canaanites are said to haue been *walled vp to heauen*, Exod. 3. 17. The land of the same Canaanites is tearmed a soyle *flowing with milke and honie*, Psal. 107. The men who goe downe to the sea in ships, and occupie their businesse in great waters; are so tossed in the deepe by the stormie winds and waues, as that *Dauid* saith in the 26. vers. *They mount vp to the heauen, and are carried downe againe to the depths.* And so S. *Iohn* in auowing *the world could not containe*, &c. doth intimate, that if all the things which Iesus did should bee written euery one, the number of the bookes *in folio* would bee without number. As high walles, and huge waues are said to reach heauen: euen so these bookes hyperbolically to be greater then all the world.

a *Euthym.* *Caluin.* *Arot.* *Piscator.*

[b] Other construe this verse *literally*. Iesus is that eternall word in the beginning, by whom all things were made, Iohn 1. 3. and by whose mighty word all things are sustained. Hebr. 1. 3. working from the foundation of the world hitherto. Iohn 5. 17. So that if euery thing which Iesus did as God, both afore the world, and in the world should be registred: all this huge vniuerse (though it be Gods faire library) *could not containe the*

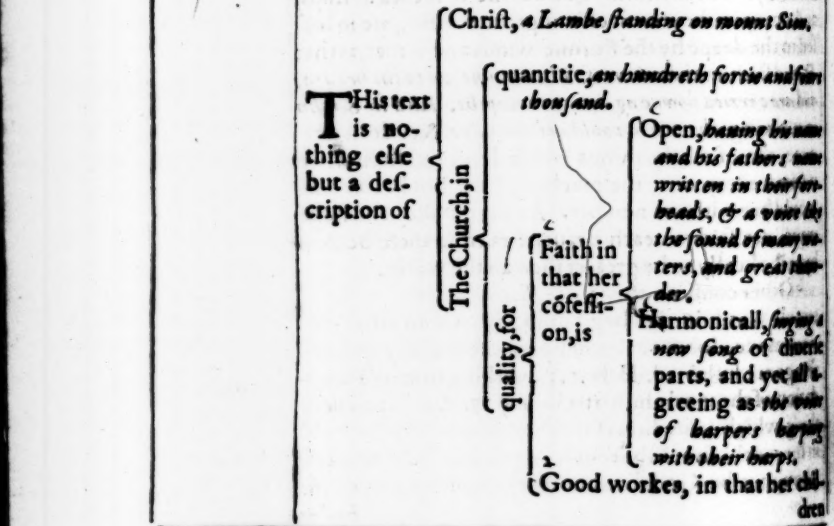
b *Isidor. pelus.* *lib. 2. epist. 99.* *Dionys. Alex.* *epist. priori ad-uers. Hæres.* *Samosaten.* *Baron. annal.* *Tom. 1. ad an.* *34. fol. 214.*

bookes that should bee written. And thus (as you see) the conclusion of this Gospell is answerable to the beginning, both intimating Christs incomprehensible diuinitie. Hee made the whole world at the first, and hee gouernes all things in the world euer sithens; and therfore most impossible that all his words, and works, and wonders should bee recorded in bookes: albeit euery plant were a pen, euery drop of water inke, euery foot of land paper, and euery liuing creature a ready writer. The Disciple then who wrote these things (as *Horace* said of *Homer*) hath so fitly disposed of his whole storie,

Primo ne medium, medio ne discrepet imum.

The Epistle. APOCAL. 14.1.

I looked and loe, a Lambe stood on the mount Sion, &c.



dren are not *defiled with women, and in their mouthes is no guile, for they follow the Lambe whithersoeuer he goeth:* and the reason of all is, because they *were redeemed from the earth, and from men, that they might bee the first fruites vnto God and to the Lambe.*

A Lambe stood on the mount Sion] Christ the Sonne of God is the [c] Lambe of God, euen the Lambe [d] here mentioned, as it is apparant by his correlatiue *father*. For so the text, *hauing his name and his fathers:* a [e] Lambe in figure, and a Lambe in fact. In figure, for Christ Iesus is our Paschal Lambe. 1. Cor. 5. 7. slaine from the beginning of the world. Apocal. 13. 8. Prefigured in the sacrifices of the Law, so well as now presented in the Sacraments of the Gospell. As one pithily, *Prius profuit quam fuit:* A Lambe indeed, so meeke as a Lambe, [f] *Like a Lambe dumbe before his shearer.* A Lambe, for that hee feedeth all his with his [g] flesh, and clotheth all his with his [h] white robe of [i] righteousnesse, whereby wee stand (as it is in our text) *without spot before the throne of God.* And this Lambe sits not idle, nor lieth asleepe: but *standeth*, alwaies in a [k] readinesse to protect his followers, *He that keepeth Israel, shall neither slumber nor sleepe.* Psalm. 121. 4. He standeth not as the beast in fickle sand or [l] sea: but *on mount Sion*, which cannot be removed. Psal. 125. 1. In the middest of his inheritance the [m] Church, against which [n] hell gates shall not preuaile: For Sion is a type of Christs kingdome, called often in [o] holy Scripture, *Ierusalem above*, [p] *prepared in the top of the mountaines, and exalted above the hils.* He stands on a mount, [q] higher then either earth or sea, from whence the two beasts his opposites arise. So that he is willing to defend his followers, as *standing*; & able, for that he stands *on a mount.* and lest any should doubt of this, our Apostle saith, *I looked, and loe.* Two words of [r] attention, assuring vs hereby that the woman persecuted in the wilderness, that is, the Church afflicted in the world shall at the last haue the victorie, though all the red Dragons on earth, and all

[c] *Iohn* 1. 29.
[d] *Rupert. Bullinger. Aretius.*
[e] *Ardens.*
[f] *Act.* 8. 32.
[g] *Iohn* 6. 54. 55.
[h] *Apoc.* 7. 9.
[i] 2. *Cor.* 5. 21.
[k] *Ardens. Bullinger. Aretius.*
[l] *Apoc.* 13. 1.
[m] *Napier.*
[n] *Mat.* 16. 18.
[o] *Galat.* 4. 26.
[p] *Esay* 2. 2.
[q] *Marlorat.*
[r] *Aretius.*

all the black diuels in hel furiously rage together against the Lord, and against his annointed. And here giue mee leaue to remember an [f] obseruable note touching the writings of S. *Iohn*, how that in his Gospell, he teacheth especially faith: in his Epistles, especially loue: in his Apocalyps, especially hope. This booke being (as reuerend [t] *Bullinger* censureth) *Euangelicissimus liber*, of all holy Scripture the fullest of consolation.

And with him an hundred fortie and foure thousand] This affoords [u] comfort, that the Lambe stands not alone, but hath on his side [x] many from East and West, as well Gentiles as Iewes, *hauing his fathers name written in their foreheads*. It is thought by [y] some that this number is mystical, insinuating the perfection of Gods elect, because both the *duodenarie* number and *millenarie* are numbers of perfection. It is a [z] certaine number because *the Lord knoweth who are his*. 2. Tim. 2. 19. as hauing their [a] names written in his booke: yet a definite for an infinite (as almost all haue noted) in that the number of such as are with the Lambe is a multitude which no man is able to number. Apocalyps 7. 9. it is in it selfe a very great number, but in comparison of the company fauouring lies and following Antichrist, it is a [b] little flocke, a [c] few people *which are redeemed from the earth*, selected out of those innumerable troops of small and great, rich and poore, bond and free, whose names are not written in the booke of life of the Lambe Apoc. 13. 8. 16.

Hauing his name and his fathers name written in their foreheads] The vulgar Latine, *Aretius*, *Ardens*, and [d] other reade (as the translation of *Hem.* 8. and our Communion booke) *His name, and his fathers name*: the which is more significant then that in other copies, hauing only *his fathers name*. And the [e] meaning is, that they professe themselues openly to bee Christians, acknowledging *aperto fronte*, that God is their father in his sonne Iesus, in their [f] deeds and doctrine appearing outwardly to the world, what they are inwardly to themselues, according

[f] *Apud Ioan. Raulin. ser. 2. in festo Ioan. Euangelist.*
[t] *In Apoc. con. 61.*
[u] *Bullinger.*
[x] *Mat. 8. 11.*
[y] *Ardens. Rupert. Marlorat.*
[z] *Aretius.*
[a] *Luk. 10. 20. Apocal. 3. 5.*
[b] *Luke 12. 32.*
[c] *Mat. 7. 14.*
[d] *Drusius et Brightman in loc.*
[e] *Ardens.*
[f] *Marlorat.*

cording to that of g *Paul, We beleeue, and therefore ſpeake.* h Faith in the ſoule breaking forth into i confeſſion with the mouth, is the note whereby the friends of Chriſt are diſtinguiſhed from the followers of Antichriſt. He that dependeth vpon Saints as much as vpon his Sauiour, and truſteth in the pardon of the Pope more then in the merits of Chriſt: hath in his forehead the k marke of the beaſt, and not the l ſeale of God. If Chriſt once dwell in our hearts by faith, his name will inſtantly bee written in our forehead.

And I heard a voice from heauen] The militant Church on earth is called often in holy writ m *heauen*, as being the way to the kingdome of heauen, and as hauing her n conuerſation in heauen, and her affections ſet on things o aboue. This heauen hath *a voice*, p for the Church is not mute but vocal, openly profeſſing her faith, and praiſing God *before the ſeate, and the foure beaſts, and the elders.* Hauing a voice *like the ſound of many waters, and of great thunder, and of harpers harping with their harpes.* q Some by theſe three kinds of voices, vnderſtand three degrees of the Churches progreſſe perſecuted by the Dragon in the wilderneſſe. Firſt in the daies of *Athanaſius, Baſile, Chryſoſtome, Ambroſe, Hierome, Auguſtine, &c.* Her voice (ſay they, but how truely iudge yee) was indiſtinct and confuſed. For albeit the learned writings of theſe moſt curate Doctors in their age made a great noiſe in the world, *like the ſound of many waters:* yet many points of doctrine were not ſo well explicated vnto the common people then, as afterwards they were. Secondly, in the daies of *Wickliffe* and *Huſſe*, and other *Bonarges*, her voice reſembled, *the voice of great thunder.* But now ſince her deliuerance from the wilderneſſe, and her comming out of Babylon; her voice in the harmony of confeſſions is like the conſent of *harpers harping with their harpes.*

r Other ſay that the Scriptures voice ſpeaking by the Church, is like to *waters*, in that it refreſheth all ſuch as

g 2. Cor. 4. 13.
h Bullinger.
i Rom. 10. 9.
k Apoc. 13. 16.
l Apoc. 7. 2.
m Mat. 22. 2. Sec Gospell 20. Sund. after Trinit.
n Phil. 3. 20.
o Coloſſ. 3. 2.
p Bullinger.
q Brightman. in loc.
r Rupert in loc.

hunger and [f] thirst after righteousnes: and like to *great thunder*, in being [t] terrible to the wicked: and like to the *musicke of harpers*, in being delectable to the godly. The preachers of the word are *vnto God the sweete sauour of Christ, in them that are saued, and in them that perish: to the one the sauour of death vnto death, and to the other the sauour of life vnto life.* 2. Cor. 2. 15. 16.

[f] Esay 55. 1. Mat. 5. 6.
[t] Bullinger. Aretius. Marlorat.

[u] Other thinke that *many waters* are many nations, as in the 17. chapter of this booke, vers. 15. *The waters which thou sawest are people, and multitudes, and nations, and tongues.* And the *great thunder* is nothing else, but the thundring voices of zealous and holy preachers: and the *harpers harmonie* doth intimate spirituall reioycing together in the Lord. The Church then hath a voice which is *much*, as being *of many*: yet *musicall*, in that those many concord in the maine, *like harpers harping with their harpes.* It is [x] *Multa vox ex psallentium multitudine, sed delectabilis ex consonantia suauitate.*

[u] Napier.

[x] Ardens.

And they sung as it were a new song.] In regard of the matter a *new song*, [y] it was *Adams* old song before his fall to praise God for his creation in holinesse and righteousnesse: but wee sing a new song to the Lord for our redemption and regeneration, whereby Gods image lost by sinne is restored in vs againe: or in regard of the manner, *a new song*, [z] for whereas the Iewes in the old testament expecting the consolation of Israel, sung praises vnto God for that their Messias and Saviour should come: Christians in the new Testament magnifie the Lord for that Christ is come, *Blessed bee the Lord God of Israel, for he hath visited and redeemed his people*; for that their [b] eyes haue seene his saluation, and their [c] hands haue handled the word of life. Or in regard of the men, *a new song*, [d] being sung by such as haue put off the old man, and are new creatures in Christ, 2. Cor. 5. 17. a new song [e] for that it makes the partie who sings it a new man. Or *a new song*, [f] in that it seemeth vnto the world new; for Christ crucified the chiefe subiect of their new song,

[y] Brightman.
[z] Rupert. Napier.
[a] Haggai 2. 8. Luk. 2. 25. 1. Pet. 1. 10.
[b] Luk. 2. 30.
[c] 1. Ioh. 1. 1.
[d] Aretas apud Bulling. con. 28. in Apocal.
[e] Ardens.
[f] Aretius. Bullinger in loc.

song seemeth vnto the worldly wise meere g foolishnes, as it followeth in our text. *No man could learne the song, but the hundred fortie foure thousand which were redeemed from the earth.* As our Popish aduersaries hauing the h beasts marke both in their forehead, and in their right hand, impudently call our most ancient and apostolike faith *a new Gospell*, and our diuines i *Euangelij quinti professores*. But as learned *Scaliger* answered them acutely, *Non nouatores non sumus, sed vos estis veteratores*: A Monke deuoted to his superstitious order, and trusting in his owne merits, is neuer able to learne how faith only iustifyeth. A carnall man addicted onely to naturall reason, is not able to discerne the things of God. A Iew relying altogether vpon his Circumcision, is not able to sing another note. No maruell then if the song of Sion seeme new to them all.

g 1.*Cor*.1.23.

h *Apoc*.13.16.

i *Iurgiuicius*.

k *Respon. ad Scrar.*

These are they which were not defiled with women] l This clawse makes not any thing against honourable marriage, for how can that be truely called a *defiling*, when as the bed is vndefiled. Hebr.13.4. and therefore m *Paphnutius* openly pronounced in the Councell of *Nice*, *Castitatem esse cum vxore propria concubitum*: And n *Chrysostome* (though a great admirour of Virginitie) saith also *primus gradus Castitatis, est syncera virginitas: secundus, fidele coniugium*. And o so married couples are virgins as wel as single persons, and ordinarily more chaste in hauing Gods appointed remedy for p auoiding fornication. Before the law the Patriarkes had wiues: vnder the law the Priests had wiues: after the law, to wit, in the daies of the Gospell (as q *Ambrose* peremptorily writes) all the twelue Apostles except Saint *Iohn*) had wiues. And it was euer thought commendable for the Preachers of the word to marrie at their owne discretion, as they did iudge the same to serue better vnto godlinesse, vntill Pope *Nicholas* the first, r *Hildebrand alias Hel.brand* and *Innocentius* the third forbad Priests marriage. Wherupon a s witty fellow made this od old rime:

l *Aretas*.

m *Hist. Tripart. lib.2.cap.14.*

n *Hom.de inuent.crucis.*

o *Dr.Fulk. in loc.*

p 1.*Cor*.7.2.

q *In* 2.*Cor*.11.

r *Baleus in vita Nic.1.*

s *Idem in vita Greg.7.*

t *Apud Baleum in vita Innocent.3.*

Priſciani regula penitus caſſatur,
Sacerdos per hic & hac olim declinatur:
Sed per hic ſolummodo nunc articulatur,
Cum per noſtrum præſulem hæc amoneatur.
Non eſt Innocentius, imò nocens verè
Qui quod facto docuit, verbo vult delere:
Et quod olim iuuenis voluit habere,
Modò vetus pontifex ſtudet prohibere.

What kind of virgins Popes and popiſh Prieſts haue been, you may reade enough, Epiſtle 1. Sunday in Lent. Happily more then enough in *Baleus* his Treatiſe concerning Engliſh votaries. A profeſſion of virginity without true chaſtity is no better then an apple growing in the lake of Sodome. [u] *Nouum eſt prorſus religionis genus, licita non faciunt, & illicita committunt, temperant à cubitu, (quamuis nec hoc faciunt niſi à licito) & non temperant à rapina.* If the notation *(papa quaſi popa)* be good: and the rule true [x] *Venter vorans mero facile deſpumat in libidinem:* I would not wiſh many Popes to boaſt of their puritie.

Paphia dicta Venus, Veneris proles quoque Papa.

Well, [y] ſuch as follow the Lambe, are neither defiled carnally with women *(for they poſſeſſe their veſſels in holineſſe and honour)* nor yet ſpiritually with idols. In which reſpect the Church is called [a] *a pure virgin*, for that ſhee runs not a [b] whoring with her owne inuentions, committing [c] fornication with other louers: but is *prepared for one husband onely which is Chriſt.* [d] In this ſenſe to worſhip idols, and to ſerue ſtrange gods, is to be defiled with women, as our Apoſtle doth inſinuate in the 17. chapter of this booke, verſ. 4. And therefore the Papiſts (albeit vnmarried) depending vpon many Saints, are not ſo good virgins as married Proteſtants wholly truſting in one Sauiour, and *following him whither ſoeuer he goeth*, obeying his will, and in their beſt endeauours euer readie to keepe the words of his law, neuer forſaking him or his in want, in priſon, in ſickneſſe, in death.

u *Saluianus lib. 5. de prouidentia Dei.*

x *Hieron.*

y *Napier.*
z *1. Theſſ. 4. 4.*

a *2. Cor. 11. 2.*
b *Pſal. 116. 38.*
c *Ezech. 16. 36.*
d *Rupert. Bullinger. Marlorat.*

And

And this he will acknowledge at the last day; saying to them openly, *Come ye blessed of my Father, inherit yee the kingdome prepared for you*, for ye haue followed me whithersoeuer I went. *I was an hungred, and ye gaue me meate: I thirsted, and ye gaue me drinke: I was a stranger, and ye lodged me: I was naked, and ye clothed me: sicke, and ye visited me: in prison, and ye came vnto mee:* whithersoeuer I went I had your companie.

In their mouth was found no guile. As they were chast in mind [e] *keeping themselues from idols*: and chast in body, *not defiled with women*: so likewise chast in [f] tongue; for they did not [g] *adulterate the word*, or professe the faith in [h] hypocrisie; but hauing their [i] mouth in their heart, they [k] spake, because they [l] beleeued, embracing the Gospell in simplicity, being also studious of truth in their carriage toward men, *Louing without dissimulation*, Rom. 12. 9. *Casting off lying*, Ephes. 4. 25. *and all guile*, 1. Pet. 2. 1. Iust in their promise, *not disappointing a neighbour though it serue to their owne hinderance*, Psalm. 15. 5. Before men in respect of any scandalous offences or open crimes [l] vnblameable, saying with the Lambe whom they follow, [m] *which of you can rebuke me of sinne?* Indeed their secret faults onely knowne to God are many, while they be clogged with flesh and blood, *who can tell how oft he offendeth*, and yet in the world to come they shall appeare *without spot before the throne of God*, as hauing all their spots couered with long white robes of the Lambe, yea [n] clensed and made no spots by the blood of the Lambe, *redeemed from earth and from men, to be the first fruits vnto God.*

The blessed *Innocents* on this day murthered by cruell *Herod*, were witnesses to the Lambe, *non loquendo sed moriendo* (saith [o] *Augustine*) not by speaking but by suffering for Christ, and so both *his name and his fathers name were written in their foreheads, and their voice was like the sound of many waters, & as the voice of great thunder*, as it is in the Gospell allotted for this festiuall, *In*

e 1. *Iohn* 5. 21.
f *Ardens.*
g 2. *Cor.* 4. 2. *adulterantes verbum vti vulgar. Latin.*
h *Marbæ.*
i *Epist.* 21. 26.
k *Psal.* 116. 10.
l *Luk.* 1. 6.
m *Ioh.* 8. 46. *See Gospel* 1. *Sunday in Aduent.*
n 1. *Iohn* 1. 7.
o *Ser.* 11. *de Sanctis.*

Rama was there a voice heard, lamentation, weeping, and great mourning: and their crying was a *song*, a dolefull dittie to their parents eare, *Rachel weeping for her children and would not bee comforted*, &c. yet [p] precious in Gods eye, so sweet as *the voice of harpers harping with their harpes*. And this their sighing was a *new singing*, because they were [q] *Primitiæ martyrum*, euen *the first fruits* of martyrs *vnto God*. And they *followed the Lambe whithersoeuer hee went*, the Lambe was white and ruddie, Cant. 5, 10. That is (as *Rupertus* vpon the place) *Candidus sanctitate, rubicundus passione*. [r] So they were *white* in their innocencie being *virgins* in their chastitie, *without any guile in their mouth*, or guilt in their life; but in respect of their blood shed for the Lambe, *ruddie*. So that as *Dauid* sings in the [s] Psalme) *out of the mouthes of very babes and sucklings he hath made perfect his praise*. Christ assuredly got great praise by that hymne which Angels sung, *glory be to God on high*, and great praise by S. *Steuen* his protomartyr, and by S. *Iohn* the disciple whom hee loued, as you haue heard in their seuerall holy dates: but his praise was made perfect by the mouthes of babes and Innocents, of whom he saith in the Gospell, [t] *Suffer the little children and forbid them not to come vnto me, for of such is the kingdome of heauen*. O blessed babes [u] who came to the wished hauen without any tempest, [x] enioying the comforts of another life, before eye knew the miseries of this life. [y] *Qui prius in capitibus coronam quam capillus accepistis*; hauing your heads crowned with happinesse, before they were couered with haire. *Herod* could neuer haue pleasured you so much in his kindnes, as hee did in his crueltie; for where his impiety did abound, there Christs pitie did superabound, translating you from your earthly mothers armes in this [z] valley of teares, vnto your heauenly fathers bosome in his kingdome of glory.

[a] *Salue o flores martyrum,*
Quos lucis ipso in limine

Christi

[p] *Psal.* 116. 13.
[q] *Augustin. vbi supra.*
[r] *Illephon. giron. con. 1. in fest. S. Innocent.*
[s] *Psal.* 8. 2. *Matth.* 21. 16.
[t] *Mat.* 19. 14.
[u] *Oserius con. in fest. Innocent.*
[x] *Vide didac. de Yepnas. con. de fuga Christ.*
[y] *Giron. vbi sup.*
[z] *Psal.* 84. 6.
[a] *Prudentius Hym. in Epiph.*

Christi insecutor sustulit,
Sed turbo nascentes rosas.
Vos prima Christi victima,
Grex immolatorum tener,
Aram ante cuius simplices
Palma & coronis luditis.

The Gospell. MATTH. 2.13,

The Angel of the Lord appeared to Ioseph in a sleepe, saying, arise, and take the child and his mother, and flee into Egypt, &c.

THe Priests in the law were cómanded that the [b] fire should euer burne vpon the Altar, & never goe out. And so that the fire of our deuotió (at this holy time) kindled vpon the altar of our heart might not be quenched by the water (which vsually the cold serpent casteth out of his mouth, Apocal. 12.15.) The Church adioyneth vnto the celebratió of Christs birth, other three festiuals in one weeke. Wherein her meaning is not to withdraw our loue from the Creator to the creature (for all the twelue daies are called *Christmas*, dedicated onely to Christs honour) but that wee might hereby praise this our Iesus vncessantly both in himselfe and in his Saints. And the reason (as [d] some coniecture) why S. *Steuen*, and S. *Iohn*, and the blessed *Innocents* are named aboue the rest, is happily to shew that Christ came into the world to saue all sorts of men, of whatsoeuer degree. The Chiualdrie represented by S. *Steuen* a resolute Knight and warriour in the Lords battell: the Clergie represented by S. *Iohn*, stiled *the Diuine*: the Comminalty or Infantrie represented by the sillie children *Herod* slew; or intimating that Christ was borne for men of euery seuerall age, for men of perfect strength, as *Steuen*: for old men on their crouches, as S. [c] *Iohn*: for Infants in their cradles,

[b] *Lenit. 6.13.*
[c] *Fetus ser. 1. de S. Ioan. Euang.*
[d] *Ioan. Raulin. ser. 2. de beatis Innocent.*

dles, as the blessed *Innocents*. Or it may bee that these Saints are mentioned at [f] Christmas rather then other, because Christ saith in the Gospell, *If any man will follow me, let him forsake himselfe, and take vp his crosse.* Mat.16. 24. *The seruant is not greater then his master, if they haue persecuted me, they will persecute you also,* Ioh.15.20. Now there bee [k] three kinds of suffering or martyrdome in Christs cause. The first, *Voluntatis & operis*, in will and in act, as that of S. *Steuen*. The second, *Voluntatis sed non operis*, in will but not in act, as that of S. *Iohn*. The third, *Operis sed non voluntatis*, in act but not in will, as on this day y death of the Bethlemitish Innocents. And for as much as S. *Steuens* martyrdome comes neareſt vnto the sufferings of Christ, his festiuall is next to Christs in the first place, S. *Iohns* in the second, the blessed Innocents in the third. And so Christ (as it is Cant. 5.10.) is white and ruddie, the chiefest among ten thousand. [l] *Candidus in Ioanne, rubicundus in Stephano, electus ex millibus in Innocentibus.* In the Gospell allotted for this day,

Two points are more principally remarkeable:

1. Christs humanitie, for that hee was *a child*, and did [m] *flee*.
2. *Herods* inhumanity murthering [n] Innocēt babes who neither would nor could hurt him.

Matt. *All the children that were in Bethlehem, and in all the coasts thereof, from two yeers old and vnder, according to the time which he had diligently knowne of the Wisemen.* All in euery place here the place where Christ was borne, not sparing his owne [o] child, flesh of his flesh, and bone of his bone; which occasioned [p] *Augustus Cæsar* tauntingly to say, *Melius est esse Herodis porcum quam puerum*, It is better to bee *Herods* sow then his sonne.

The Angel of the Lord appeared vnto Ioseph in a sleepe.

Hence

[f] *Pet. de palude ser de Innocent. Idem Ferus vbi supra.*

[k] *Bernard. ser. de Innocent. Idem Giron. Iansen. et alij in loc.*

[l] *Ludolphus de vita Christ. part.1. cap.13.*

[m] *Ardens. Anselm. in loc.*

[n] *Piscator.*

[o] *Ex Philone Baronius annal. Tom.1. ad an.1. fol.60.*

[p] *Macrobius saturnal. lib.2. cap.4.*

[q] Hence we may learne what a tender care God hath ouer his children in their greateſt affliction, [r] his Angell tarrieth round about them that feare him, and deliuers them; and therefore let vs [s] caſt all our care vpon him, for he careth for vs: [t] as a father pitieth his owne children; euen ſo the Lord is mercifull to them who feare him. It may be ſaid of our heauenly Father, as the [u] Poet of an earthly parent,

Omnis in Aſcanio chari ſtat cura parentis.

Take the child and his mother] He who was in the beginning that eternall word and [x] euerlaſting Father, about this time for our ſake came downe from heauen, and became an infant and a child. *Nobis puer natus*, Eſay 9.6. *Vnto vs a child is borne, and vnto vs a ſonne is giuen*: a child, not in meekneſſe only (for ſo the greateſt man ought to be as a little child, 1. Cor. 14. 20. *Concerning malitiouſneſſe be children, and* [y] *except ye become as little children, ye ſhall not enter into the kingdome of heauen*) but a child in weaknes alſo, [z] *wrapped in ſwadling clothes, and laied in a cratch*. It is not ſaid take thy child and thy wife: but *the child and his mother*: [a] hereby ſignifying, that *Ioſeph* was not the naturall, but only the nurſing father of Ieſus. It is true that this Angell appearing to *Ioſeph* at another time before *Mary* was deliuered of her child, ſaid vnto him expreſſie (for auoiding ſuſpition of incontinencie) [b] *feare not to take Mary for thy wife*; but after the birth of Chriſt (as the [c] Doctors obſerue) to ſhew that he was borne of a Virgine, *Maries* ſtile is *the mother of Ieſus*, not the wife of *Ioſeph*. Againe, it is not take the mother and her child, but *the child and his mother*: [d] inſinuating that his greateſt care ſhould be to prouide for the babe, both in reſpect of danger (for *Herod* ſought to deſtroy him) and in reſpect of dutie, becauſe the child is greater then his mother, as being her [e] Sauiour ſo well as her ſonne.

And flee into Egypt] Chriſts hard entertainement at his firſt comming into the world, ſhewes that his kingdome

q *Luther, Culman, Beauxamis.*
r *Pſalm.* 34.7.
s 1. *Pet.* 5.7. *Pſalm.* 55.13.
t *Pſalm.* 103.13.
u *Virgil.*
x *Eſay* 9.6.
y *Matth.* 18.3.
z *Luke* 2.7.
a *Hieron. in loc. See Goſpell, dom.* 1. *poſt epiphan.*
b *Mat* 1.20.
c *Hilarius, Theophilact, Ianſen.*
d *Chryſoſt.*
e *Luke* 1.47.

dome was not of [f] this world: hee had (as [g] *Bernard* sweetly) while he liued *passiuam actionem*, and when he died *actiuam passionem*. It is obserued by S. *Luke*, Act 1.1. that Christ alway first did and then taught, he that would haue vs to [h] flee from Citie to Citie, fleeth himselfe from Countrie to Countrie: before he grants the patent, hee giues the [i] paterne, fleeing, and that in the *night* [k] warily; or hee did flee now for that his houre was not yet come; he had not as yet [l] done the worke, and the will of his Father, for which he came into the world, [m] *Christus enim totam Causam nostræ salutis occiderat, si se parvulum germisset occidi.* But whether doth he flee? *into Egypt:* as being out of *Herods* [n] iurisdiction; or into Egypt, to [o] signifie that Gods kingdome should bee translated from the Iewes vnto the Gentiles: and so *Ioseph* in carrying Iesus and his mother into Egypt [p] represents liuely the blessed Apostles and Preachers, in conueying the Gospell vnto nations in time past, [q] *alians from the Common-wealth of Israel, & strangers frō the couenants of promise, without Christ, and so without God in the world.* O the deepenesse of the riches of Gods mercie! Babylon and Egypt whilome were [r] *malorum officina*, the very shops of all villanie: but now behold the Wisemen come from the one, and Christ here fleeth into the other. [s] *Vt populus qui antea fuerat persecutor populi primogeniti fieret custos filij vnigeniti*: but what need we such a *quære*, seeing heauens messenger in the text hath vttred *a quare*, namely, *that it might bee fulfilled which was spoken of the Lord by the Prophet, saying, out of Egypt haue I called my Sonne.* How that word, Numb.23.22. or Hosea 11.1. originallie spoken of Israel his [t] adopted sonne, is well applied vpon this occasion vnto Christ his naturall sonne; see *Rupert, Ribera, Caluin in Hosea* 11.1. *Iansen. Concord cap.* 11. *Beauxamis harmon. Tom.* 1 *fol* 73. *Caietan, Arboreus, Maldonat in loc.*

[u] *Mystically*] God calleth his children out of the worlds

[f] *Iohn* 18.36.
[g] *Ser. in fer.* 4. *hebd.*
[h] *Matth.* 10.23.
[i] *Ardens. Anselm.*
[k] *Musculus.*
[l] *Iohn* 17.4.
[m] *Beauxamis.*
[n] *Arctius, Musculus. Maldonat.*
[o] *Iansen.*
[p] *Anselm.*
[q] *Ephes.* 2.12.
[r] *Theophilact. in loc.*
[s] *Chrysost.*
[t] *Exod.* 4.22.
[u] *Rupert.*

worlds Egypt, deliuering vs from the power of [x] darkneſſe, and calling vs into maruellous light, 1. Pet. 2. 9, [y] or out of Egypt, for that his children grow beſt in grace when they be taught in the ſchoole of affliction: or (as *Rupert* obſerues) it may bee that Hieruſalem is called here, as it is [z] elſewhere *Egypt ſpiritually*, for that her prince and people were ſo cruel as Egypt, in ſeeking to deſtroy the child Ieſus.

Then Herode when hee ſaw that he was mocked of the Wiſemen] It is vſuall with God to [a] take the wilie in their owne craftineſſe; and therefore ſeeing *Herod* mocked the Wiſemen, it pleaſed the Lord to direct the Wiſemen in ſuch a courſe, that they likewiſe mocked *Herod*. The craftie Fox deluded the Wiſemen in telling them he would (if after their diligent ſearch hee ſhould vnderſtand where he was) [b] adore the babe, for his intent was [c] *fauire non ſeruire*, to woorie, not to worſhip, the innocent lambe. And the Wiſemen [d] deluded *Herod* in returning to their Country not by Hieruſalem as they went, but another way. *Then Herod ſeeing he was mocked of the Wiſemen was exceedingly wroth, and ſent forth men of warre, &c.* [d] for when once tyrants cannot preuaile with craft, they come to cruelty, when Politicians rhetoricke failes, Carters logicke muſt doe the feate.

[e] Great bodies are diſcerned eaſily with a little light, but ſmall things are not found in the darke without a great light: God the Father in the Creation of the world is ſo glorious and ſo great, that the little light of nature ſheweth his handie worke, Pſalm. 19. 1. but God the Sonne in our redemption is ſo little, that we need a great ſtarre to direct vs vnto the babe Ieſus lying in a manger, a large meaſure of faith and grace to find the great God made a little child. No maruell then if *Herod* could not find, ſeeing he did ſeeke not in [f] faith, as hoping to be ſaued by Chriſt: but in furie, meaning to deſtroy Chriſt. And the reaſon hereof is rendered in this

[x] *Coloſ.* 1. 13.

[y] *Maldonat.*

[z] *Apoc.* 11. 8.

[a] *Iob.* 5. 13.

The wiſe Crafty ouerthrowne the wiſe mocked

[b] *Matth.* 2. 8.

[c] *Raulin. ſer.* 3. *de B. Innocent.*

[d] *Culman.*

[e] *Ioan. Oſorius.*

[f] *Deus enim non credulitate ſed credulitate quærendus Euſeb. Emiſ. hom.* 1. *de Epiphania.*

this present Chapter at the 3. verse, *When Herod heard of Christs birth at Bethlehem, hee was troubled, and all Hierusalem with him*, as fearing that this babe being lineally discended from the seed of King *Dauid* should in time, challenging the Scepter of Iudea, thrust him out of his kingdome.

g *Prudentius hym. in epiphan.*

g *Successor instat, pellimur,*
Satelles i, ferrum rape,
Perfunde Cunas sanguine.
Mas omnis infans occidat,
Scrutare nutricum sinus,
Inter q; materna vbera
Ensem cruentet pusio.

O foolish *Herod*, wilt thou not suffer the King of heauen and earth, and the whole world, to reigne in Iurie? wilt thou be so barbarous, as fearing thy successour, to kill thy Sauiour? well maiest thou h *seeke*, but thou shalt not see the destruction of his Kingdome, *for his Scepter is a right scepter, and his throne is for euer and euer*. Well maiest thou destroy the bodies of poore children, but their liues are k hid with the babe Iesus in God: and so thy mischiefe shall turne to mercie, l *qui rex impius eximit mundo, Christus inserit Cœlo*: for they died for him who was to die for them, and so death had no conquest ouer them: m *Moriuntur propter Christum, qui sua morte facit vt ipsi nulla morte teneri possint.*

h *Musculus.*
i *Heb.1.8.*

k *Coloss.3 3.*
l *Leo ser.1.in epiphan.*

m *Luther post. in loc.*

Herod n representes the diuel, who o stands before the woman in the wildernesse great with child, readie to deuoure her babe. Hee knew that the p seed which should breake his head, was to be borne of the Iewes; and therefore caused *Pharao* to murther all the Hebrew males, Exod. 1. and stirred vp *Haman* to destroy the whole Nation of the Iewes, Ester 3. and *Athalia* to kill all the sonnes of *Dauid*, 2. Kings. 11. and here so soone as the noise was of Christs birth, he did cut the throates of *all the Children in Bethlehem, and in all the*

n *Raulin, Osorius, Giron. in loc. & Leo ser.6. de epiphan.*
o *Apocal.12.4.*
p *Gen.3.15.*

coasts

coasts thereof from two yeeres old and vnder. *Mystically*, Satan assone as he seeth in a man any good motion, hee stands (as *Herod* here) readie to kill it although it bee neuer so little a babe.

In Rama was there a voice heard. That is, [q] *in excelso*, for the voice of blood is loud, and [r] crieth euen from earth vnto heauen: euery murther is sacriledge, for that our bodies are the temples of the holy Ghost. 1. Cor. 6. 19. *Herod* then at once committed many foule sacriledges, in slaying so many both in towne and Countrey, who were so great innocents, in being so little children, that as [s] *Prudentius* excellently,

Locum minutis artubus
Vix interemptor inuenit
Quo plaga descendat patens,
Ingulogue maior pugio est.

This barbarous outrage caused *lamentation, weeping, and mourning*: [t] that is, *lamentation* of the mothers, *weeping* of the children, and such a *mourning* on al sides, as that the crie penetrating the cloudes, and knocking at heauens gate did [u] enter into the eares of the Lord of Hostes,

[x] *Horrendis graniter Calum pulsasse querelis.*

[q] *Hieron. Musculus, Iansen.*
[r] *Gen. 4. 10.*
[s] *Hym. in epiphan.*
[t] *Chrysost.*
[u] *Iames 5. 4.*
[x] *Iuuencus.*

The Epistle. Rom. 4. 8.

Blessed is the man to whom the Lord will not impute sinne, &c.

OVr Apostle [y] confirmes in this Chapter that doctrine which he deliuered in the former, namelie, that *a man is not iustified by the workes of the law, but freelie by grace thorough faith*: and this he prooues in our text by two reasons especially,

1. From [z] *Dauids* testimonie, *blessed is the man, &c.*
2. From *Abrahams* example, *Wee say that faith was*

[y] *Melanct. Tileman. Piscator in loc.*
[z] *Psalm. 32. 1.*

was imputed vnto Abraham for righteousnesse, &c.

Now *Paul* mentioneth *Abraham* and *Dauid* in this controuersie, [a] because their workes were most glorious among the Iewes, in somuch as they called *Abraham* [b] father, and *Dauid* is stiled a man [c] according to Gods owne heart. The paterne then of *Abraham* accounted righteous before God by faith, and the precept of *Dauid*, affirming that our blessednesse consists in the remission of our sinnes, and not in the perfection of our vertues; are both exceeding fit, and well accommodated vnto the present purpose.

[a] *Parens, Pellican, Gryneus apud Doctor Willet in loc.*
[b] *Iohn 8. 53.*
[c] *Acts 13. 22.*

Blessed is the man] By blessed in the Psalme, *Paul* vnderstands heere iustified: [d] for iustification is blessednesse begun, glorification blessednesse perfited. In this life blessednesse is but begun; and therfore *Dauid* saith in the cited Psalme, *For this shall euery one that is godly make his prayer vnto thee in a time when thou maiest be found.* And Christ inioyneth vs daily to pray, *forgiue vs our trespasses*: in the world to come blessednesse is consummated, for when we shall haue no more sinne, then we shall haue no more sorrow.

[d] *Martyr. in loc.*

Whose vnrighteousnesse is forgiuen] Some [e] distinguish thus; iniquities are *forgiuen* in Baptisme, *couered* in repentance, *not imputed* in martyrdome. [f] Other thus, ἀνομίαι are transgressions against the word written, according to that, 1. Iohn 3. 4. and so the Iewes hauing Gods law did offend: ἁμαρτίαι are trespasses against the rules of nature, not engrauen in stone, nor written with inke; but imprinted in the conscience: and so the [g] Gentiles hauing not the law were sinners. [h] Other thus, originall iniquities are forgiuen in Baptisme *quoad Culpam*, and actuall transgressions are couered in loue, *quoad poenam*: or *iniquitates*, are faultes of infidelitie, called in holy Scripture sinne *Catexochen*, Iohn 16. 8. *He will reproue the world of sinne*, that is, as Christ expounds himselfe of vnbeliefe, *peccata*, are faultes in manners. [i] as other, our sins *are forgiuen*, in respect of the wrong done

[e] *Apud Primas. & Oecumen in loc. idem Hieron & Genebrardus recitant in Psalm 31.*
[f] *Anselm. in loc.*
[g] *Rom 2. 14.*
[h] *Gorran in loc.*
[i] *Caietan in loc.*

done to God, and *couered* in respect of the shame due to vs; [k] *vt sic velentur, ne in iudicio reuelentur*. For in sinne three things are to be considered especially;

1. An iniurie done to God, and that is *forgiuen*.
2. An inordinate act, the which once being done cannot be vndone, but is a blot or staine whereby the soule is defiled, and that is said here to bee *couered*, and elsewhere to be [m] washed away.
3. The guilt of eternall death, and that is *not imputed*.

Whosoeuer then is in Christ hath all his sinne, and euery thing in all his sinne *forgiuen, couered, not imputed*: for these three signifie the [n] same, because that which is *couered* is not seene; and that which is not seene, *is not imputed*: and that which is not imputed, *is forgiuen*. All his sin is put out of Gods [o] remembrance, cast as it were behind his [p] backe, so couered with Christs grace, so buried in Christs graue, that not so much as the print of one little fault appeares in the words of [q] *Augustine*, *Si vixit peccata Deus, noluit aduertere: si noluit aduertere, noluit animadvertere: si noluit animadvertere, noluit punire, noluit agnoscere, maluit ignoscere*, so that the saying of the Prophet (*Blessed is the man whose vnrighteousnesse is forgiuen, and whose sinne is couered*) containeth a [r] definition of iustification. It is Gods free pardon in remitting our iniquities; [s] for the Publican is said expresly to be *iustified, in that God was mercifull to him a sinner*, Luke 18.13.14.

[t] This makes against *Osianders* deified righteousnesse, as also the Popish inherent Iustice; for God is our [u] righteousnesse, and Christ our holinesse, 1.Cor.1.30. Being iustified [x] freely by grace, through [y] faith in him who iustifieth the vngodly. [z] *Imputat Deus homini iustitiam vt compatiens, vt dispensans, vt benevolens: Dimissio etenim ad compassionem, obiectio ad dispensationem, non imputare ad benevolentiam pertinet*. See Epistle 25. Sund. after Trinity.

Whereas it is obiected that the blessed man is iustified

[k] *Hieron. in Psal. 31.*
[l] *Aquin. in loc.*
[m] *1.Ioh.1.17.*
[n] *Ambros. & Lombard. in loc.*
[o] *Ier.31.34.*
[p] *Esa.38.17.*
[q] *In Psal.31.*
[r] *Melanct.*
[s] *Marlorat. & Piscator. in loc.*
[t] *Tilman. & Melanct. in loc.*
[u] *Psal.4.1.*
[x] *Rom.3.24.*
[y] *Rom.4.5.*
[z] *Oecumen. in loc.*

ed by works in part, becauſe *In his ſpirit there is no guile*, as the text runnes in *Dauid*, howſoeuer omitted here by *Paul*? [a] *Auguſtine* anſwereth aptly, that the bleſſed man hath in his heart no guile, for that he doth not diſſemble his ſinne, but humbly confeſſe his faults. *I ſaid I will acknowledge my ſinnes vnto the Lord, and ſo thou forgaueſt the wickednes of my ſinnes.* Euery Chriſtian may ſay with our [b] Apoſtle, *When I am weake, then am I ſtrong.* And God alſo ſaith vnto ſuch as feele their infirmities, as hee did vnto *Paul*, *My grace is ſufficient for thee, for my power is made perfect through weakeneſſe.* 2. Cor. 12. 9. And therfore the true Penitent brags not of his vertues as the Phariſie, but of his infirmities as *Paul*, acknowledging ingeniouſly that his happineſſe conſiſts in the remiſſion of his ſinnes. [c] *Hac omnibus ſola perfectio, ſi ſe nemo imperfectos.* And whereas ſome further obiect how *Dauid* ſaith elſe where, [d] *Bleſſed is the man that hath not walked in the counſell of the vngodly, &c. And bleſſed is he that* [e] *conſidereth the poore, &c. And bleſſed are they that are* [f] *vndefiled*, &c. [g] Our Diuines anſwere, that thoſe places and the like, preſuppoſe faith alwaies, according to that apoſtolicall axiome, [h] *Whatſoeuer is not of faith is ſinne.* Faith is *the* [i] *neſt of good workes*, albeit our birds be neuer ſo faire, yet they will bee loſt, except they bee brought forth in true beleefe. *The ſparrow hath found her an houſe, and the ſwallow a neſt where ſhe may lay her yong, euen thine altar O Lord*, &c. Pſalm. 84. 3. Such as are faithfull, hauing *their vnrighteouſneſſe forgiuen, and their ſinne couered, are bleſſed men*, and all their workes as being laid vpon Chriſts altar, are moſt acceptable to God. But ſaith [k] *Auguſtine*, heretickes and infidels in doing glorious acts and honourable deeds, haue not where to lay their young; and therefore they muſt of neceſſity come to nought, as the fathers of our common Law ſpeake, *Moritur actio cum perſona*, their actions are damnable with their perſons. See Goſpell on all Saints day.

[a] *Vbi ſupra Idem Martyr. in loc.*

[b] 2. Cor. 12. 10.

[c] *Hieron. epiſt. ad Cteſiphon.*

[d] Pſal. 1. 1.

[e] Pſal. 41. 1.

[f] Pſal. 119. 1.

[g] *Melanct. Caluin. Martyr.*

[h] *Rom. 14. 23.*

[i] *Hom. of good workes. part. 1.*

[k] *In Pſal. 83. & Lombard. 2. ſent. diſtinct. 41.*

Cant

And y here we may learne the true doctrine of the Sacraments against *Anabaptists*, ascribing too little to them, and *Papists* attributing too much. *Anabaptists* affirme that Sacraments are bare badges of Christianity, distinguishing a Christian from an Infidell, as a gowne did a *Romane* from a *Gracian*. But z wee teach out of our Apostle, that the Sacraments are not onely *signa*, but also *signacula*, certaine sure witnesses and seales of grace, *whereby God invisibly worketh in vs, and doth not only quicken, but also strengthen our faith in him*. And against our aduersaries of Rome wee conclude from hence, that the Sacraments iustifie not, *ex opere operato*; for if they bee *the seales of the righteousnesse of faith*, how can they saue by the bare worke done without faith? a *Ista non tribuunt quod per ista tribuitur*, in the words of reuerend b *Hooker*, they bee not physicall instruments of our saluation as hauing in themselues any vitall efficacie: but onely morall instruments of Gods grace, the vse whereof is in our hands, the effect in his; according to that of c *Augustine*, *Multi nobiscum manducant & bibunt temporaliter sacramenta, qui habebunt in fine aeterna tormenta*. Touching *Circumcision* see further in the Gospell ensuing, and concerning the second argument vsed here, taken from *Gods promise made to father Abraham*. Epistle 13. Sund. after Trinitie.

y *Melanct. in loc.*

z *Anglican. Confess. art. 25. signa non mere significatiua: sed exhibitiua Musculus in Matth. 26.*

a *Hugo cited by Hooker, Eccles. pol. lib. 5. §. 60.*
b *Vbi supra. §. 57.*
c *Tract. 27. in Ioan.*

The Gospell. Luke 2. 15.

And it fortuned, assoone as the Angels were gone away from the shepheards into heauen, &c.

Albeit this text commend vnto your consideration a great many of remarkeable vertues of the glorious Angels in preaching Christ, of the good sheepheards in seeking Christ, of blessed *Mary* the Virgin

in keeping Christ, as his mother in her louing armes, as his handmaid in her lowly heart; yet the more proper and proportionable parts accommodated vnto the present feast are principally two:

1. The *Circumcision* of Christ.
2. The imposition of his name *Iesus*.

Of these first I purpose to speake ioyntly, then seuerally. These two were ioyned together, [d] to shew that Christ our mediatour betweene God and man, was both a man in being *circumcised*, and God in being *Iesus*, [e] that is, *a Sauiour of his people from their sinnes*: [f] or Christ happily was called *Iesus*, and *circumcised* at the same time, to signifie that there is no remission of sinne without shedding of blood. Heb. 9. 22. Hee could not therefore become *Iesus*, vntill hee had giuen vs a taste of his blood; for we haue redemption through his blood, euen the forgiuenesse of sinnes according to his rich grace. Ephes. 1. 7. or the dolorous *Circumcision* and sauing *Iesus* are coupled together, insinuating that there should bee persecution and bloodshed in the world for the preaching of this name. So Christ in the [g] Gospell assured his apostles expresly, *Ye shall bee hated of all men for my name*. And [h] *Paul* saith of himselfe while hee was an oppressour of the Church, *I verily thought in my selfe that I ought to doe many contrary things against the name of Iesus*; or these two were conioyned, to put vs in minde how God doth exalt the humble and meeke. Christ [i] humbled himselfe (quoth *Paul*) and became obedient, *Wherefore God hath also highly exalted him, and giuen him a name aboue euery name, that at the name of Iesus euery knee should bow, both of things in heauen, and things in earth, and things vnder earth*. Or it may be that these were both at once, to witnesse that Christ is the true [k] Physition of the world. For when all mankinde was exceeding sicke in head, and heauie in heart, when from the sole of the foot vnto the head, there was nothing whole but wounds, and swellings, and sores full of corruption.

[d] *Ilephons. Tigiron. con. 1. in circum. dom.*

[e] *Mat. 1. 21.*

[f] *Didac. de Yanguas. con. 1. de circum. Christi.*

[g] *Matth. 10. 22.*

[h] *Act. 26. 9.*

[i] *Philip. 2. 8. 9.*

[k] *Luk. 5. 31.*

Verum Medicus Christus.

corruption, as it is in the Prophet; then our blessed Sauiour came to l visit his people, m binding vp their wounds on this day, *Pollincta carnis*, and powring in oyle and wine, washing them euen with the wine of his blood, and mollifying them also with the sweete oyle of his saving name Iesus. For some derive Ἰησοῦς of the Greek ἀπὸ τῆς ἰάσεως Or (as almost all interpretors obserue) these two went together, o for that it was vsuall among Gods people the Iewes to giue names vnto children in their Circumcision, as it is among vs in Baptisme. So we reade in the first lesson, appointed to bee read this morning praier, that God altered *Abrams* name when he did institute Circumcision. *Thy name shall not any more be called Abram, but Abraham: for a father of many nations haue I made thee.* Now the reason hereof is plain, q that as often as we heare our selues named, we might instantly call to mind the Couenant betweene God and vs in holy Baptisme: to wit, how God on his part promised to bee our God, and wee vowed on our part by Godfathers and Godmothers that wee would forsake the diuell and all his workes, the vaine pompe of the world, the carnall desires of the flesh, and continue Christs faithfull souldiours and seruants vntill our liues end. Hitherto concerning Circumcision, and the name Iesus ioyntly: let vs now treate of these parts apart, and first of Circumcision which is

Carnall, vnder the Law.
Threefold, Spirituall, vnder grace.
Celestiall, in the kingdome of glory.

The first is, *Sacramentum sacramenti*, the second, *sacramentum & sacramentum*: the third, *res sacramenti*. The first in it due time was good: the second, at all times is better: the third, in eternitie best of all. The first is r *nascentium*, euery manchild of eight daies old among you shal be circumcised. Gen. 17. 12. The second is *renascentium*, a circumcision of the heart in the spirit. Rom. 2. 29. When as the regenerat by the sword of the spirit (which

l *Esay* 1. 5. 6.
m *Luk.* 1. 68.
n *Luk.* 10. 34.

o *Vide Causabon not. in epist. S. Nissen ad Eustat.*
p *Euthym. Caluin. Aret. in loc.*

q *Heming. post in loc.*

r *Ardens hom. de circumcis. Dom.*

s *Raulin ser. 1. in circum. Dom.*

is ſharper then the [t] ſharpe knives vſed in circumcision, yea ſharper then any [u] two edged ſword as being a diſcerner of the thoughts and intents of the heart) doe not onely circumciſe the foreskinne: but [x] all the powers of the ſoule, and all the parts of the body. Circumciſing their eyes leſt they looke vpon a [y] damſell, or behold vanitie. Circumciſing their eares and their lips, *hedging their poſſeſſions with thornes, and making doores and barrs for their mouth*, Eccleſiaſt. 28. 24. Hedging their eares againſt hereſie, backbiting, flattery: barring their mouth againſt [z] lying, [a] blaſphemie, [b] fooliſh talking. Circumciſing their hands that they ſteale no more, but worke the thing that is good, Epheſ. 4. 28. Circumciſing their feet that they be not [c] ſwift to ſhed blood. Circumciſing their very thoughts, Eſay 1.16. *Waſh you, make you cleane, put away your euill intents out of my ſight*, as our old Engliſh tranſlation according to the vulgar Latine. In a word, cutting of all [d] ſuperfluous luſts of the fleſh, and all ſuperfluous cares of the world, caſting off all the old man which is corrupt, and putting on the new man which after God is created in righteouſneſſe and true holineſſe. Epheſ. 4. 22. The third kind of circumciſion is *reſurgentium*, in the world to come, when all ſuperfluity ſhall be cut off vtterly, when as wee ſhall appeare before Gods throne without any [e] ſpot in our ſoule, or [f] corruption in our body.

Now the circumciſion of Chriſt here mentioned is that of the fleſh: [g] for Almighty God before mans fall, and after his fall; before the Law, vnder the Law, and after the Law, certified his will vnto man eſpecially by two things, an vnderſtanding mind, and a perceiuing ſenſe. When God had created *Adam* he put him in Paradiſe, giuing him his [h] word as a witneſſe of his will, and vnto the word hee did adde a twofold outward ſigne, namely, the tree of life, and the tree of knowledge of good and euill. After *Adams* fall, hee gaue him a promiſe touching the bleſſed ſeed, Gen. 3. 15. and added thereunto

[t] *Ioſhua* 5.2.
[u] *Heb.* 4.12.
[x] *Pet. de palud. ſer. de circum. dom.*
[y] *Iob* 31.1.
[z] *Epheſ.* 4.25.
[a] *Exod.* 20.7.
[b] *Epheſ.* 5.4.
[c] *Pſal.* 14.6.
[d] *Ardens.*
[e] *Apoc.* 14.5.
[f] 1. *Cor.* 15.53.
[g] *Heming. poſt. in loc.*
[h] *Gen.* 2.

thereunto sacrifices as outward signes of his word. When the flood was ouerpast, hee made a promise neuer to destroy the world againe with water, and hee made the [i] Rainbow a signe of the same. He promised deliuerance from the bondage of Egypt, which he performed also: but he sealed the promise with the Paschal Lambe. Exod. 12. To father *Abraham* hee gaue his promise that his seed should be multiplied, and in perpetuall remembrance thereof he did institute circumcision. Gen. 17. At the length in the fulnesse of time he giueth his owne sonne, and by him he promiseth [k] euerlasting life to such as beleeue, the which hee confirmes with two Sacraments, as seales of his grace; Baptisme, and the Lords supper. Thus the father of mercies in all ages euermore prouided for our weakenesse, that wee might ([l] as it is in the [m] Psalme) *Taste and see how gratious the Lord is*; and therefore such as are so spirituall as that they cannot endure significant ceremonies and outward rites in the Church: haue runne a violent course quite contrary to the goodnesse of God and meekenesse of his holy spirit, who doth instruct the conceiuing minde by the perceiuing sense. For the Sacraments (as [n] *Augustine* speakes) are visible words, and circumcision (in the iudgement of [o] *Chrysostome*) was a Preacher of the righteousnesse of faith. I confesse that the Iewish ceremonies are now no more necessarie [p] then a token left in remembrance of a bargaine is necessarie when the bargaine is fulfilled: but christian rites ordained by lawfull authority for outward comelinesse in the Church ought to bee retained, as hauing [q] more in weight then in sight.

[i] *Gen.* 9. 13.

[k] *Iohn* 3. 16.

[l] *Aug. Heming. & Turrecrem. exponunt illud de sacramento corporis Christi.*

[m] *Psal.* 34. 8.

[n] *Apud Martyrem in Rom.* 4.

[o] *In Rom.* 4.

[p] *Tindal. prolog. in Leuit.*

[q] *Hooker Eccles. polit. lib.* 5. §. 65.

In the Circumcision of Christ obserue these 3. points.

1. The time when, *the eighth day.*
2. The part where, implyed here for that Christ was circumcised as another *Child*: but expressed in the first Lesson allotted for this morning Prayer. Gen. 17. 11. to be the *foreskinne of the flesh.*
3. The cause why, *should be*, that is (as in the words following) *after this Law.*

When the eighth day was come] Children were circumcised on the eighth day,[r] for that in this tender age they could more easily beare the griefe of circumcision, or circumcised on the eighth day,[s] because that is the day wherein our blessed Sauiour arose from the dead. Seuen daies signifie the time of this present world, and the eighth day the resurrection, when all corruption of the flesh shall be cut off; according to that of *Paul*, 1. Cor. 15. 53. *This corruptible must put on incorruption, and this mortall immortality.*[t] For this end the circumcision knife was made of stone. Exod. 4. 25. Iosua 5. 2. To signifie that the Celestiall Circumcision is by Christ the[u] rocke and[x] head corner stone.

Circumcision was placed in the generatiue part for[y] three reasons especially. First, for that it was a seale of Gods promise that Christ should be borne of *Abrahams* seed. Secondly,[z] because the propagation of originall sinne is traduced *per actum generationis*. Thirdly, *Quoniam ordinabatur ad diminutionem carnalis concupiscentiæ, quæ propter abundantiam delectationis venereorum in illis membris præcipuè viget.* Or as[a] other, for that it was a signe of Gods promise both to the parent and his posterity. Gen. 17. 7. *I will establish my Couenant betweene me and thee, and thy seed after thee in their generations, for an euerlasting Couenant to bee God vnto thee, and to thy seed for euer.*

The reasons why Christ (albeit conceiued and borne without any sinne) would bee circumcised, are[b] manifolde:

1. To

[r] *Chrysost. & Martyr in Rom. 4.*
[s] *huiusmodi quid obseruat ex Hebræis.*
[t] *Lombard in Rom. 4. Augustin. epist. 89. Athanasius apud Aret. in Luk. 2.*
[u] *Lombard. sent. lib. 4. dist. 2.*
[x] *Idem. Augustin. tract. 30. in Ioan.*
[y] *1. Cor. 10. 4.*
[z] *Ephes. 2. 20.*
[a] *Thomas part. 3. quæst. 70. art. 3.*
[b] *Augustin. tract. 30. in Ioan.*
[c] *Martyr in Rom. 4.*

[b] *See the sermons of Melancth, Cutman, Kilius, Zepper, Mallerus vpon the Circumcision of Christ.*

1 To shew that he was of the seede of *Abraham*, Heb. 2. 16.

2 To declare himselfe a member of the Iewish Church, in which euery manchild was circumcised.

3 To [c] demonstrate that he had true flesh, against *Manicheus*: and such a flesh as was not of the same substance with his deitie, *Coessentiale deitati corpus*, against *Apollinaris*: or fetched from heauen as *Valentinus* imagined; hee was I say circumcised, to shew that hee was *made of the seed of man according to the flesh*. Rom. 1. 2.

[c] *Epiphan. heref. 30.*

4 For that he was the truth, of which Circumcision was a type, [d] *Vt figuram ipse veritas finiret.*

[d] *Culman con. 1. de circum. dom.*

§. But the principall reason is insinuated in the text, for that the law required that euery man-child *should be circumcised*. He therefore was circumcised to shew his obedience to the Law; [e] *When the fulnes of time was come, God sent forth his sonne made of a woman, made vnder the Law, that he might redeeme them that were vnder the Law.* As then he was borne for vs, Esay 9. 6. *Puer natus est nobis*; And Luk. 2. 11. *Vobis natus*, Vnto you is borne, that is, vnto you men, as an Angell expounds the Prophet: euen so was he circumcised for vs, [f] hereby giuing a publike testimony that he would fulfill all the whole Law for vs, for [g] *euery man that is circumcised is bound to keepe the whole Law.*

[e] *Galath. 4. 4.*

[f] *Kilius con. de Circum. Christ.*

[g] *Galath. 5. 2.*

§. How the consolatory name *Iesus*, inuented by God, imposed by the Angell, inuocated by men, is proper to Christ alone: See Gospell on the Sunday next after Christmas And how his name is aboue all names, Epistle Sunday next before Easter. I will end here with a diuine sonnet of an ancient friend and accurate Poet.

Iesu thy loue within me is so maine,
And my poore heart so narrow of content,
That with thy loue my heart well nigh is rent:
And yet I loue to beare such louing paine.

O

O take thy crosse, and nailes, and therewith straine
My hearts desire to his full extent,
That thy deare loue therein may not be pent:
But thoughts may haue free scope thy loue t'explaine.
Ah now my heart more paineth then before,
Because it can receiue, and hath no more.
O fill this emptinesse, or else I die:
Now stretch my heart againe, and now supply.
Now I want space, now grace to end all smart,
Since my heart holds not thee, hold thou my heart.

Almightie God, which madest thy blessed sonne to be circumcised and obedient to the law for man: grant vs the true circumcision of the spirit, that our hearts and all our members being mortified from all wordly and carnall lusts, may in all things obey thy blessed will through the same thy sonne Iesus Christ our Lord. Amen.

The Epistle. EPHES. 3. 1.

For this cause I Paul am a prisoner of Iesus Christ for you heathen, &c.

[b] *Consul. proem. Hieron. in epist. ad Ephes.*
[i] *Aquin. Aretius, Marlorat. argum. epist. ad Ephes.*
[k] *Ephes. 1. 13.*

THe maine drift of all this exceeding [b] profound Epistle written vnto the Saints of the Church of Ephesus, is to [i] confirme them in *the* [k] *word of truth, euen the Gospell of their saluation and faith in the Lord Iesus.* And this our Apostle doth in the present text by two reasons especially;

1. From

1. From his owne ministerie, in respect of the
- Bonds or disgrace hee suffered of men, *I Paul am a prisoner, &c.*
- Boon or grace he receiued of God, *If yee haue heard of the ministration of the grace of God which is giuen mee to you-ward.*

[l] *Quantum ad tribulationes quas pertulit, & dona quæ Deus sibi contulit, Aquin in loc.*

2. From the Gospels mystery, which hee shewes to bee most excellēt in regard of
- Himselfe, *Vnto me the least of all Saints is this grace giuen.*
- Other,
  - God, *Vnsearchable riches of Christ hid in God, &c.*
  - Angels, *Vnto rulers and powers in heauenly things, &c.*
  - Men, *To make all men see what the fellowship of the mystery is, and that by Christ we might haue boldnesse, &c.*

The summe of all which is, seeing I haue receiued so much good, and endured so much euill for your sake: seeing the great mysterie concerning the common saluation (as S. *Iude* speakes in his Epistle) *was not in times past opened vnto the sonnes of men* on earth, or to the blessed *Angels in heauen as it is now declared by the spirit*: seeing I say, yee *may see what is the fellowship of the mysterie which hee from the beginning hath hid in God: I desire you not to faint* in your course, but to continue stedfast in the profession of this holy faith vnto your liues end.

For this cause] [m] Some Diuines haue troubled themselues and other in examining the context here, but it is among words as among men, affinity which is neerest ought to be deerest: and therefore seeing the first words of this chapter agree very well with the last of the former:

[m] *Apud Hieron. et Zanch. in loc.*

n *Primasius. Lombard. Anselm.*

men: I take the coherence to be n this. I *Paul* haue preached that you Gentiles *in times past alians from the commonwealth of Israel, and strangers from the couenants of promise:* are now citizens with the Saints, *built together in Christ the chiefe corner stone, to be the habitation of God by the spirit.* And *for this cause*, namely, for that I haue taught that you Gentiles are *fellow-heires with the Iewes, of the same body and partakers of the same couenant:* I was hated of my countrimen, accused in their Synagogues, smitten in their councels, iniured by their officers, and when I did appeale to *Cæsar*, I was sent to Rome, where *I am a prisoner*, as you may reade at large in the last eight chapters of the Acts of the Apostles.

o *Ioh.19.11.* p *Rom.13.1.*

A prisoner of Iesus Christ] He was the prisoner of *Cæsar*, but *Cæsar* had his authoritie from o aboue, for there is p no power but of God. Whosoeuer then is in prison is *vinctus Iesu Christi*, though otherwise *libertus Iesu Christi*, suffering by Gods q power and permittance who can *when he will*, and will as shall make most for his glory, r *proclaime liberty to the captiues, and opening of the prison vnto them that are bound.* Or he was *the prisoner of Christ*, as enduring his bonds for Christs faith and seruice, *sic inclusus a Christo, sed pro Christo.* Namely, for *preaching among the Gentiles the vnsearchable riches of Christ*, as it is in the 8. verse. So that whereas t two things especially commend a Martyr, faith in Christ, and loue to the Church: both are met in the Apostle. He suffered for the true faith, *a prisoner of Iesus Christ*: and out of vnfained loue to Gods people, *for you Gentiles*, as it is in the thirteenth verse for your sakes, euen for your u good and x example, that yee likewise may continue constant in the sincere profession of Christianity. *Faint not, I pray for my tribulation, for it is your glory*, that yee haue such an instructor as is *the prisoner of Iesus Christ*, in bonds, not for any faction of yours, or fault of his owne; but for y conscience toward God, euen for *the ministration of the grace which is giuen me to you-*

q *Anselm. in loc.*

r *Esay 61.1.*

s *Gorran, Beza, Drusius.*

t *Aquin. in loc.*

u *Anselm.*

x *Sarcerius*

y *1.Pet.2.19.*

ward.

ward. See Epistle Sunday 16. after Trinitie.

Hitherto concerning the griefe which our Apostle suffered in Christs cause for the Gentiles, I come now to treate of the grace which he receiued.

In respect of his
- knowledge being
  - Certaine, *By reuelation shewed he the mysterie to me.*
  - Full, euen so perfectly reuealed that *in a few words yon may read & vnderstand my knowledge in the mystery of Christ.*
  - Excellent, *which in other ages was not made knowne vnto the sonnes of men, as it is now declared,* &c. [z] *Aquin. in loc.*
- Practise, *whereof I am made a minister according to the gift of the grace of God which is giuen vnto me,* &c.

If ye haue heard of the ministration of the grace] The calling of *Paul* to be the Doctor of the Gentiles, as it was knowne vnto himselfe by reuelation: so to them by report. *If ye haue heard,* &c. [a] As if hee should haue said, if ye doubt not of my calling, ye may be well assured of my doctrine. But ye cannot doubt of my calling, as hauing often heard how [b] Christ in a vision appeared to me, saying, *Saul, Saul, why persecutest thou me?* And when I had answered, *Lord, what wilt thou haue me to doe?* Iesus told *Ananias* in another vision, *Hee is a chosen vessell vnto me, to beare my name before the Gentiles, and Kings, and the children of Israel.* And so God [c] separated mee from my mothers wombe, and called me by his grace to reueale his sonne among the Gentiles: [d] as the Gospell ouer the circumcision was committed to *Peter*, so the Gospell ouer the vncircumcision was committed vnto me being an Apostle (not of men, or by man, Galath. 1. 1. Or after man, Gal. 1. 11.) but *the ministration of Gods grace was giuen vnto me by the reuelation of Iesus Christ.*

[a] *Aretius.*

[b] *Act. 9.*

[c] *Galat. 1. 15.*

[d] *Gal. 2. 7.*

The

The word *miniſtration* or *diſpenſation*, may bee conſtrued either *paſſiuely*, being *a grace giuen*, and [e] diſpenſed to *Paul*: or [f] *actiuely*, for that *Paul* was a diſpenſer of it vnto other, 1. Cor. 4. 1. *Let a man ſo thinke of vs as of the miniſters of Chriſt, and diſpoſers of the ſecrets of God.* His office then is called *a diſpenſation*. [g] For that it conſiſteth in the *diſpenſing of Chriſts vnſearchable riches*. And the Goſpell is called here [h] *Gods grace*, for that it is faithfully deliuered and fruitfully receiued not by mans merit; but onely through Gods free grace. [i] Preaching in the teacher, and [k] beleeuing in the hearer are both the faire gifts of God. 2 Or the Goſpell is called *Gods grace*, [l] becauſe the ſumme thereof is nothing elſe but the preaching of Gods exceeding rich mercies in Chriſt, intimating that our iuſtification is not by the workes of the Law, but [m] freely by grace through faith.

As I wrote afore in few words] I finde that [n] ſome conſtrue this of that which is written in other Epiſtles, vnto other men, as to *Philemon*: and other Churches, as to that of *Coloſſus*, and *Philippi*. *Marlorat* is of opinion that our Apoſtle wrote another Epiſtle (though it bee not extant) vnto the Church of *Epheſus*. [o] Other referre this clauſe to that which is deliuered in this preſent Epiſtle; to wit, vnto that which is ſaid in the [p] two former chapters, [q] Or to that in chap. 1. verſ. 9. [r] or chap. 2. verſ. 14. *He is our peace, which hath made of both one, and hath broken the ſtop of the partition wall.* In this little briefe is contained all that great myſterie *which in times paſt was not opened vnto the ſonnes of men, as it is now declared by the ſpirit, that the Gentiles ſhould bee fellow heires, and of the ſame body, and partakers of the ſame promiſe in Chriſt by the Goſpell.*

Which myſterie in times paſt was not opened vnto the ſonnes of men] This verſe cannot eaſily bee digeſted (as [s] one ſaid) without a graine of ſalt; for if wee ſhall vnderſtand this of the whole myſtery of Chriſt [t] manifeſted in the fleſh, it is certaine that *Abraham* with faiths eye ſaw

[e] *Oecumen. Anſelm. Aret.*
[f] *Zanchius.*
[g] *Marlorat. in loc.*
[h] *Gaſper. Megander apud Marlorat.*
[i] 1. *Cor.* 15. 10.
[k] *Epheſ.* 2. 8. *Matth.* 13. 11.
[l] *Zanchius*
[m] *Rom.* 3. 24.
[n] *Apud Marlorat. in loc.*
[o] *Caietan.*
[p] *Zanchius.*
[q] *Aretius.*
[r] *Anſelm. Lombard. Gorran.*
[s] *Caietan.*
[t] 1. *Tim.* 3. 16.

u saw Christ and was glad, and the Prophets x enquired and searched when or what time the spirit which was in them should declare the sufferings that should come to Christ, and the glory that should follow. Nay the very common people did expect the consolation of Israel, as it is apparant by that of the y Samaritane woman, *I know well that Messias shall come which is called Christ.* Or if we construe this of that part of the mysterie which only concerns the vocation of the Gentiles, it is as plaine that *Abraham* beleeued z *all the families of the earth should be blessed in his seed.* And the Prophet a *Haggai* cals the Messias expresly *the desire of all nations.* And in the first lesson allotted for euening prayer on this day, Thus saith the Lord, b *Behold, I will lift vp mine hands to the Gentiles, and set vp my standard to the people, &c. Kings shall be their nursing fathers, and Queenes their nursing mothers,* &c.

c Answere then is made that this mysterie was opened in times past vnto the sons of God, but not (as it is in the text here) *to the sonnes of men.* It was knowne vnto the spirituall Iew, but not vnto the carnall. For the Prophets spake not d *as the sonnes of men,* but as they were moued by the spirit of God, 1. Pet. 1. 21. e Other thinke this mysterie was opened vnto the Iewes, as hauing the Law and the Prophets testifying of Christ: and that it was hidden onely to the Gentiles, as wanting the light of Gods word to direct them in their night of ignorance. Other say that the Prophets in old time knew that the Gentiles should be partakers of Gods Promise concerning the blessed seed, f but they did not vnderstand how this could be without circumcision, because g God said *Euery person which is not circumcised should be cut off from his people.* Yea the knowledge in this mysterie was hidden vnto the chiefe Apostle till it was in a vision reuealed vnto him, as we reade Act. 10.

h Other finde a direct answere couched in the words of *Paul* here, *which mysterie was not in times past opened vnto*

u *Iohn* 8. 56.
x 1. *Pet.* 1. 10.
y *Iohn* 4. 25.
z *Gen.* 12. 3. & 22. 18.
a *Cap.* 2. *vers.* 8.
b *Esa.* 49. 22.
c *Hieron. epist.* 1. *in Loc.*
d *Primasius in loc.*
e *Oecumen.*
f *Ambros. Zanchius.*
g *Gen.* 17. 14.
h *Hieron. Theophylact. Anselm.*

vnto the ſonnes of men, as it is now declared vnto his holy Apoſtles and Prophets by the ſpirit. It was opened before, but not *as now:* not ſo fully manifeſted vnto the Patriarkes and Prophets in the old Teſtament; as in the light of the Goſpel vnto bleſſed Apoſtles and Preachers: in which reſpect *Iohn* the Baptiſt is ſaid to bee [i] *greater then a Prophet.* For whereas they ſhadowed out Chriſt in figures obſcurely, he ſhewed out Chriſt with his finger openly, [k] *Behold, the Lambe of God which taketh away the ſinne of the world.* So Chriſt himſelfe to his Diſciples, [l] *Bleſſed are the eyes which ſee that ye ſee, for I tell you that many Prophets and Kings haue deſired to ſee thoſe things which ye ſee and haue not ſeene them: and to heare thoſe things which ye heare and haue not heard them.* The bleſſed apoſtles are called in the fifth verſe *Prophets,* [m] as prophecying in their Creed of things to come, to wit, of *the reſurrection of the fleſh and euerlaſting life:* or *Prophets,* as being [n] expounders of the Prophets, as the word is vſed elſe where. Rom. 12.6. Epheſ. 4.11. 1. Cor. 14.1. See Epiſtle ſecond Sunday after the Epiphanie.

That the Gentiles ſhould be fellow heires, and of the ſame body, and partakers of the ſame promiſe. The Gentiles are ſaid to bee *fellow-heires* in reſpect of future glory, [o] *reſpectu boni futuri,* becauſe they ſhall be [p] heires of ſaluation, and inheritors of the kingdome of heauen ſo well as the Iewes, euen heires of God and ioynt heires with Chriſt. Rom. 8.17. *Of the ſame body,* in reſpect of preſent grace, *reſpectu boni præſentis,* as being built together in Chriſt, and made one Church and habitation of God, Epheſ. 2.14.22. *Partakers of the ſame promiſe,* in reſpect of mercy paſt already, *Reſpectu boni præteriti:* for as much as Gods couenant made to father *Abraham,* apparantly concerned all the nations of the World. Gen. 12.3. 18. 18.22.18. Here the Goſpell and Epiſtle meete, and both are well accommodated vnto *Chriſts Epiphanie,* for the Wiſemen ſhewed that indeed which our Apoſtle here ſaith in word.

[i] *Luk.7.26.*

[k] *Iohn 1.29.*
[l] *Luk.10.23.*

[m] *Caietan.*

[n] *Aquin. lect. 2. in 12. ad Rom. Idem Ambroſ. Gorran, Piſcator in loc.*

[o] *Gorran in loc.*
[p] *Heb.1.14.*

Vnto

Vnto the rulers and powers in heauenly things] Whether this ought to bee construed of damned diuels, or blessed Angels. I referre you to S. q *Ambrose*, r *Erasmus*, s *Marlorat*. Or if spoken of the good Angels only, whether it concerns all at all times, or in times past only such as were not imployed in the publishing of Christs incarnation: I desire you to reade the Commentaries of *Hierome*, and *Haymo* vpon this text, *Lombard*, *sent. lib. 2. distinct. 11. Altissiodorensis*, *Aur. sum. lib. 2. tract. 5. quest. 3. & 6. Sixtus senensis bibliothec. lib. 6. annot.* 165. 181. 299. And whether this knowledge be reuealed or experimentall onely. *Thomas part. 1. quest. 117. art. 2. Lexicon Theolog. Altenstaic. verb. Angelus. Perkins exposit.* Creed art 1. Tit. Creation of Angels. *Aretius*, *Marlorat*, *Zanch. in loc.* For mine owne part, where I see not my selfe I loue not to leade other. If these cited Authors affoord your vnderstanding good payment, I shall be so well pleased as when I borrow ready coyne of one friend to lend it vnto another. If not, I say with t *Hierome*, *Non parum est scire quid nescias.* And with u *Augustine*, *Non videtur mihi quisquam errare, cum aliquid nescire se scit, sed cum putat scire quod nescit.*

q *Com. in loc.*
r *Paraphras. in loc.*
s *Exposit. in loc.*

t *Epist. aduers. vigilant. Tom. 2. fol. 313.*
u *Epist. 80.*

The Gospell. MATTH. 2. 1.

When Iesus was borne in Bethlehem a Citie of Iurie, in the time of Herod the King, behold, there came Wise-men from the East to Ierusalem, saying, who is hee that is borne King of the Iewes, &c.

After the celebration of Christs *birth* and *circumcision*, it seemed good vnto the Church to constitute a feast in honour of his *Epiphanie*, x that his glory might be manifested in the flesh, so well as his infirmity. Now this feast is called by three sundry y names according to the z three principall appearings of our Lord in this

x *August. ser. 30. de temp. Euseb. Emisen. hom. 1. de Epiphan. Heming. post. in loc.*
y *Ludolph. de vita Christi. part. 1. cap. 11. & Pet. de Palud. Enar. 1. de Epiphan.*
z *Diez. con. 1. Giron. con. 3. Ferus con. 6. de Epiphan. Idem Augustin. & Emisen. vbi sup. & Baron. Rom. Mart. not. in Jan. 6.*

kinde on this day. 1. *Epiphania*, becauſe Chriſt as this day did appeare to the Wiſemen that ſought him by the leading of a ſtarre. 2. *Theophania*, for that as vpon this day 29. yeeres after his birth his glory appeared in his [a] baptiſme by the witneſſe of the father ſpeaking from heauen, *This is my beloued ſonne, in whom I am well pleaſed*, and by the deſcending of the holy Ghoſt vpon him *in a viſible ſhape like a doue*. 3. *Bethphania*, for that on the ſame day twelue moneth after his baptiſme, his glory appeared at the marriage in Cana by turning water into wine, Iohn 2.11. We muſt according to the preſent text onely treat of his appearing to the Wiſemen, in whom I note

[a] *Mat.* 3. 16. 17.

These ſeuen circumſtances:

1. At what time they came to ſeeke Chriſt, *in the time of Herod the King.*
2. From what part of the world, *from the Eaſt.*
3. To what Citie, *to Ieruſalem.*
4. By what guide, *by the leading of a ſtar.*
5. For what end, *to worſhip him.*
6. What gifts they preſented vnto him, *gold, frankincenſe, myrrhe.*
7. What way they returned home, *after they were warned of God in a ſleepe, that they ſhould not goe againe to Herod*, they *returned into their owne countrie another way.*

In the time of Herod the King] The Patriarke *Iacob* prophecied of the Meſſiah, [b] *that the kingdome ſhould not depart from Iuda, nor a lawgiuer from his feet, vntill Shilo come.* Now *Herod* was not a branch of the Kings of Iuda, but an alien from their Common-wealth, a ſtranger and a tyrant, crept in by the fauour of the Romane Emperour: and therefore the Wiſe men enquiring after the birth of Chriſt *in the daies of Herod the King*, obſerued their right [c] *quando*; becauſe now *the ſcepter had departed from Iuda.* [d] The which as it confutes the Iewes, expecting

[b] *Gen.* 49. 10.

[c] *Leo ſer.* 3. *de Epiphan. Theophylact. Euthym. Anſelm. in loc.*

[d] *Heming.*

pecting as yet that Christ should come: so it confirmes the faith of Christians, assuring vs vndoubtedly that this same whom the Wise-men sought, is the very Sauiour of the world: and as the Wise-men in seeking, euen so Christ in comming kept his right *quando*. For when *Herod was King*, and sinne most abounded. *Iesus was borne in Bethlehem a City of Iurie*, when his Israel sat in darkenesse and in the shadow of death, then he visited and redeemed his people, Luk. 1.68.79. according to that of [f] *Dauid, Thou shalt arise, and haue mercy vpon Sion, for it is time that thou haue mercy vpon her, yea the time is come, and why? Thy seruants thinke vpon her stones, and it pitieth them to see her in the dust.*

[e] *Diez. con. 1. de Epiphan.*

[f] *Psal. 102. 13.*

§ Some thinke these Wise-men came to Ierusalem about two yeares after Christs birth, and the ground of this assertion is in the 16. verse of this present chapter, *Herode seeing that he was mocked of the Wise-men, was exceeding wroth, and sent forth, and slew all the male-children that were in Bethlehem, and in all the coasts thereof, from two yeeres old and vnder, according to the time which he had diligently searched out of the Magi.* But the Wisemen had proued themselues none of the wisest men, if they should at that time haue sought for Christ in Iurie, when hee was in Egypt. For so the [h] text plainely, *Ioseph* according to the direction of an Angell appearing to him in a dreame, *tooke the babe Iesus and his mother by night, and departed into Egypt, and was there vnto the death of Herod*, and that was in [i] *Nicephorus* account 3. yeeres, as [k] *Iansenius* 5. yeeres, as [l] *Sabellicus* 7. yeeres. I thinke therefore that the Wise-men came to Ierusalem according to the Churches institution of this feast vpon *the twelfth day* after the birth of Christ. If any desire to bee satisfied how they could performe in so short a time so great a iourney, let them at their leasure peruse the Commentaries of *Maldonat* vpon this text, and *Cardinall Baron*, annal. Tom. 1. ad an. 1. fol. 53. 54.

[g] *Euseb. in Chron. & Epiphan. hæres. 30. & 51.*

[h] *Mat. 2. 14. 15.*

[i] *Lib. 1. cap. 14.*
[k] *Concord. cap. 11.*
[l] *Apud Muscul. in Mat. 2. 15.*

From the East] The first sinne committed by man in

the world was eastward: for [m] *Adam* and *Eua* did eate of the forbidden fruit in Paradise planted Eastward, Gen. 2. 8. *Cain* who slew his brother *Abel* was an inhabitant of the East. Gen. 4. 16. The builders of the tower of Babel also came from the East. Gen. 11. 2. And [n] therefore Christ (*who did appeare for this purpose that he might destroy the workes of the diuell, and take away the sinne of the world*) called at his first appearing Wise-men *from the East*: and hee was crucified looking toward the West, as hauing put all our sinnes behind his backe, Esa. 38. 17. And for this cause happily [o] ocurring with other, whereas the *Moores* pray toward the South, and sectaries to the West: Orthodox Christians (and that from the very time of the [p] Apostles) vse to pray toward the East. And it was an ancient custome that such as were to bee baptized should in their renuntiacion of the diuell and all his workes, euer turne their face toward the West; and on the contrary when they made their confession of the faith of Christ vnto the East, as *Dionysius Areopag.* and *Cyril apud Baron. annal. Tom. 1. ad an. 58. fol. 564.*

Our Sauiour said Matth. 8. 11. that *many shall come from East and West*, and shall *sit downe with Abraham, Isaac and Iacob in the kingdome of heauen*. These *Magi* came from the East, and *Pilate* from the West, and both acknowledged Christ to bee King of the Iewes. [q] *Magi ab oriente. Pilatus ab occidente venerat, vnde illi orienti, hoc est nascenti, ille autem occidenti, hoc est morienti, attestabatur regi Iudeorum.* That these *Magi* came from *Persia* most accord; but whether they were Kings, or Philosophers, or both, it is vncertaine. It was a receiued opinion among the Popish Friers heretofore that these *Magi* were Kings, and that *Matthew* in terming them *Wise-men*, [r] gaue them a title more honourable then that of Kings. *Auriculas asini midas habet*, A scepter may be put into the hands of a foole. The name then of *Magus* in [s] that age when Philosophers did raigne, was of greater

[m] *Gen. 3. 6.*

[n] *Damascen. de fide Orthodox. lib. 4. Baron. annal. ad an. 58. fol. 564. Giron. con. 1. Raulin. con. 3. de Epiphan.*

[o] *Vide Augustin. de ser. dom. in mont. lib. 2. Tom. 4. fol. 813. Tertul. in apol. Basil, & Athanas. apud Magdeburg. cent. 4. col. 432.*

[p] *Magdeburg. cent. 2. col. 117.*

[q] *August. ser. 3. in Epiph. dom.*

[r] *Beauxamis har. Tom. 1. fol. 59.*

[s] *Ludolphus de vita Christi part. 1. cap. 11.*

greater account then that of *Magnus*. Other Papists of better note for their learning confesse that they were not *reges*, but [t] *reguli*, not puissant Princes of a whole countrie, but petite lords of some little Towne, [u] as Gen 14. *Bera* King of *Sodome*, *Birsha* King of *Gomorrah*, *Shinab* King of *Admath*. But that these were crowned Kings, and but three, whose names are [x] *Melchior*, *Gaspar*, *Balthasar*: *Constat ex* [y] *pictura*, [z] *sed non ex scriptura*, is a tale painted on a wall not written in the word. That I say these were but three, [a] whereof one was an old man, another a yong man, and the third of middle age; whose dead bodies haue been [b] translated, first from *India* to *Constantinople*. Secondly, from *Constantinople* to *Millane*. Thirdly, from *Millane* to *Colon*, and thereupon commonly called *the three Kings of Colon*: is thought by Protestant Diuines a ridiculous fable, better fitting the signe of a Tauerne then the wall or window of a Temple.

That they were *Wise-men* is said in this text and proued also; for in seeking the Lord, when and where hee was to be found: they [d] shewed themselues wise men indeed, according to that of the [e] Prophet, *Let not the wise man glorie in his wisedome, but let him that glorieth, glory in this, that hee vnderstandeth and knoweth me, that I am the Lord which exercise louing kindnesse, iudgement and righteousnesse in the earth: for in these things I delight saith the Lord.* It is likewise consonant to the text that these *Magi* were aliens from the Common-wealth of Israel, as the shepheards were the first fruits of the Iewes: so these Wise-men the [f] first fruits of the Gentiles. They were neere, these came from farre, both met in Christ the chiefe corner stone, *who made of both* [g] *one*: that is, of two walles one house; for the Iewes and Gentiles are all one in Christ, Galat. 3. 28. A mysterie which in times past (as you haue heard in this daies Epistle) was not opened vnto the sonnes of men, as it is now declared by the spirit. Read ser. 2. 4. 6. 7. of *Augustine de Epiphania dom.*

[t] *Maldenat. in loc. & Mantuan in festis, nec reges vt opinor erant.*
[u] *Baron. annal. Tom. 1. ad an. 1. fol. 53.*
[x] *Beda in collec.*
[y] *Giron. con. 1. in Epiphan.*
[z] *Raulin. ser. 1. in Epiphan.*
[a] *Beda & Giron. vbi sup.*
[b] *Pet. de Palud. enar. 1. Epiphan. dom.*
[d] *Diez. con. 1. in Epiphan.*
[e] *Ierem. 9. 23.*
[f] *Fulgentius ser. de Epiphan. idem Leo, Luther, Rupert. in loc.*
[g] *Ephes. 2. 14.*

Dom. And herein appeares the goodnesse and vnsearchable riches of Christ, in that he manifested himselfe to the shepheards albeit ignorant, and to the Wise-men albeit impious. [h] *In rusticitate pastorum imperitia praelet, in sacrilegijs magorum impietas*, & yet he who [i] chose the fooliſh things of the world to confound the wise, and came not to call the righteous, [k] but sinners to repentance: appeared vpon Christmas day to shepheards, and on this day to wise, but wicked Astrologers. *Vt nullus magnus superbiret, nullus infirmus desperaret* as [l] *Augustine* and [m] *Aquine* sweetely.

To Ierusalem] [n] As to the Citie of God acquainted with the diuine oracles, hauing *Moses* and the Prophets which [o] witnesse of the Messias. And here they did learne that Christ should be borne at Bethlehem in Iury, for *thus it is written by the Prophet, and thou Bethlehem in the land of Iurie art not the least among the Princes of Iuda; for out of thee shall come vnto me the Captaine that shall gouerne my people Israel.* And so hauing the light of Gods holy word added to the starre, they went on their iourney with cheerefulnesse, vntill *they came to the place where the child was.*

[p] Or to the Scribes and Pharisies *at Ierusalem* to condemne their sluggishnesse and carnality, who standing hard by, saw not so much as they who came from farre. [q] *Veritas illuminat magos, infidelitas obcæcat magistros. Carnalis Israel non intelligit, quod legit: non videt, quod ostendit: vtitur paginis, quarum nõ credit eloquijs.* In which respect [r] *Augustine* compared the Iewish doctors vnto stones erected in common passages, that teach other how to walke in the right way, but themselues stand still. And here let vs vpon bowed knees entreate the father of mercies, and God of all grace so to lighten our darke vnderstanding with his heauenly starre, that wee may search and spiritually discerne the things of the Scripture; lest the Lord (as [s] *Augustine* propheciedd a great while since) for our carelesnesse and carnality take his word

[h] *August ser. 2. de Epiphan.*
[i] *1. Cor. 1. 27.*
[k] *Mat. 9. 13.*
[l] *Vbi supra.*
[m] *Caten. in loc.*
[n] *See Heming. et Aret. in loc.*
[o] *John 5. 39.*
[p] *Didac. de Yanguas con. 2. de Epiphan.*
[q] *Leo ser. 3. de Epiphan. cap. 3.*
[r] *Ser. 6. de Epiphan.*
[s] *In verba Psalm. 7. propterhanc in altum regredere.*

word from vs Christians, as hee did his kingdome from the Iewes, and giue it to such as wee thinke to bee most alien from God and his Gospell. Examine the cited passages and passions of that holy father againe and againe, *Decies repetita placebunt:* and then in thy serious meditations apply them vnto the present Romish Synagogue, & thou shalt easily find that the Protestants estate in respect of the Papists, is very like to this of the Wise-men in respect of the Iewes. For as the Iewes euer boasted of the Temple: so the Papists of the Church, as the Iewes and onely the Iewes in times past had Gods Law; so the Papists in latter ages (and if you will beleeue themselues) onely the Papists embrace the Catholike faith. As the Iewes were magnificent in their ceremonies: euen so the Papists exceeding glorious in their ornaments, orders, outsides of the Church. And yet such as are *Wise-men*, and haue t wit to count the number of the Beast, know that Antichrists seate is the Romane sea. Hee whose pencill is not inferiour to many, standing in so fit a place as any to take Romes picture, portrayeth her thus:

t *Apoc.* 13. 18.

Roma, in { *Hebrew*, *Greeke*, *Latine*, *English*, } Signifieth { *Height.* *Strength.* *Loue*, if it bee read backward. *Roome*, or *place*. }

Foure tongues like trumpets Rome *doe sound thy name,*
In Hebrew *thou art* Height, *in* Greeke *a* power,
and Loue *in* Latine *speech, and* place *in our,*
Foure squares of hundred yeeres doe fit the same.

The first in Height *exalted Christ his name,*
The next in Strength *augmented worldly power.*
The third Gods loue *cast* Backward *on thy flowre,*
The fourth in empty place *hath shewed thy shame.*

And now foure waies thou wouldst thy fall conceale,
With Scriptures vpper Height *and* ſtrength *of ſchoole,*
And forme *of* Zeale, *and* Rome *the head of fooles:*
The Height *wants ground, to* reaſon *truth, to* zeale,
Science, and Roome *containeth now no grace,*
Thy height of ſtrength is backward loue of place.

We haue ſeene his ſtarre. Cardinall [u] *Aluarus* and [x] *Albertus* haue written that theſe Wiſe-men endowed with extraordinarie skill in Aſtrologie, might foreknow the time when our bleſſed Sauiour ſhould bee borne by the poſition of ſtarres and conſtitution of the planets. But this aſſertion is vtterly condemned by S. [y] *Auguſtine* and other holy fathers of the Church, as you may finde in *Beauxamis Har. Tom. 1. fol. 60. 61. Sixt. Senen. bibliothec. lib. 6. annot. 10.*

It is apparent that this ſtarre was not ordinarie, but in [z] many properties eſpecially [a] three differing from all other in the skie, to wit

In
- Place, for it could not haue ſhewed the direct way to ſuch as trauelled by it, vnleſſe it had been in the loweſt region of the aire.
- Mouing, for it moued not circlewiſe, but went right forward as a guide of the way, none otherwiſe then the cloud and pillar of fire went before the people of Iſrael at their going out of Egypt.
- Brightneſſe, for whereas other ſtarres appeare to ſhine by night onely, this gaue light euen in the broad day.

[b] *Hæc ſtella quæ ſolis rotam*
Vincit decore ac lumine.

[c] *Gregorie Nyſſen* and [d] *Aquine* thinke that it was a new ſtarre created onely for this purpoſe. [e] *Theophylact* and [f] *Euthymius*, that it was an angel or ſome other heauenly power appearing not in the nature, but in the figure of a ſtarre. S. [g] *Auguſtine* ſaith it was *magnifica lingua cœli*, the ſtately tongue of heauen. [h] Other coniecture that

[u] *In Gen. quæſt. 30.*
[x] *Lib. cui. Tit. ſpeculum.*
[y] *Contra Fauſtum. lib. 2. cap. 5. et. de ciuit. Dei. lib. 5.*
[z] *Thomas part. quæſt. 36. art. 7. Chryſoſt. Euthym. Ludolphus in loc.*
[a] *Heming. poſt. in loc.*
[b] *Prudentius hym. de Epiph.*
[c] *Orat. de ſancta Chriſti nat.*
[d] *Vbi ſup.*
[e] *In loc.*
[f] *In loc.*

that it was the holy ghoſt, appearing in the likeneſſe of a ſtarre at Chriſts birth, as in the likeneſſe of a Doue at Chriſts baptiſme. For (as[i] *Baronius* out of the great opinion of his owne reading is bold to write) all the Fathers agree that theſe *Magi* were lead to Chriſt here by an inward light of the ſpirit, ſo well as with an outward light in the skie. [k] *Agente hoc ſine dubio in eorum cordibus inſpiratione diuina, vt eos tanta viſionis myſterium non lateret, & quod oculis oſtendebatur inſolitum, animis non eſſet obſcurum.* And therefore when they found the babe Ieſus in a ſeely cottage, they were not any whit diſcouraged at his contemptible pouerty, but inſtantly they ſaw (*non terra portante ſed cœlo narrante*) *magnum aliquid in paruo latere*, that this little child was a great King, yea a great God, and a great King aboue all Gods. And hereupon as it followeth in our text, *They fell downe flat, and worſhipped him, and opened their treaſures, and offered vnto him gifts, gold, frankincenſe, myrrhe.* That is (as[m] *Auguſtine* gloſſeth) *Adorant corporibus, honorant muneribus, venerantur officijs, oculis hominem vident, & deum obſequijs confitentur.*

Chriſt (as being *the word in the beginning by whom all things were made*) beſtowed on theſe Wiſe-men euery good and perfect gift, corporall, ſpirituall, temporall. And therefore they did honour him (as[n] interpretors obſerue) with all theſe kinds of goods. In *falling downe flat*, they did honour him with the goods of the bodie: in *adoring him*, with the goods of the minde: in *offering to him gold, frankincenſe, mirrhe*, with the goods of the world. They did offer [o] *gold* to relieue *Maries* neceſſity: *frankincenſe*, to ſweeten the ſtable: *myrrhe*, to comfort the ſwadled babe. [p] In offering *frankincenſe*, they confounded *Arius* holding that ſacrifices are onely due to God the Father. In offering *myrrhe*, they confounded *Manichæus*, who denied that Chriſt truly died for our ſins: in offering *gold*, they confounded them both as denying that Chriſt is our King. In offering all theſe,

[i] *Ser. 3. in Epiphan.*
[k] *Author de mirabilibus ſcripti. lib. 3. cap 4. inter Auguſtin. opera Tom. 3. fol. 536. idem Beauxamis in loc.*
[l] *Annal. Tom. 1. ad an. 1. fol. 55.*
[k] *Leo ſer. 3. de Epiphan. cap. 2.*
[l] *Auguſt. ſer. 7. de Epiphan.*
[m] *Ser. 1. in Epiphan.*
[n] *Ludolphus & Ianſen. in loc.*
[o] *Bernard. ſer. 3. Paratus & Raulin. ſer. 2. de Epiphan.*
[p] *Fulgentius ſer. de Epiphan. idem Beauxamis.*

these, they confounded *Nestorius* diuiding Christ into two persons, one diuine, another humane; for the *Magi* gaue not here some gifts vnto God, and other vnto man: but all vnto one Christ. *Ergo, non diuidatur in personis quæ non inuenitur diuisus in donis*, as *Fulgentius* excellently.

q *Euthym. Anselm. Caietan in loc.*

Or as q other, they did offer *gold* to Christ, as being a King: *frankincense*, as being God: *myrrhe*, as being man: according to that of the Christian r Poet

r *Iuuencus.*

Aurum, Thus, Myrrham, regique deo, homini q; Dona ferunt.

It is an idle conceit that one did offer gold, another myrrhe, and the third frankincense: for seeing each of them acknowledged Christ to be a King, and God, and a passible man; it is more probable that all of them offered all these gifts euery one three, *singuli tria.*

s *Remigius, Leo, Anselm.*

They returned into their owne countrie another way.

t *Tit. 1. 11.*

t The grace of God appearing teacheth vs that wee should denie vngodlinesse, and worldly lusts, and that wee should liue soberly, and righteously, and godly in this present world. u Wherefore the Wise-men hauing found Christ, and being taught of *God not to returne againe to Herod*, that is, any longer to serue the diuell: they renounce their owne wils and their olde waies, and walke according to Gods will in new waies. *Immutatio vitæ emendatio vitæ* quoth x *Euseb. Emisen*: Heretofore they walked in errour, but now they walke in truth. Heretofore they went a whoring after their owne inuentions, but now they follow the word and warning of God.

u *Leo. ser. 3. de Epiphan.*

x *Hom. 1. de Epiphan.*

The summe then of y all this Gospell is, that we must seeke Christ by the guiding of a starre, that is, by the light of his word: and when we haue found Christ, it is our duty to z manifest our faith by good workes, in presenting vnto Christ our King *gold*, that is, a pure confession of a true beleefe: *frankincense*, that is, humble prayer and inuocation: *myrrhe*, that is, a chast and a mortified life. We must also giue to *Mary*, that is, to the Church,

y *Heming. post. in loc.*

z *Luther, Culman. in loc. Idem Leo, ser. 7. de Epiphan.*

Church, vnto the Preachers of the word, and all other members of Christ in want, a part of our temporal estate. And all this ought to be done cheerefully, for *the Wise-men opened there treasures*, and our heart is our treasure, Matth. 12. 35. [a] So that wee must euen with *exceeding gladnesse*, from our heart offer *gold, frankincense, myrrhe*. [b] That is almes, prayer, fasting: Prayer respects God, almes our neighbours, fasting our selues. And [c] thus hauing changed the whole course of our inordinate conuersation in time past, and walking in another way which is the path of Paradise: wee shall in fine *returne to our owne countrie*, which is heauen in heauen, and there wee shall enioy Christ our King, God and man in eternall happinesse euermore.

There be many points in this text as yet vntouched, and I might as [d] *Ruth*, happily gleane after such as haue reaped before me: but I am so deuoted to breuity, that I rather chuse to wonder a little with another, then to write any more my selfe vpon this Gospell.

[a] *Rupert. in loc. & didac. de Tanguas. con. 3. de Epiphan.*
[b] *Iansen. con. cap. 9.*
[c] *Fulgentius. ser. de Epiphan. in fine.*
[d] *Ruth* 2. 3.

O strangest thing that God doth now begin,
In being which, he hath no godheads grace:
O strangest Roome, this subiect takes his place
In want of Roome, for none was in his Inne.

O strangest colour to be viewed in,
For humane darknesse vailed hath his face.
O strangest middle of respective space,
Where as a starre more then the sunne could win.

O strangest starre that must reueale this sight,
That by disorder from the rest gines light.

O strangest eyes that saw him by this starre,
Who when by-standers saw not, saw so farre.

And since such wonders were in seeing him,
No wonder if my wondring thought grow dim.

O God, which by the leading of a ſtarre, diddeſt manifeſt thine onely begotten ſonne to the Gentiles: mercifully grant, that wee which know thee now by faith, may after this life haue the fruition of thy glorious God-head, through Chriſt our Lord, Amen.

FINIS.

Faults Eſcaped.

Page 54. line 26. reade *it*. p. 70. quotation anſwering (*t*) *Act.* 3. 24. *Luk.* 1. 70. p. 80. l. 3. a fine, r. *ſo great a reſemblance*. p. 91. l. 7. r. *his*. p. 3. l. 3. in marg. r. *Gerran*. p. 9. l. 11. a fin. r. *ſacramentall*. p. 18. l. 3. r. *ſacerdoty*. p. 44. l. 10. r. *doubling*. eadem. l. 8. a fin. r. *greater*. p. 45. l. 11. r. *our*. p. 74. l. 1. r. *prophets*. p. 92. l. 14. r. *to do good*. p. 103. r. penult. in mar. r. 20. 3. p. 44. l. 12. put out (*immediately*.)

AN EXPOSITION OF THE FESTIVALL EPISTLES AND GOSpels, vſed in our Engliſh *Liturgie.*

TOGETHER WITH A REASON WHY THE CHVRCH did chuſe the ſame.

By IOHN BOYS, *Doctor* of Diuinitie.

The ſecond part from the Purification of bleſſed *Mary the Virgin*, to the feaſt of S. *Iohn the Baptiſt.*

Auguſtin. epiſt. 118. cap. 1. & lib. cont. Adimant. cap. 16.
Celebrantes anniuerſaria ſolennitate paſcha, reliquaſque Chriſtianas dierum feſtinitates non obſeruamus tempora, ſed quæ illis ſignificantur temporibus.

AT LONDON
Imprinted for *William Aſpley.* 1614.

AN EXPOSITION OF THE EPISTLES AND GOS-

pels, ved in our English

TO MY LOVING NEIGHBOVRS OF HOLLINGburne, more principally to the Right *Worthy* Sr. FRANCIS BARNHAM Knight, and THOMAS CVLPEPER Esquire.

WEll beloued in the best beloued, I haue lately preached these notes among you, rather out of entire loue, then out of any triall of law: the which I now cheerefully dedicate vnto you, that (as S. *Luke* told noble *Theophilus* in a case not vnlike) *Yee may know the certaine truth of those things wherein ye haue bin instructed.* And for this cause I bow my knees vnto the God of all grace, that hee would (according to the riches of his glory) so blesse you with all heauenly blessing, in Christ Iesus his sonne,

that ye may *ioyne vertue with your faith: and with vertue, knowledge: & with knowledge, temperance: and with temperance, patience: and with patience, godlinesse: and with godlinesse, brotherly kindnes: and with brotherly kindnesse, loue:* making you *fruitfull in euery good deed, and abundant alwaies in the worke of the Lord.* That hee would so strengthen vs by his spirit in our inner man, as that finding vs blamelesse at the day of his comming, hee may pronounce to you, *Come yee blessed, &c.* & to me the very least of all his Stewards, *It is well done good seruant and trusty, thou hast been faithfull in little, I will make thee ruler ouer much: enter into thy Masters ioy.* The Father of mercies, and God of loue, print in your harts this seale of mine vnfained affection toward you, to which I subscribe

Yours in Christ and for Christ,

IOHN BOYS.

THE PVRIFICATION OF SAINT MARIE THE VIRGINE.

The Epiſtle being the ſame which is appointed for the Sunday, is expounded among the *Dominicals* in due place.

The Goſpell is written, Luk. 2. 22. *When the time of their purification after the Law of Moſes was come*, &c.

IT is the ſaying of S. *Bartholmew*, reported by [a] *Dionyſius Areopagita*, that *the Goſpell is little, yet large*. [†] If we conſider only the ſyllables, it is a very ſmall booke; but if we examine the profound ſenſe, [b] *mundus non capit*, it is ſo great, that (as S. *Iohn* ſpeakes) the world cannot containe it. Example hereof is found in this preſent Chapter, abounding with as many wonders almoſt as words. Here you may reade, that *Marie* was at once both a wife and a maide, at once both a wife and a midwife, bringing forth a ſonne who was her father, by whom all things were made, ſwadling him in cloutes, and laying him in a cratch, who [c] filled heauen and earth. Here you may reade how the Word in the beginning infinite and incomprehenſible, was not onely circumſcribed, but alſo circumcciſed. Here you may reade,

[a] *Myſt. Theolog. cap. 1.*

[†] *conſid. 1. pag. 107. 108. 109.*

[b] *Iohn 21. 25.*

[c] *Ierem. 23. 24.*

reade,[d] that the pure was purified, God offered, and the Redeemer redeemed. Here you may reade, that a glorious Angell attended silly shepheards, and that a child of twelue yeeres old confounded the Doctors in his disputations, and that a dying man vttered songs in stead of sobs. In the words allotted for our text,

3. points are to bee considered especially, the { Purification / Presentation / Commendation } of { Marie: *When the time of her purification was come.* / Christ: *They brought him to Hierusalem to present him to the Lord, &c.* / Simeon: *Behold, there was a man in Hierusalem whose name was* Simeon, *and the same was iust and godly, &c.*

And this feast hath accordingly three names, as the [e] Masters of ceremonies obserue. 1. *The purification of Marie.* 2. *The presentation and induction of Christ into the Temple.* 3. *Saint Simeons holy day.*

When the time of their purification.] [f] Some reade, *ἀυτοῦ, his purification*, our latter English Bibles and old Latine, *ἀυτῆς, her purification*; *Origine*, *Theophylact*, *Euthymius* and many [g] moe, *ἀυτῶν*, as the text of our Communion booke here, *their purification*. And the reason hereof is plaine, [h] because Christ is presented in the Temple, so well as *Marie* purified, both vndergoe the Law, though in equitie neither of them are bound to the rites of the Law concerning purification.

After the Law of Moses.] The Law, saith [i] *Luther*, is not *adiutorium sed monitorium*, it takes not away sin, but only bringeth vs to the knowledge of sinne, and to the remedie for sinne; vnto the knowledge and true feeling of sinne, Rom. 3. 20. Galath. 3. 19. [k] because God wrote the Law not so much to forbid offences to come, as to make vs acknowledge our sinnes alreadie past, and now present; that considering our owne miserie wee might

[d] *Ardens hom. in Euangel. purific.*

[e] *Baronius notation. in Rom. Martyr. Febr. 2.*

[f] *Apud Eras. & Maldonat. in loc.*

[g] *Translat. Hen. 8. Castalio. Ro. Stephan. Marlorat.*

[h] *Caluin Aret. in loc.*

[i] *Loc. Com. Tit. de vsu spiritual. legis. See Epist. 13. Sund. after Trin.*

[k] *Luther. Tom. 1. fol. 1.*

might flie to his mercie. By the Law wee know ſinne, by ſinne we learne to know our ſelues, and in knowing our ſelues, wee renounce our ſelues, and come vnto Chriſt the ſalue for ſinne, being *the* [l] *Lambe of God, who taketh away the ſinnes of the world, refreſhing all ſuch as groane vnder the burden of their offences*, Mat. 11. 28. and thus (as [m] *Paul* ſpeakes) the Law is our ſchoolemaſter vnto Chriſt, and Chriſt is the [n] ende of the Law: *Finis perficiens non interficiens*, quoth [o] *Auguſtine*, not the deſtruction of the Law, but the conſummation, as being the very marke, at which all the ceremonies of *Moſes* aimed: as in this [p] rite concerning the purifying of women, almighty God inſinuated to the Iewes his people their originall corruption, how they were [q] conceiued in ſinne, and borne in iniquitie, *prius damnati quam nati*, being the ſonnes of [r] wrath afore they were ſeene in the world, vncleane in their conception, vncleane in their birth, vncleane in their life, and ſo conſequentlie that they need the blood of Chriſt, prefigured in their daily ſacrifice, to cleanſe them from all ſinne both originall and actuall. 1. Iohn 1. 7.

The children of Iſrael had continued among the ſuperſtitious Egyptians a long time without any Law of God written, and therefore being now deliuered from them, and yet inclined to their idolatrie, God out of his admirable wiſdome (as moſt interpretours auow) did ſo charge them with a multitude of ſacrifices and ceremonies in his written word, [s] as that they ſhould neither haue leiſure to make new of their owne, nor yet luſt to follow the faſhions of other. And in this almoſt infinite number of *Indicials* and *Ceremonials*, euery one (though in appearance neuer ſo little) hath a *moral*: as, *Thou ſhalt not take the dam with the young*, Deut. 22. 6. *Thou ſhalt not ſeeth a kid in his mothers milke*, Exod. 23. 19. moueth vs to compaſſion and pitie. *Thou ſhalt not muzzel the mouth of the oxe that treadeth out the corne*, Deut. 25. 4. teacheth in [t] *Paules* expoſition this leſſon, that

[l] *Ioh.* 1. 29.

[m] *Galat.* 3 24.

[n] *Rom.* 10. 4.

[o] *Contra aduerſ. legis & prophet. lib.* 2 *cap.* 7.

[p] *Melanchthon. Mart. Mollerus poſt. in loc.*

[q] *Pſal.* 51. 5.

[r] *Epheſ.* 2. 3.

[s] *Tindal. prolog. in Exod.* Dr. *Whitgift. def. of his anſwere to the admo. fol.* 305.

[t] 1. *Tim.* 5. 18.

that the labourer is worthie of his wages, especially the Preachers of the Word, for that law was not written out of Gods care for oxen, but altogether for [u] our sakes, insinuating, *That hee which eareth should eare in hope, and that he who thresheth in hope, should be partaker of his hope: if we have sowne vnto you spirituall things, is it a great thing if we reape your carnall things?* So likewise in the ceremonie touching purification, Leuit. 12. there is some thing *moral* as namely, that the [x] weaknes of women after their childbirth might be relieued, and the lust of intemperate husbands a while restrained. Now that which is ceremoniall is abrogated vtterly, but the moral is perpetual, and ought to continue still in the Church vntill the worlds end: and therefore howsoeuer women in our age bee not tied either by the law Common or [y] Cannon, (much lesse by the Gospell it selfe) to the precise number of daies, and particular oblations of the Iewes: yet it is meet (I might say, more necessarie) that they should keepe in a conuenient time for the recouering of their strength, and when they come to the Church, in stead of the Iewish offering, to present vnto the Lord Christian sacrifices of prayer and praise, for *preserving them in the great danger of childbirth*, [z] as also for their deliuerance by Christ from that sinne, whereof [a] that infirmitie is an euerlasting testimonie: and assuredly whosoeuer shall out of insolent contempt neglect this dutie sinneth against the rules of nature, yea the God of grace. For it is a conclusion orthodoxall in Diuinity that the politicall and ceremoniall lawes of the Iewes are abrogated in the particular only, not in the generall: in the circumstance, not in the substance: [b] *quoad speciem, non quod genus*: as in obseruing the sabbath, in paying of tithes, in purifiying of women, and the like. Or as [c] other, aboliſhed as concerning the letter, but in force concerning the spirit.

Whereas it is [d] obiected, *If there should bee solemne and expresse giuing of thankes in the congregation for euery*

[u] 1. Cor. 9. 10.

[x] Dr. Whitgift vbi sup. fol. 535. Kilius & Mollerus in loc.

[y] Dist. 5. cap. hæc quæ.

[z] Dr. Whitgift vbi supra.

[a] Gen. 3. 16.

[b] Melanct. in exp. pueril. de 3. præcpt. & Tom. 2. fol. 162.

[c] See the reformed politike written by Iohn Fregruel of Graunt.

[d] T. C. apud Dr. Whitgift vbi sup. fol. 536. & Hooker eccles. polit lib. 5. §. 74.

euery benefit either equall or greater then this which any singular person in the Church doth receiue, we should not onely haue no preaching of the word, nor ministring of the Sacraments, but we should not haue so much leisure as to doe any corporall or bodilie worke, but should bee like the Massalian heretikes who did nothing else but pray; answere is made, that these schismaticall opposers are to themselues opposite. Elsewhere they mislike the booke of Common Prayer for want of thankesgiuing for benefits receiued, and heere they condemne it for appointing thankes to bee giuen for deliuerance from sinne, from manifold perils and dangers, and for the encrease of Gods people; the which are publike blessings though a priuate person more particularly giue the thankes. Againe, it would trouble their heads exceedingly to find out so many benefits greater or equiualent to the goodnesse of God toward women in child-bed; for as [e] *Melanthon* is bold to write, Child-bearing is *magnum miraculum*, a miracle so great, that the [f] Prophet saith in consideration hereof, *I will giue thankes vnto thee, for I am fearefully and wonderfully made*. But howsoeuer it be, this one thing is certaine, that it is better to be like such heretikes as doe nothing else but pray, then to be such schismatikes as doe nothing else but prate.

[e] *Postil. in loc.*

[f] *Psal. 139. 13.*

Concerning the wearing of the vaile, we say [g] that it is not an ecclesiasticall Canon, but a ciuill custome: not an iniunction of the Church, but the fashion of our countrie, as wearing of new gloues at mariages, and blackes at funerals. An attire for such a time not onely decent and graue, but also most vsefull and conuenient. As for the name of *offring*, applied to the Curates accustomed dutie: wee say that as the life of the Clergie is spent in the seruice of God, so it is sustained with his reuenew. [h] Nothing therefore more proper then to giue the name of *oblations* vnto such payments, in token that we offer vnto God whatsoeuer his Ministers receiue. In a word, the thanksgiuing of women after child-birth

[g] Dr. *Whitgift. vbi sup. fol. 537.*

[h] *Hooker. vbi supra.*

according to the doctrine and discipline of the Church of England, performed not out of custome, but out of conscience: not to make the act of honourable mariage vncleane, but to blesse God for deliuerance from so manifold perils; is not a Iewish ceremonie, but a Christian dutie: the which (I thinke) distasteth onely such as haue either an ouerflowing of their gall, or an ouerweening of their wit.

The Law saith in the .12. of Leuiticus, If a woman by the seed of man shall conceiue and beare a child, she shall be reputed vncleane. *si suscepto semine pepererit*, &c. but the power of the most high [k] ouershadowed *Mary*, Christ was conceiued in her wombe not by the polluted seed of man: but by the vertue of the holy Ghost: and so by consequence [k] not tied vnto the law, for (as the lawyers say) where the reason of a statute doth cease, there the statute hath his end. But the reason of the law concerning purification had no place in *Mary*, being a pure Virgine, both in her conception and in her childbirth also. See S. *Ambros. epist.* 81. *Augustin. contra Iulian. lib.* 1. *cap.* 2. *de ciuit. lib.* 22. *cap.* 8. *Thomas part* 3. *quæst.* 28. *art.* 2. *Erasmus annot. in loc. Bellarmin. de sacram. Eucharist. lib.* 3. *cap.* 6. That Christ might appeare to be man, hee was borne of a woman: and yet that he might appeare to be God, he was borne of a [l] Virgin. [m] *Qui venit tristè lætificare seculum, ventris non constristauit hospitium. qui enim disrupta corporum membra in alijs poterat integrare tangendo, quanto magis in sua matre quod inuenit integrum potuit non violare nascendo?* See Creed, born of the Virgin, and Epist. allotted for the Annunciation.

Mary then obserued the rites of purification (as [n] *Bernard* excellently) not for her selfe, but for our example. Christ was circumcised for vs, and *Mary* purified for vs, he needed no Circumcision who was the end of Circumcision; and she needed no purification as hauing conceiued by the holy Ghost: yet hee did vnder-

[1] *Luk.* 1. 35.

[k] *Theophylact. Euthym. Caietan. in loc. Bernard. ser.* 3. *de purificat. Thom. part.* 3. *quæst.* 37. *art.* 4. *Sixt. senen. bib. lib.* 6. *annot.* 137

[l] *Maria mater esse potuit, mulier esse non potuit secundum integritatis corruptionem Aug. tract.* 10. *in Ioan.*

[m] *Fulgentius. ser. de laudibus Mariæ.*

[n] *Ser.* 7. *in par. sermon.*

goe

goe the one, and shee performe the other. [o] Hereby teaching vs to submit our selues vnto the present gouernment of the Church vnder which we liue; teaching vs I say so farre to seeke the peace of Ierusalem, as that wee should bee content to depart euen from our owne priuate right, rather then in any sort [p] scandalously preiudice the common good of the Church, enduring rather a mischiefe in our selues then an inconuenience in the state.

[o] *Luther, Melanct. Culman. postil. in loc.*

[p] *Arboreus in loc.*

Mary (knowing [q] *obedience to bee better then sacrifice*) performed the rites of purifying, albeit shee was not bound to the same. But schismatikes in our daies enioyned to keepe the ceremonies of the Church euen by that law which saith expressly, *Let euery soule be subiect vnto superiour authority*; hold dissoluteneſſe & resoluteneſſe, and breaking of ecclesiasticall orders a point of deuotion and piety, shedding (as it is said of [r] *Ioab*) *the blood of warre in peace.* But if their zeale were such vnto the Gospell, as *Maries* was to the Law; they would rather wring themselues in the particular, then wrong the Church in the generall. I read in [r] *Plinie*, how two Goates meeting on a narrow bridge, *non vim sed viam fecêre*, they did not make away each other, but make way one for the other: as *Mutianus* an eye witnesse tels the tale, the one lying downe on his bellie suffered the other to passe ouer his backe, and so both escaped the danger of the ditch. In the time of the *Gothish* wars I find also, that a *Romane* souldior and a *Barbarian* casually falling into the same pit as they marched along the countrie, were so farre from contending one with another, as that they both agreed mutually to relieue each other, and so necessity making them friends (as [t] *Procopius* reportes) they were drawne out of that hell, and safely deliuered againe to their Captaines and Companies. I would to God the separatist in this case had so much good wit as the *Goat*, or else so much good will as the *Goth*.

[q] 1. *Sam.* 15. 22.

[r] 1. *King.* 2. 5.

[r] *Nat. hist. lib.* 8. *cap.* 50.

[t] *De bello Gothorum. lib.* 2. *circa prin.*

They brought him to Ierusalem to present him vnto the Lord, as it is written in the law of the Lord, euery man-child that first openeth the matrix shall be called holy to the Lord. Almighty God in deliuering his Israelites of Egypts bondage [u] smote all the first borne in the land of Egypt, from the first borne of *Pharaoh* that sat on his throne, vnto the first borne of the captiue that was in prison. And therefore [x] that his people might alway remember this benefit, hee commanded in his law that they should consecrate all their first borne to him. Exod. 13. 2. For this reason is rendred by God himselfe, Numb. 8. 17. *All the first borne of the children of Israel are mine both of man and of beasts: since the day I smote euery first borne in the land of Egypt, I sanctified them for my selfe.* Now Christ is *the first borne* in [y] many respects, first, in his Diuinity, being Gods [z] *onely begotten sonne.* Secondly in his humanity, being *Maries* [a] *first borne sonne*, for she bare none before him or after him. Thirdly, the first borne in grace, for he was the first man borne which being [b] offered vnto God was accepted of himselfe. Fourthly in power, being the first borne of the [c] dead. Fifthly the first borne, for that all of vs are [d] new borne through him. And therefore though he were not tied vnto the rites of the law, yet he suffered himselfe to be presented in the Temple for these reasons especially.

First, to shew that the [e] same God is author both of the Gospell and of the Law.

Secondly, in that the lawgiuer himselfe obeyed the law, he [f] teacheth all Princes to giue good example in obseruing their owne statutes. For an Emperour saith [g] *Euagrius* is not to be counted thereafter as he gouerneth other, but as he ruleth and guideth himselfe, making his life a light for his subiects to follow. For [h] this cause the chiefe Magistrates among the Romans had burning lamps carried before them.

[i] *Publica nimirum res tum sibi constat & æquum*
Imperium, cum rex quod iubet, ipse facit.

Thirdly,

[u] *Exod.* 12 29.

[x] *Thom part. 3. quæst. 37 art. 3. Aretius et Marlorat. in loc.*

[y] *Heming. posit. in loc.*

[z] *Iohn 3. 16.*

[a] *Mat. 1. 25.*

[b] *Ephes. 5. 2. Heb. 5. 7. 9.*

[c] *1. Cor. 15. 20.*

[d] *1. Pet. 1. 3. 2. Cor. 5. 17.*

[e] *Origin. apud Thom. in loc. Idem Dormisecure ser. in purific.*

[f] *Giron. ser. 1. in pur. Mariæ.*

[g] *Eccles. hist. lib. 3. cap. 1. Idem Agapetus admonit. ad Iustinian.*

[h] *Paradinus in Symbol. Heroic.*

[i] *Actius syn. Epigram. lib. 1.*

Thirdly, he submitted himselfe vnto the law, that hee might [k] redeeme those that were vnder the law. God became man, that men hereby might bee made Gods. He who was free, became seruant vnto all to make all free.

Fourthly, because the first borne presented in the Temple was a [l] figure of Christ, *the first borne among many brethren*, Rom. 8. 29.

Fifthly, that hee might [m] auoid occasion of scandall among the Iewes, and exhibite a patterne of meeknesse vnto all.

Sixthly, that being presented in the publike Temple, many good people might beare witnesse to him, as here you see *Simeon* and *Anna* did.

Seuenthly, that the world might be put in [n] possession and sesin of the Sauiour. He was offered twice: first in the Temple, which is called his *morning sacrifice*: then on the Crosse, which is termed his *euening sacrifice*. In the one he was redeemed, in the other he did redeeme, *giuing himselfe for vs an offering and a sacrifice of a sweet smelling sauour to God*, Ephes. 5. 2.

By this precept of *Moses*, and practise of *Mary*, [o] parents ought to learne that they beget children vnto God, and not to themselues or Satan; and therfore they must bee [p] forward in bringing their children to holy Baptisme: as *Ioseph* and *Mary* were in presenting Christ: consecrating them in their infancie to God, that afterward they may serue him in holinesse and righteousnesse all the daies of their life; that the ground may bring forth fruit in due time, you must haue both a good seedsman and good seed: [q] in education of children a good instructor is the seedsman, and good discipline the seed. For as base sluggishnes corrupts the best nature, so liberal instruction is able to correct the worst.

[r] *Inuidus, iracundus, iners, vinosus, amator,*
Nemo adeo ferus est, vt non mitescere possit,
Si modo cultura patientem commodet aurem.

It

[k] *Galat. 4. 5.*

[l] *Thom. part. 3. quæst. 37. art. 3.*

[m] *Idem ibidem, art. 4.*

[n] *Raulin. ser. 1. in purific.*

[o] *Heming.*

[p] *Molleyus in declar. euang. purific.*

[q] *Plutarch. com. de liberis educandis.*

[r] *Horat. epist. lib. 1.*

It is reported of [f] *Stilpho Megarens*, a great Philosopher in his age, that hee was exceedingly giuen by nature to women and wine; but hee so tamed his vnbridled affections by good discipline, *vt nemo vnquam vinolentum illum nemo in eo libidinis vestigium viderit.* Now for as much as children are taught more by [t] patterne then by precept, by that they see men doe, rather then by that they heare men say; parents ought in their priuate families especially, to be lights and ensamples in all holinesse and honestie. For (as it is in the prouerbe) *If both Horse and Mare trot, the colt will not amble.* You desire that your children may haue strength and beautie, yet both are suddenly consumed, either through ache or age. You purchase titles of honour for your posterity, yet [u] blood corrupted by treason or felonie cannot bee restored againe by the Kings bare grant without authoritie of Parliament. You rise vp early and goe to bed late, that you may leaue wealth enough vnto your babes, and yet one sparke of fire may deuoure all their houses; and one quirke of law carry from them all their lands at a trice. Manners onely makes a man; if thou shalt afford thy sonne religious and ingenuous education, it will euer sticke by him among all the changes and chances of this mortall life. no sicknes can blast this beautie, no malice blot out this honour, no fire consume this tenement, no law wrest this inheritance from him. It will bee his comfort vntill he die that you brought him vp [x] *in instruction and information of the Lord.*

A paire of Turtle doues or two young pigeons] The blessed Virgine obserued euery due circumstance of the law. [y] The due time, *when the daies of her purification were come.* The due place, *they brought him to Ierusalem, and presented him vnto God in the Temple.* The due oblation, *a paire of Turtle doues, &c.* As she spared no paines in comming to the Temple, so no pence in offering. Saint [z] *Basile* complained of the couetous rich in his

[f] *Cit. lib. de fato.*

[t] *Consule Hieron. epist. ad Lætam de instit. filiæ.*

[u] *Termes of the law tit. corruption of blood.*

[x] *Ephes. 6. 4.* Literæ si bona fide tuum intrauerint animum, nunquam amplius intrabit dolor. *Senec. con. ad Heluiam.*

[y] *Bonauent. Beuxamis in loc.*

[z] *Ser. 2. in dimit. anaros.*

his age, because they performed onely that kind of deuotion which is without cost, as to pray for fashion, and to fast out of miserie; but they would not afford one halfpenie to the poore. So many men in our daies are content to heare Gods holy word read and preached with their elbowes on a cushion, and hats on their heades, and if need bee they will also make bitter inuectiues against Atheisme and Poperie: but if the parish impose but an ordinarie charge toward the repairing of the Church, or the Pastour require but accustomed offrings for his necessary maintenance; you shall finde them as the [a] bulrush in a wet place so drie, that an oblation is as hardly got from them as a sword from a souldiour, or a new coat from a child. *Mary* did offer according to her estate; for whereas the [b] law requireth *of the rich a lambe, but of the poore two turtles, or two young pigeons:* it is said heere that shee brought the poores offring. And therefore the Papists vsually painting her in exceeding rich attire, and in making her a great Ladie of stately port: feed the peoples eyes with bables, & their eares with fables: for (to make themselues in this case Iudges of themselues) it is not our obseruation onely, but also their [c] owne collection in their postils and sermons vpon this scripture. Nay their famous Iesuite [d] *Maldonate* doth affirme that all expositors haue this glosse, further adding out of his owne coniecture that *Marie* did not offer two Turtles, but two young pigeons, *& quia facilius reperiri, & quia minore pretio emi potuerunt:* because young Pigeons are prouided more easily both in respect of paines and price. Here then is matter of comfort for the [e] poore, of feare for the rich, of instruction for all. Of comfort against pouerty, because the Lord of Lords hauing all things at his command vouchsafed to bee borne of a poore Virgin, according to that of [f] *Paul, he being rich for our sakes became poore, that wee through his pouertie might be made rich.* Of feare for the wealthie, because *Mary* descen-

[a] *Bonauent. diet. salut. ca. 20.*

[b] *Leuit. 12. 8.*

[c] *Per. de palud. Diex. Dormisecure. Raulin. Didac de Yanguas, Giron & alij.*

[d] *Com. in loc.*

[e] *Heming.*

[f] *2. Cor. 8. 9.*

descending of a noble line, yea from princely loynes, is said heere to bee so beggerly, that shee was not able to buy a lambe for her offering. It is the fashion of great men (as the [g] Prophet complained in his time) to lay field to field, and to ioyne house to house, [h] calling their lands after their owne names, entailing their estate to childrens children, & making it (as the lawyers speake) *a perpetuitie*. But [i] *one generation passeth, and another generation succeedeth*; hee that is higher then the highest, often [k] puls downe the mighty from his seate, and exalteth the poore man out of the [l] mire, that hee may set him euen with the Princes of his people. For in one age you may behold the gentlemans heire serue his owne farmours issue. Lastly, this affords instruction for all, intimating that wee must offer vnto God the sacrifice due to God. If we cannot giue much, he will accept of a little, of the Virgins two pigeons, of the widdowes one [m] farthing. Wee may not spend all in our house, much lesse in the tap-house; some thing is to be laid out vpon Gods house, for his seruice, for his honour, if not a lamb, yet *a paire of Turtle doues, or two young pigeons*.

[n] *Mystically*, the blessed Virgin did offer *a lambe*, but it was her owne sonne the Lambe of God, [o] *Agnus qui præfiguratus est ab origine mundi oblatus est in fine mundi*: and she did offer *a young pigeon*, but it was her owne sonne conceiued of the holy Ghost, appearing in the likenesse of a doue, Matth. 3.16. And shee did offer *a Turtle*, but it was her owne sonne, of whom it is said, [p] *the voice of the Turtle is heard in our land*. Our blessed Sauiour being [q] *& sacerdos & sacrificium, & victor & victima*, the sacrificer and the sacrifice for the sinnes of the whole world [r] was offered, first by God his father; secondly, by the Virgin his mother, thirdly, by his owne selfe. God sent him into the world, the Virgin present, and the legall sacrifice represent him in the Temple, but himselfe did offer himselfe actually for our sinnes on the Crosse.

And

[g] *Esay* 5.8.
[h] *Psal.*49.11.
[i] *Eccles.*1.4.
[k] *Luk.*1.52.
[l] *Psal.*113.6.
[m] *Mark.*12.42.
[n] *Didac. de Yanguas con.* 3. *de oblat. Christ.*
[o] *Simon. de cassia.*
[p] *Cant.*2.12.
[q] *August. medita. cap.*13.
[r] *Dormisecure. ser. de purific. Mariæ.*

And behold there was a man in Hierusalem whose name was Simeon] Two things are requisite in a sufficient witnesse, vnderstanding to know the truth, and honestly to speake what he knoweth. Old *Simeon* in testifying of Christ had both, a good vnderstanding, as hauing *a reuelation giuen him of the holy Ghost that hee should not see death vntill hee first saw the Lord Christ*: and a great honestly, being *iust and godly*, or deuout, [f] outwardly to the world *iust*, inwardly to himselfe *godly*. [t] For his workes, he was iust in his dealing with men: for his faith, he was *deuout* in the seruice of God. These [u] two *deuotion* and *iustice*, comprehend all the whole law: *deuotion* all the duties of the first table; *iustice* all the duties of the second. *Deuotion* is the mother, *Iustice* the daughter, [x] because the true feare of God bringeth forth alwaies vpright cariage toward men. It is not reported here that he was so righteous as that he needed not another righteousnesse, for *he looked for the consolation of Israel*, acknowledging in his song, Christ for his saviour; [y] but that he liued (as it is said of *Zacharias* and *Elizabeth* in the former Chapter) *vnblameable before men*. The word ευλαβὴς is translated [x] *pius*, [a] *religiosus*, [b] *timoratus*, one who [c] feared God: and this feare was not seruile, but filiall. Hee did not feare God as a bad seruant, fearing the stripes of his great master: but as a louing sonne, fearing to displease his good father. [d] *Et timebat cum dilectione, & diligebat cum timore*. He was in his course so carefull to doe the will of our heauenly father, as that he feared with a pious loue, and loued with a reuerent feare. [e] *Solicite pius & omnia timens ne non satis pius sit*, [f] in doing good *a iust man*, in eschewing euill *one that feared God*.

And looked for the consolation of Israel] Hee was a Iust man in deed, giuing euery one his right, vnto God, as being *deuout*: vnto himselfe, *as expecting the consolation of Israel*: vnto other, in preaching Christ openly to be both *a light to the Gentiles, and a glory to the Iewes*.

All

f *Aretius.*
t *Heming.*
u *Culuin. Beza.*
x *Calman.*
y *Heming.*
x *Erasmus.*
a *Castalio.*
b *Vulgar Latin.*
c *Genesis bib.*
d *Ardens.*
e *Aretius.*
f *Pet. de palud. Ser. de purific.*

all the chiefe Christian vertues appeared in him eminently. *Faith, hope, loue*: faith, as *fearing God*: hope, as *looking for the Messias of the world*: loue, as being *Iust*, communicating his gifts of g prophecie to the benefit of the Church in singing his *nunc dimittis*, and in saying *mine eyes haue seene thy saluation*. My corporal eyes thy manhood, my spiritual eyes thy Godhead; the h coniunction of which is *Salutare tuum*, thy saluation, as giuing it; and *Salutare nostrum*, our saluation, as receiuing it. And this *Salutare* is not *singulare*, but as Saint *Iude* tearmeth it a *Common saluation*, and as old *Simeon* in his Hymne, *prepared before the face of all people*.

g *Caluin.*

h *Ardens.*

The Epistle, Acts 1. 15.

In those daies Peter *stood vp in the middest of the Disciples and said*, &c.

THis Epistle containeth a short yet a sweet narration, how *Matthias* a Disciple, was elected into the traitor *Iudas* Apostleship and Bishopricke. Wherein three things are more principally remarkeable.

1. His *Conge de leire*, deliuered in an eloquent speech, in
   - which obserue the
     - Time, *In whose daies*.
     - Orator, *Peter stood vp*.
     - Auditorie, *Disciples and brethren about an hundred and twentie*.
     - Oration, partly
       - hortatorie, perswading that one must bee chosen, vers. 16,17,18,19,20.
       - doctrinall, intimating what an one must be chosen, vers. 21,22.
2. His *election*, and in it the
   - proceesse, by
     - *nomination*. vers. 23.
     - *prayer*. vers. 24.25.
     - *lots*. vers. 26.
   - succesſe, *the lot fell on Matthias*.

3. His

3. His *installation, hee was counted with the eleuen Apostles.*

In those daies] To wit, in the space betweene Christs assension and his sending of the holy Ghost, at that time the Disciples being gathered together at Hierusalem in an vpper parlour, *They continued with one accord not in supplication onely*, but in consultation also for the Gospels aduancement. [i] Hereby teaching all men, especially preachers of the word, to spend their houres profitably for the benefit of the Church, in supplanting her foes, and in supplying the number of her friends.

[i] *Aretius in loc.*

Peter stood vp in the middest of the Disciples and said] Heere the [k] Papists obserue *Peters* supreme power ouer the rest of the Disciples and Apostles, and so by consequence though inconsequent the Popes absolute command ouer all other Bishops in the whole world. But if we will exactly consider and examine his behauiour in this assembly, wee shall vnderstand that he caried himselfe not as a Pope, but as a peere toward them. 1. in calling them *brethren*, and *frater* is *fere alter*, as *Lorinus* vpon the place, 2. for that *he standeth vp in the middest of the Disciples*, equally referring all things vnto their [l] common consent and free choice, terming himselfe a fellow pastour, 1. Pet. 5. 1. Whereas euery Bishop assembled in the *Tridentine* Conuenticle tooke a corporall [m] oath that he would not dispute any point to preiudice the Romane sea, nay there was nothing determined in that irregular meeting, except it was first handled and hammered at Rome by the Pope, for then it was ordinarily said in a by-word, *that the holy Ghost in a bull, or Popes breue was sent from Rome to Trent*, as [n] *Chemnitius* plainly told *Andradius, In illo concilio idem actor reus est index.* Our Diuines therefore say that *Peter* was elected prolocutor of this conuocation either by [o] secret reuelation of the holy Ghost, or else by expresse iudgement of the [p] congregation: or for that hee was vsually more feruent then the rest in such a busines,

[k] *Bellarm. de Rom. pon. lib. 1. cap. 22 in prin. Eckius loc. com. tit. de primat. sed. apost. Lorinus Rhem. & alij in loc.*

[l] *Chrysost. Dr. Fulke. Marlorat.*

[m] *Dr. Humphred. aduers. Campian. & Durœum cat. 4.*

[n] *Præfat. in 1. part. exam. con. Trident.*

[o] *Beza.*

[p] *Caluin.*

&

q Bullinger. apud Marlorat.
r Arctius.

q *& ardentior & rebus agendis aptior reliquis extiterat.*
r For it became him of all the Colledge best, as hauing denied Christ heretofore most. *He stood vp and spake*, as the mouth of the companie, but hee played not the Pope, but onely the perswader, exercising not a supremacy or authoritie, but a primacie of order, as *Chrysostome* and other note. See Gospell 1. Sund. after Easter.

The number of names that were together were about an hundred and twentie.] The vulgar Latine reading *turba hominum*, answeres not the Greeke so well as our text, *turba nominum*, the number of names. s For in exquisite numbring vsually men are mustred by their seuerall names, in t Councels especially the names of such as giue voices are first enrolled in a bill or registers table. But by *names*, our Euangelist vnderstands *men*, as the holy Ghost u elsewhere, *Thou hast a few names yet in Sardi which had not defiled their garments.* A few names, that is (as *Bullinger* and x other vpon the place) a few persons. And y it may bee that the sacred spirit in vsing this phrase doth insinuate that they were men of eminent note, as Gen. 6. 4. The Gyants are called *men of renoune*, that is (as *Munster* translates according to the Hebrew) *viri nominati*, men of name. Well, howsoeuer their names were great, their number was but small, being *about an hundred and twentie.* By which it doth appeare that the kingdome of heauen is like vnto a z graine of mustard seed, the which in sowing is indeed the least of all seeds, but in growing it is the greatest among herbs, euen a tree, so that the birds of heauen come and build in the branches thereof. Vnto these 120. a *The Lord added daily such as should bee saued*, at one Sermon of Saint *Peter*, Act. 2. The number of brethren was encreased about 3000. soules. A b ship doth aptly resemble the Church of Christ; for as a ship is small in the foredecke, broad in the middle, little in the sterne: so the Church in her beginning (as you see) was exceeding

s Erasmus annot. in loc.
t Caietan. in loc.
u Apocal. 3. 4.
x Aretas. Meyer. Marlorat.
y Lorin. in loc. & Bullinger in Apocal. con. 16.
z Mat. 13. 31.
a Act. 2. 47.
b Hilarius.

exceeding little, in her middle age flourishing, but in her old age her companie will bee so small, and her beleefe so weake, that when the Sonne of God shall come to iudge the sonnes of men, he shall scarce find any faith on earth.

This Scripture must needs haue been fulfilled. S. Peter in his oration heere first sheweth how *Iudas* Apostleship became void. Secondly, that it is needfull another should be chosen into his place. *Iudas* Bishopricke was lost by treason, as being *guide to them who tooke Iesus.* Whereupon (as wee read in the Gospell) hee did [c] first accuse himselfe, *I haue sinned in betraying innocent blood:* secondly, arraigning himselfe, *hee repented, and brought againe the thirtie plates of siluer to the chiefe Priest, and cast them downe in the Temple:* thirdly, executed himselfe, *he departed, and went, and hanged himselfe.* Now to take away thy [d] scandall of this horrible fact, our Euangelist intimates that nothing in *Iudas* treacherie came to passe casually, but it was foreseene of God, and foretold in his word, *This Scripture must needs haue been fulfilled.* And [e] yet the fall of *Iudas* is not excused hereby, no more then the fault of *Herod* and *Pilate*, who did *whatsoeuer Gods owne hand and counsell had determined before to be done*, Act. 4. 28. For *Iudas* committed not this outragious crime by the compulsion of prophecy, but through his owne motion and malice. [f] *His delight was in cursing, and it did happen vnto him: he loued not blessing, therefore was it far from him.* It is true that *Peter* saith, *hee was numbred with vs, and had obtained fellowship in this ministration:* but hee [g] receiued the grace of God in vaine, abusing it to couetousnes and worldly lusts, he did open a dore to [h] Satan, and gaue him as it were possession of his heart.

This necessity then is not *necessitas absoluta*, *sed* [i] *consequentis* & [k] *suppositionis*, a necessity hypothetical and by consequent, not an absolute or a simple necessity. So the holy Ghost elsewhere, [l] *There must be heresies,*

[c] *Mat.* 27.

[d] *Caluin. Beza.*

[e] *Aretius. Kilius.*

[f] *Psal.* 109. 16.

[g] 2. *Cor.* 6. 1.

[h] *Luk.* 22. 3.

[i] *Aretius.*

[k] *Lorin in loc. & in act.* 4. 12. *idem Thom. part.* 1. *quæst.* 19. *act.* 3.

[l] 1. *Cor.* 11. 19.

resies, [m] *it must needs be that offences shall come,* [n] *ye shall heare of warres, and of rumours of warres, for all these things must come to passe.* That is, supposing the malice of Satan and wickednesse of man, it is impossible but that there should bee warres and offences, and heresies in the world. [o] An Astrologer expert in his art foretelleth an eclips of the Sunne, yet his prediction is not any cause why the Sunne is eclipsed: euen so God foreseeth all the workes of darkenesse, and eclipses (as it were) in the reprobate, but his prescience compels not any to commit any sinne. It is the prince of darkenesse who [p] worketh in the children of disobedience, taking them in his snares at his will, 2. Tim. 2. 26. All our waies are known vnto the Lord, our going out, and our comming in, Esay 37. 28. being of euery good pace *bonus author*, but of euery bad passage *Iustus vltor*. I will end this argument in the words of [q] *Augustine, Viuit (O Domine Deus) apud te semper bonum nostrum, & quia inde auersi sumus peruersi sumus.* For saith [r] he *ligatum eram non ferro alieno, sed mea ferrea voluntate, velle meum tenebat inimicus, & inde mihi catenam fecerat & constrinxerat me, quippe ex voluntate peruersa facta est libido, & dum seruitur libidini facta est consuetudo, & dum consuetudini, non resistitur facta est necessitas.* How the fall of traterous *Iscariot* may serue to terrifie the pastours, and teach also the people: See Gospell 6. Sund. in Lent.

Wherefore of these men which haue companied with vs] Christ in his life chose [s] twelue Apostles, *one therefore must be ordained* and elected into *Iudas* roome, to fill vp the number againe, [t] answerable to the twelue tribes of Israel, of which (as our Sauiour [u] promised) they shall be Iudges, and to the twelue [x] gates of heauenly Hierusalem, of which also the twelue Apostles were builders, according to that of *Paul*, Ephes. 2. 20. *built vpon the foundation of the Apostles and Prophets, Iesus Christ himselfe being the chiefe corner stone.* See

Epistle

[m] *Mat.* 18. 7.
[n] *Mat.* 24. 6.
[o] *Kilius collect. in loc.*
[p] *Ephes.* 2. 2.
[q] *Confess. lib.* 5. *cap.* 16.
[r] *Confess. lib.* 8. *cap.* 5.
[s] *Mat.* 10. 2. *Mark.* 3. 14.
[t] *Aretius.*
[u] *Mat.* 19. 28.
[x] *Apocal.* 21. 12.

Epistle on S. *Thomas* day. There bee manie moe resemblances of the twelue Apostles, as you may read in my first sermon vpon the Gospell, Sund. 6. in Lent; and in *Cassanans Catalog. part. 3. consideрat. 29.*

One must be chosen, and one of these *men, ergo*, not a *Pope Ioane*, for a woman must bee [y] silent and not a teacher in the Temple, one of these *men, ergo*, not a boy Bishop, not a [a] yonker in yeeres, or [b] scholler-ship, for pastours are called *elders*, and Christ himselfe preached not vntill he was thirtie yeeres olde: one of these *which haue companied with vs, ergo*, [c] not a stranger, but a domesticall, one that is knowne, a man of note liuing among vs *all the time that the Lord Iesus was conuersant among vs*, [d] *ergo*, not a lewd or ignorant person, but a proficient in Christs owne schoole, brought vp euen from his [e] youth in [f] instruction and information of the Lord. See Gospell on S. *Andrew*, & S. Sund. after Trinity.

But why should one being such an one chosen into *Iudas* roome? *to witnesse with vs of the resurrection of Christ*. A Prelate then [g] ought to bee predicant, not an idle or an Idoll Apostle, like the dumbe Doctors, and Abbey-lubbers, and lasie lay Bishops vnder the gouernment of the Pope. Right prelating (as old Father [h] *Latimer* said) *is labouring, and lording or loytering*, it is horrour rather then honour, for an Apostle to leaue the text, and onely to follow the tithe. *A witnesse* hee must be, [k] yet not a witnesse alone, broaching insolent nouelties and [l] other doctrines of his owne braine: but a witnesse *with vs*, of one [m] heart and of one [n] mind with vs, [o] endeauouring to keepe the vnitie of the spirit in the bond of peace. For hee who seekes in the troublesome sea of this world to schismaticall Apostles affecting singularity. *Non portum sed planctam inuenit*, as [p] *Augustine* pithily.

Well the new chosen ought to record and accord, *to witnesse and to witnesse with vs*, agreeing with the rest of

y 1. *Cor.* 14. 34.
z 1. *Tim.* 2. 12.
a *Ardens.*
b 1. *Tim.* 3. 6.
c *Sauerius. Aretius.*
d *Ardens.*
e 2. *Tim.* 3. 15.
f *Ephes.* 6. 4.
g *Caluin. Marlorat.*
h *Sermon of the plough.*
i *Latymer. ser.* 4. *before K. Ed.*
k *Aretius.*
l 1. *Tim.* 1. 3.
m *Act.* 4. 32.
n *Philip.* 2. 2.
o *Ephes.* 4. 3.
p *Tract.* 1 *in Ioan.*

his Colledge and companie. But whereof is hee to be a witnesse, *of the resurrection of Christ*, q in all his words, and in all his workes: in his preaching and in his life so behauing himselfe as one that beleeues the resurrection of Christ, and hopeth also for his owne redemption, euer r *looking for his Sauiour, euen the Lord Iesus, who shall change our vile body that it may be like to his glorious body*. Or a witnesse of the resurrection of Christ, because this one point is, s *primarium Euangelij caput*, as it were t the predominant article, u presupposing all the rest, as being the x tying knot, on which all other linkes of holy beleefe, depend, as I haue shewed often elsewhere; but especially Gosp. on S. *Thomas*, and Epist. on S. *Andrewes* day.

q *Ardens.*

r Phil. 3. 20.

s *Caluin.*
t *Aretius.*
u *Gorran. in Rom. 10.*
x *Nexus articulorum omnium vti Martyr in Rom. 10.*

And they appointed two] They nominated more then one, y that the Lord *who knew the hearts of all men, might chuse the party that should take the roome of the ministration and Apostleship from which Iudas by transgression fell.* And that *Matthias* might acknowledge that he receiued it (as *Paul* speakes) not of man, but by the reuelation of Iesus Christ, Galath. 1. 12. z The world is a circle, God is as it were the center of this circle, the waies of men are lines deduced from this center. a If then euent of the Lotterie bee not expected of diuels, nor of the starres, nor of any force of fortune: but looked and prayed for to be directed by God, it is lawfull to vse lots in temporall things; as in diuision of lands and inheritance, Prou. 18. 18. *The lot causeth contentions to cease, and maketh a partition among the mighty.* And in spirituall affaires also; for it is reported of *Zacharias* the Priest, *that his lot was to burne Incense*, Luk. 1. 9. And though ordinary chusing of Prelates and Preachers ought not to be by lots, as both b Heathens and c Christians in this agree: yet in some cases extraordinarie; to wit, (if two or three shall happen to stand in election of such equall holinesse and other sufficiency, that humane wisedome cannot any waies discerne and

y *Dionys. Areopag. apud Baron. ad an. 34. idem Caluin. instit. lib. 4. cap. 3. §. 13. & Ferus ser. 1. in fest. Mat. Bellarm. lib. de clericis cap. 5. & Aret. in loc.*
z *Dorotheus doct. 6.*
a *Rhem. in loc.*

b *Dionys. Halicar. Rom. hist. lib. 2.*
c *Cap. Eccles. extra de sortilegijs.*

and so decide which is most fit) it is [e] lawfull according to the president in our text to cast lots, and so commit the disposition of the choice to God. In the lawfull vsing of a Lottery then obserue these remarkeable [f] caueats.

1. We must expect the lots euent from God onely: Prou. 16. 33. *The lot is cast into the lap, but the whole disposition thereof is of the Lord.*

2. We may not vse lots in affaires ordinarie, but in cases of necessity, when as the businesse cannot otherwise be transacted.

3. Wee must abandon all vncharitable conceits, and all dishonourable deceits: Psalm. 5. 6. *The Lord will abhorre the deceitfull man, and destroy such as speake leasing.*

4. We must before we cast lots (as the blessed Apostle heere) call vpon God in hearty prayer for a blessing on our endeauours.

I could adde easily more, but I remember [g] *Augustines* rule, *Secundas habeat partes modestia, quæ primas non potuit habere sapientia.* If any knowlesse then I, they may be bold to peruse this, and such as vnderstand more then I, may read, *Augustin. epist.* 180. *& de doct. Christ. lib.* 1. *cap.* 28. *& con.* 2. *in Psalm.* 30. *Thomas* 22. *quæst.* 95. *art.* 8. *Bellarmin. lib. de clericis cap.* 5. *Sixt. senen. vbi supra in marg. Aretius, Marlorat, Kilian in loc.*

And the lot fell on Matthias. In the Tabernacle the [h] curtaines of fine twined linnen, and blew silke and purple were couered with curtaines of Goats haire. Some men are great ornaments in the Church, and yet vnfit to gouerne the Church. [i] *Ornent Ecclesiam qui solis rebus spiritualibus vacant, regant Ecclesiam quos & labor rerum corporalium non granat,* &c. [k] It may bee *Ioseph* as being iust was a fine curtaine in Gods Tabernacle, but *Matthias* a couering: as being apt and actiue for gouerment. *Aliarutio boni ciuis & boni viri,* quoth *Aristo-*

[e] *Iustus Ionas in loc. Ambros. in* 1. *Luc. Bellarm. vbi sup.*

[f] *See Kilius. collect. in loc. Sixt. senen. bib. sanct. lib.* 5. *annot.* 166.

[g] *Epist.* 7.

[h] *Exod.* 26.

[i] *Gregor. Moral. lib.* 25. *cap.* 22.

[k] *Didac. de Yanguas con.* 1. *in fest. Mat.*

l *Aethic. lib. 5. cap. 2.*

l *Aristotle*, euery good man is not a good magistrate.

m *Are all Apostles, are all Prophets, are all teachers?* There be diuersities of gifts, and diuersities of administrations, and diuersities of operations. Happily *Ioseph* excelled in one kind, and *Matthias* in another. He who knew to iudge best of the best for this ministration, in his secret wisedome cast the lot on *Matthias*. Or in electing *Matthias*, hee did insinuate that *his* n *waies are not as our waies*, and that hee iudgeth according *to the hearts of all men*, and not o *after the flesh*, or titles, or outside. *Ioseph* is called p *Barsabas*, that is, the sonne of rest and innocency, surnamed also for his singular honesty *Iustus*. And yet *Matthias* is chosen of God, howsoeuer not adorned with such commendations before men. q Here the Gospell and Epistle meet. *I thanke thee Father Lord of heauen and earth, because thou hast hid these things from the wise and prudent, and hast shewed them vnto babes, euen so was it thy good pleasure.* The lot falleth on the sonne of labour, afflicted with the load of sinne, not on the iust, or on the sonne of rest, on *Matthias*, and not on *Barsabas*.

m *1. Cor. 12. 29.*

n *Esay 55. 8.*

o *Ioh 8 15.*

p *Caluin in loc.*

q *Ferus ser. 1. de S. Mat.*

The Gospell, MATTH. 11. 25.

In that time Iesus answered and said, I thanke thee (O Father) Lord of heauen and earth, because thou hast hid these things from the wise and prudent, and hast shewed them vnto babes, &c.

CHrists exceeding rich mercy toward vs is manifested in this Scripture by two things especially: to wit, his inuocation of God, *I thanke thee O father, &c.* And his inuitation of men, *Come vnto mee all ye that labour, &c.* In both ioyned together, hee that hath an eye to see may behold the chiefe r causes of our effectuall

r *Aretius in loc.*

effectuall vocation
1 Efficient, *the good pleasure of God the father, Lord of heauen and earth*, &c.
2 Materiall, *babes, and all such as labour and are heauie laden.*
3 Instrumentall, *Iesus, vnto whom all things are giuen.*
4 Finall, *refreshing and rest in soule.*

I thanke thee] [f] Prayer and thankesgiuing vnto God for benefits obtained in prayer ought alwaies to concurre. Christ had often heretofore prayed for the gathering together of the Church, as it was prophesied of him in the second Psalme; *Desire of me and I will giue thee the heathen for thine inheritance, and the vttermost parts of the earth for thy possession.* And now his prayer being heard, he rendreth vnto God his praise, *Father, I thanke thee Lord of heauen and earth.* In which one line [t] three wicked errours are confuted: first, the words *(I thanke thee)* confound the Iewes affirming that Christ was a [u] blasphemer. Secondly, *father*, ouerthroweth *Arrians*, and all such as deny Christ to bee Gods eternall sonne. Thirdly, *heauen*, crosseth the *Manicheans* opinion, holding God to bee Creator of visible things onely, but not of inuisible.

Because thou hast hid these things from the wise] Hee did not absolutely thanke his father for hiding the mysteries of his sauing grace from the wise: [x] but for that *he reuealed them vnto babes.* You may reade the like phrase, Rom. 6.17. *God be thanked that ye haue been the seruants of sinne, but ye haue obtained from the heart vnto the forme of the doctrine which was deliuered vnto you.* [y] The blessed Apostle did not giue thankes vnto God for that the Romans had made their members as weapons of iniquitie: but because they who sometime were the seruants of sinne, through his grace were now the seruants of righteousnesse, as *Primasius* vpon the place, *Gratias Deo quia fuisti is, sed ipso liberante: non est is.* Euen so Christ heere thankes his father primarily, not for

[f] *Melanct. in loc.*
[t] *Pet. de palud. in loc.*
[u] *Matth. 26.*
[x] *Illephons. Giron. fragment. in presens euangel. idem Pet. de palud. ex Chrysost.*
[y] *Caluin & Caietan in Rom. 6.*

3 Grande errors confuted

for hiding these things from the wise (that is, wise in their [z] owne eyes, or wise men after the [a] flesh, endued with a wisedome which is earthly, sensuall & diuelish, Iames. 3. 15.) but because though he suffer the prince of darkenesse to [b] blind the mindes of the worldly wise: yet he doth openly *shew the glorious light of the Gospel vnto babes*: that is, vnto such as became [c] fooles that they may be wise, wholly renouncing their owne wit, and solely submitting themselues vnto Gods will. If Iesus [d] reioyced in the spirit, and magnified the Lord of heauen and earth for vs; [e] O what thankes ought our selues to present vnto God for our selues. *Praise the Lord O my soule, and all that is within me praise his holy name. For mine eyes haue seene thy saluation, and mine heart hath often endited a good matter, and my pen sometimes is the pen of a readie writer.* O father of mercie, whereas these things are yet hid from the Iewes, and from the Turkes, and from the superstitious Heathen, and from carnall Christians; I haue, to the great refreshing of my soule, through thy grace (sweet Iesu) both heard by the Gospell, and imbraced the Gospell, and preached the Gospell, and in some measure practised also the Gospell. [f] *O my soule praise the Lord, and forget not all his benefits. I will sing vnto the Lord as long as I liue, I will praise my God while I haue any being.* Psal. 104. 33.

[z] Prou. 3. 7.
[a] 1. Cor. 1. 26.
[b] 2. Cor. 4. 4.
[c] 1. Cor. 3. 18.
[d] Luk. 10. 21.
[e] Mart. Molleius ser. in fest. Mat.
[f] Psal. 103. 2.

"I confess Christ Duly and sorrowfully made."

The sweetest of honie lieth in the bottome; I passe therefore from Christs inuocation, to the latter part of his Gospell his inuitation. In which obserue

the { mouer, *Iesus.*
moued, *all that labour and are laden.*
motion, *Come, take my yoke vpon you, learne of me.*
motiues, *I will ease you, yee shall finde rest vnto your soules, for my yoke is easie, and my burthen light.*

The person inuiting is *Iesus*, he saith heere *come*, not

to mine, g but to *me*: not to my Saints, or Angels, or Martyrs, or Mother: but to my selfe. Send not other, it is my pleasure that *ye come*: seeke not for helpe from other, *I will ease you*. Come vnto me, h for I am the way, the truth, and the life. *The way* by which, and *the truth* in which, and *the life* for which all of you come. None can come but by me, none finde ease but in me, none rest in ease but with me. *Come* therefore, for I am the way: *leane of me*, for I am the truth: and *ye shall finde rest vnto your soules*, for I am the life. Come to me, i for I am (as you see) willing, in saying *come*, and able to relieue you for that *all things are giuen vnto me*. So that k aske, and ye shall haue: seeke, and ye shall finde: knocke, and it shall be opened vnto you. l Whatsoeuer ye shall aske the Father in my name, he will giue it you.

None can come to the Father except it bee by the Sonne; for *no man knoweth the Father saue the Sonne, and he to whomsoeuer the Sonne will open him*. In saying *saue the Sonne*, he doth not exclude the holy spirit being the third person in Trinitie, for it is a good conclusion in Diuinitie; m *dictio exclusiua sine exceptiua addita termino personali in essentialibus non excludit ab altera persona diuina*. God the Father, and God the holy Ghost, as being all one with the Sonne, are in the words (*nisi filius*) included, and onely the Creator excluded. For none know the Father by n nature, but by the reuelation of the Sonne. Wee speake the wisedome of God in a mystery (saith o *Paul*) which none of the Princes of this world knew, *hunc magnus Plato nescivit, eloquens Demosthenes ignoravit*. It is true that wee may know by the light of humane discourse that there is a God, for the p Godhead is seene by the creation of the world: The heauens declare the glory of God, and the firmament sheweth his handie worke, Psalm. 19. 1. Yet, *none know the Father*, q that is, a distinction of the persons in sacred Trinity, but by the spirit of him in whom are hid all the

treasures

g *Vide respon. Elienſis ad apolog. Bellar. cap. 8.*

h *Ioh. 14. 6.*

i *Muſculus in loc.*

k *Mat. 7. 7.*

l *Ioh. 16. 23.*

m *Caietan. Ludolphus. Beauxamis in loc.*

n *Hieron. in loc.*

o *1. Cor. 2. 7.*

p *Rom. 1. 20.*

q *Caietan.*

treasures of wisedome and knowledge, Coloss. 2. 3. And this our reuealed knowledge is but [r] imperfect in this life. They who saw most of God obtained only the sight of his hinder parts. And in the kingdome of glory, when as we shall enioy the beholding of his fore-parts also, *seeing him euen face to face*; our knowledge shall not be [c] *comprehensionis cognitio, sed apprehensionis*, an apprehending rather then a comprehending of his infinite Maiesty. Wee shall not euen in that day know so much of the Father, as the Father knoweth of himselfe, [c] *Sola quippe trinitas in unitate sua diuinitatem ipsam nouit*. In this life we shall attaine by Christ's grace to such an vnderstanding of God as is fit, and in the world to come we shall haue so much as is full, euen so much as any created vessell is able to containe; yet none shall euer totally comprehend that incomprehensible Trinitie, none can as it selfe know it selfe.

Hitherto concerning the party calling; I am now to speake of the persons inuited. *All ye that labour and are laden*. He doth except [u] none, who came to bring all vnto the knowledge of the truth, [y] if al that *labour*, then all that liue. For man borne of a woman is full of trouble, Iob 14. 1. Come therefore all ye that *labour* in your [z] actions, and are *laden* in your passions. All ye [a] Iewes who labour vnder the yoke of the law, and all ye Gentiles oppressed with the burthen of your sinnes. All ye that labour whersoeuer, and whensoeuer, and howsoeuer afflicted or affected with misery. For these two *labour* and *laden*, are (as [b] some conceiue) simply the same, signifying all kind of griefe, sores, and sorrow whatsoeuer. As in the 6. and 69. Psalmes, *I am weary of my groaning, I am weary of my crying*, &c. To speake more distinctly, there is a [c] threefold burthen, namely,

the burthen of { the law, / affliction. / sinne.

Christ calleth all such as come to him of all these

Concer-

[r] 1. Cor. 13. 12.

[c] Pet. palud. in loc ex August. idem Thom. part. 1. quæst. 12. art. 8. & Caietan. ibidem.

[c] Martialis episco. Lemouicen. ad Burdegal. epist. 10.

[u] Luther. Melanct. Bullinger.

[z] 1. Tim. 2. 4.

[y] Ferus, ser 2. in fest. Matth.

[a] Caietan.

[a] Theophylact.

[b] Iansen. con. cap. 47.

[c] Pontanus ser. in fest. Mat. idem Iansen. vbi sup.

Concerning the first, great trauaile (saith the sonne of [a] *Sirach*) is created for all men, and a heauie yoke vpon the sonnes of *Adam*, euen from the day that they goe out of the mothers wombe, till the day that they returne to the mother of all things. But Christ, a [c] refuge in due time of trouble, yea a [f] present helpe, doth either take away this burthen fro our shoulders, or else giueth vnto such as come to him abundant strength and patience to beare it. Art thou crossed in thy goods? it is [z] the Lord *who giueth, and the Lord who taketh away*. [h] Cast all your care vpon him, and hee will so care for you, that this burthen shall be made light, and this yoke easie. Art thou wronged in thy good name? say with [i] *Dauid*, it may bee the Lord will looke vpon mine affliction, & do me good, for *Shemi* his cursing me this day. Come to Christ, and he will bring it to passe, that thy greatest enemy shall (if he haue any sparke of grace) confesse ingeniously to thee (as [k] *Saul* once to *Dauid*) *thou art more righteous then I, for thou hast rendred me good, and I haue rendred thee euill*. Hee shall make thy righteousnesse as cleare as the light, and thy iust dealing as the noone day, Psalm. 37.6. Art thou much afflicted with sicknesse? [l] I (saith the Lord) *am he who kill, and giue life, wound, and make whole, [m] bring downe to the graue, and raise vp againe. I am the resurrection and the life, hee that beleeueth in me, though he were dead yet shall he liue*, Ioh. 11.25.

The 2. burthen is that of the law, *a yoke which neither our fathers, nor we were able to beare*, saith S. *Peter*, Act. 15.10. *a yoke of [n] bondage, a [o] heauie burthen, and grieuous to be borne*. Now Christ easeth vs of this burthen also, being [p] *made vnder the law* to redeeme them vnder the law. He [q] blotted out the handwriting of ordinances that was against vs which was contrary to vs, and tooke it out of the way, nailing it to his crosse. So that if Satan, that informer and common accuser of vs all obiect the Lawes obligation against vs, our answere may

[a] *Eccles.* 40.1.
[c] *Psal.* 9.9.
[f] *Psal.* 46.1.
[z] *Iob* 1.21.
[h] 1. *Pet.* 5.7.
[i] 2. *Sam.* 16.12.
[k] 1. *Sam.* 24.18.
[l] *Deut.* 32.39.
[m] 1. *Sam.* 2.6.
[n] *Galath.* 5.1.
[o] *Matth.* 23.4.
[p] *Galath.* 4.4.
[q] *Coloss.* 2.14.

may be that the debt is payed, and the bond cancelled. If his euidence be good, let him if he can shew it in the court. Christ is the end of the law, Rom. 10.4. For the law was added because of the transgression, vntill the blessed seed came, to the which, the promise was made, Galath. 3.19. The Prophets and the law did endure till *Iohn*, but since [r] *the kingdome of heauen suffereth violence, and the violent take it by force*. The blessed seed is come when once Christ [f] *dwelleth in our hearts by faith*, and then it is time for the law to bee packing out of the conscience, then her kingdome is at an end. Come therefore to Christ all ye that labour vnder the yoke of the law written, and all ye which are laden with the burthen of pharisaicall traditions vnwritten, and *yee shall finde rest vnto your soules*.

[r] *Mat.*11.12.

[f] *Ephes.*3.17.

3 Confl.

The third burthen is of sinne, the which is so weighty, that [t] *Zecharias* calles it *a talent of lead*, and [u] *Dauid* who felt the load himselfe saith of it expresly, *There is no health in my flesh because of thy displeasure, neither is there any rest in my bones by reason of my sinne, for my wickednesses are gone ouer my head, and are like a sore burthen too heauie for me to beare*. And heere let vs obserue with [x] *Euthymius* that sinne is first a labour in accomplishing, and then a load when it is accomplished. The couetous, incontinent, ambitious, exceedingly labour to compasse their vnlawfull desires, and yet when all is done, they remaine still as men vndone. For no man is more beggerlike, then a couetous wretch in an opulent fortune, nor more base, then a proud man in the midst of his honour. There is a *labour* in getting these things, and when once they be got, *a load*. [y] All is but vanity and vexation of spirit. Th[e] y who truely repent them of their sinne feele this burthen in this world, and they who being irrepentant, are in a [z] reprobate sense, shall at the last day notwithstanding confesse to their endlesse shame, [a] *We haue wearied our selues in the waies of wickednesse and destruction*. Now Christ sith

[t] *Zechar.*5.7.

[u] *Psal.*38.3.

[x] *In loc.*

[y] *Ecclesiast.*1.14.

[z] *Rom.*1.28.

[a] *Wisd.*5.7.

vnto

vnto such as grieue and groane vnder the burthen of their sinnes, [b] *I am not come to call the righteous, but sinners to repentance.* [c] *The spirit of the Lord is vpon mee that I should preach the Gospell vnto the poore, he hath sent me that I should heale the broken hearted, that I should preach deliuerance to the captiues, and recouering of sight to the blind.*

[b] *Mat.9.13.*
[c] *Luk.4.18.*

He calleth all that labour [d] *siue secundum naturam in qua nascimur; siue secundum culpam qua transgredimur; siue pœnam in qua morimur.* All men, as you haue heard sufficiently, [e] yet onely such as labour and are laden with the burthen of their sinnes efficiently. The carnall and careleſſe haue [f] eyes and see not, eares and heare not, hearts and vnderstand not. [g] How often would I (saith hee who calleth all) haue gathered you together as the hen gathereth her chickins vnder her wings, and ye would not. And in this present chapter at the seuenteenth vers. *We haue piped vnto you, and ye haue not danced; we haue mourned vnto you, and ye haue not lamented.* That is, (as [h] *Ambroſe* construeth it) we haue preached vnto you the sweet comforts of the Gospell, and ye haue not reioyced in spirit: we haue denounced vnto you the terrible iudgements of God contained in the law, and yee haue not trembled at our words. O thinke on this all yee that forget God, all yee that stop your eares and harden your hearts at his voice; repent and exhort one another [i] while it is to day, seeke the Lord while hee may bee found, and call vpon him, and come vnto him while he is neare, Esay 55.6.

[d] *Ludolph. de vita Christ. part.1.cap.58.*
[e] *Muſculus. Caluin. Giron.*
[f] *Mat.13.14.*
[g] *Mat.23.37.*
[h] *Ser.80.*
[i] *Heb.3.13.*

Yea but where shall wee find thee sweet Iesus? I am (saith he) found in my workes, and in my words, and in my Sacraments. In my workes. [k] *for they beare witnesse of me,* they shew that *by me the blind receiue sight, and halt go, and the leapers are cleansed, and the dead are raised vp,* Matth.11.5. In my word, for the [l] *Scriptures are they which testifie of me.* There you shall reade how God so loued the world, that he gaue his only begotten Son, that

[k] *Ioh.10.25.*
[l] *Ioh.5.39.*

that whosoeuer beleeueth in him should not perish but haue euerlasting life, Iohn 3.16. in my sacraments, [m] *he that eateth my flesh and drinketh my blood dwelleth in me, and I in him:* if ye come to my table ye shall be refreshed with my flesh and my blood [n] *reficieris si accesseris deficeris si recesseris.*

I come now to the comming or motion, and that is by [o] faith and not by feet, *manibus non pedibus* by loue not by leggs: *come to me* then in faith, and *take my yoke vpon you* in hope, and *learne of me meeknes and lowlinesse* in loue; [p] he that comes to God must beleeue that God is, and that he is a rewarder of such as seeke him: hee must in hope beare Christs yoke, the which in respect of the present labour is *heauie:* but in respect of the [q] future retribution hoped for, *easie:* to faith he must adioyne loue, whereof there be two principall obiects, and two principall offices: the principall obiects of our loue are God and our neighbours, [r] *lowlinesse in heart* disposeth aright of our loue toward God, and *meeknes* sheweth how wee should demeane our selues in our cariage toward our neighbours: the two principall offices of our loue are to giue and to forgiue; *lowlinesse* is ready to giue euery man his due, *meeknesse* to forgiue euery man his debt: or we must be [s] *mites moribus & humiles hominibus*, in our outward behauiour toward other *meeke*, in our inward conceit of our selues *humble*; lowly not in complement or habit only, but in heart: for as the [t] wiseman telleth vs, *there be some that being about wicked purposes doe bow downe themselues and are sad, whose inward parts burne altogether with deceit: he looketh downe with his face, and faineth himselfe deafe: yet before thou perceiue he will be vpon thee to hurt thee.*

[u] Christ would not haue vs imitate him in his miracles, as in walking vpon the waters, in raising the dead, in making a new world: but in his *morals*, in his meeknes and lowlines especially, for these vertues are the lessons he teacheth, in whom are hid all the treasures of

[m] *Iohn 6.56.*

[n] *August. tract. 11. in Ioan.*

[o] *Remigius apud Thom. in loc. idem Ludolp. vbi supra.*

[p] *Heb. 11.6.*

[q] *Theophylact. in loc.*

[r] *Beauxamis Har. Tom. 2. fol. 265.*

[s] *Rabanus apud Thom.*

[t] *Eccles. 19 25.*

[u] *August. de verb. Apost. ser. 22. & lib. de virgin. cap. 35.*

of wisedome and knowledge: it is so great a thing in our owne eyes to be little, that no man is able to learne it of any but of him only, who being in [x] forme of God tooke vpon him the forme of a seruant, and became man, yea a [y] worme and no man, a very scorne of men and outcast of the people, termed Apocalyp. 1. 8. *the first and the last*: in maiestie *the first*, in [z] meeknes as *the last*, his whole life being nothing else but an open booke, or rather an open shop of humility: descend then if thou wilt ascend, if thou desire to build high and to seeke the things aboue, lay thy foundation low, humblenes of mind is [a] *schola* and *scala cœli*, the schoole teaching and the scale reaching heauen.

[b] *Quo minor est quisquis maximus est hominum.*

I will ease you [c] the world crieth, *ego deficiam*, I will leaue you: the flesh crieth, *ego inficiam*, I will corrupt you: the deuill crieth, *ego interficiam*, I will destroy you: but he (which is [d] *verax verus veritas, euer speaking the truth as euer being the truth*) opposeth himselfe against all these mortall enemies and saith *ego reficiam*, I will ease you: this one clause then is the very close, yea the very [e] summe of the whole gospell, in as much as all our learning and labouring is for this end, that we may find refreshing and rest vnto our soules in the end, the latine *reficiam* hath [f] three significations.

1 *Reficere* is to repaire or renew, Mat. 4. 21 *reficientes retia*, *Iames* and *Iohn* were [g] mending their nets &c, and so Christ *as being* [g] *the brightnes of Gods glory, and expresse charakter of his person*, restoreth againe Gods image defaced in vs through *Adams* fall, *vt recreatio creationi responderet* saith [h] *Aquine*, that the redemption of the world might answere the creation: he who first made, now mendeth vs, all of vs being *the* [i] *workmanship of God in Christ* as creatures and as new creatures: as Creatures, for *in the beginning was the word, all things were made by him, and without it was made nothing that was made*: as [k] new creatures, for Christ Iesus is the new man

x *Philip. 2. 6.*

y *Psalm. 22. 6.*

z *Gloss.*

a *Bonauent. diet salut. cap. 36*

b *Hildebert. in epitaph. Berengarij apud Malmes. in vita. Wil. 1.*

c *Bernard.*

d *August. de verb. apost. ser. 22.*

e *Culman. in loc.*

f *Vide Giron. con. 2. in fest. Mat.*

g *Heb. 1. 3.*

h *Part. 1. quæst. 3. art. 8.*

i *Ephes. 2. 10.*

k *2. Cor. 5. 17.*

man we muſt [l] put on, of whom wee muſt learne meeknes and lowlines that we may walke in newnes of life, Rom.6.4.

2. *Reficere*, doth ſignifie to ſtrengthen with meat, in which acception a common hall in a colledge where the ſociety meet and eat together, is called a *refectorie*; now Chriſt hath a twofold *refectorie* for al ſuch as come vnto him, one in his kingdome of grace, when he [m] prepareth a table for vs in deſpite of our foe, refreſhing vs with the food of his word of his ſupper, of his examples vntil we are made fat, Prouerb.28.25. euen ſo full and faire, that the Church in admiration hereof, asketh her beſt beloued, [n] *ſhew me where thou feedeſt?* another *refectorie*, Chriſt hath in his kingdome of glory, Luke 22.30. *Yeſhall eate and drinke at my table in my kingdome*, there God hath prepared for thoſe that loue him a banquet of ſuch delicates *as eye hath not ſeene, neither eare hath heard, neither heart of man able to conceiue*, 1.Cor.2.9. [o] *Sentirs poteſt, dici non poteſt.* Come then vnto me all ye [p] that hunger and thirſt after righteouſnes, and I will feed you, feaſt you, fill you, feed you with the [q] ſincere milke of my doctrine, feaſt you with a cheerefulnes of conſcience which is a [r] continuall feaſt, fill you with an ouerflowing cup in the ſtate of glory: come to me, nay if ye will open the wicket of your heart when I knocke and deſire to come to you, I will ſup with you, and you ſhall alſo ſup with me, Apoc.3.20.

3. *Reficere*, ſignifieth as our text runneth here, to *refreſh and to eaſe ſuch as labour and are laden*, and this [s] expreſſeth the word διαναπαυσω beſt, and is moſt agreeable to the clauſe going afore *labour and laden*; and the words following after, *reſt, eaſie, light*, as if he ſhould haue ſaid, [t] I will eaſe ſuch as labour, and giue reſt vnto ſuch as are laden, I will make their heauy burden light, and their hard yoke *eaſie*, ſo that they ſhall count it exceeding ioy to fall into diuers temptations, Iames 1.2.

[l] *Rom.12.14.*

[m] *Pſalm.23.5.*

[n] *Cant.1.6.*

[o] *Rupert.in Mat.11.*

[p] *Mat.5.6.*

[q] *1.Pet.2.2.*

[r] *Prouerb.15.15.*

[s] *Ianſenius. Marlorat.*

[t] *Suaue contra laborem, leue contra onus. Caietan in loc.*

as sorrowing and yet alway reioycing, 2.Cor.6.10. [u] blessed in eating the labours of their hands: as men of the world are [x] *infeliciter felices*, vnhappie in being so much happie: so the children of God are *feliciter infelices*, happie in feeling their load, and vnderstanding their vnhappines, for [y] God is faithfull, and will not suffer his children to be tempted aboue their ability, but will euen with the temptation make away to escape, that they may be able to beare it. This ease *Paul* found vnto the rest of his soule, 2.Cor.4.8. *We are troubled on euery side, yet are we not in distresse: perplexed, but not in despaire: persecuted, but not forsaken: cast downe, but yet not cast away.* A [z] Physitian (albeit he be neuer so skilfull in his arte) can not absolutely promise that he will ease you: his comforts are I will endeuour to giue you rest, if I can I will helpe you, neither inuention of wit, nor intention of will, I assure you shall be wanting: but Christ heere saith *I will*, I can, as hauing *all things giuen vnto me of my father*, and I will as being [a] *sent into the world to comfort such as mourne in Sion.*

Ye shall finde rest vnto your soules] [b] some finde rest in their body, but not in their soule, as the glutton mentioned, Luke 16. his body was richly clothed, and deliciously pampered euery day, but his soule (so full of sores as *Lazarus* at his gate) found no rest: [c] one drop of a bad conscience did drinke vp as it were the whole sea of his worldly delights, some finde rest in their soule, but not in their body, so the seruants of God are said to [d] *reioyce in tribulations*, as the blessed Apostles Act.5. afflicted in body, reioyced in spirit, because they were counted worthy to suffer for Christs name: some neither in body nor soule, as the damned in hell, hauing [e] *penarum & dimersitatem & vniuersitatem*, a fire to torment the body, a worme to torture the soule Esay 66.24. some both in body and in soule, as Gods elect in heauen, who rest from their labour, Apocalyp. 14.13. and from their griefe, for [f] *God shall wipe away all teares from*

[u] *Psal.*128.2.
[x] *Augustin. in Psalm.*127.
[y] 1.*Cor.*10.13.
[z] *Musculus in loc.*
[a] *Esay* 61.1.
[b] *Pet. de palud.*
[c] *Luther loc. com. tit. de furijs malæ consci.*
[d] *Rom.*5.3.
[e] *Bonauent. diet. salut. cap.*49.
[f] *Apocalyp.*21.4.

from their eyes, and there shall be no more dying or crying: and from their feare, Iob. 11.19. *When thou takest thy rest none shall affright thee:* come then vnto me all ye that labour and are laden, and ye shall find rest here begun, hereafter accomplished fully: *ye shall find,* [g] not by your owne industry: but through my grace, first *I will ease you,* then *ye shall find rest vnto your soules:* vnlesse I giue you meanes to seeke, ye can not find, if you will haue it, I pray come to me for it.

[g] *Musculus.*

[h] *Theophylact. Euthym.*

For my yoke is easie and my burthen light] [h] Some construe this of Christs humility, because meek and lowly persons haue more rest and ease then the proud and ambitious, euer labouring for higher place; *per quot pericula perueniturad grandius periculum?* as [i] *Augustine* sweetly. The Courtier is in deed restie, yet restlesse: [k] if he turne gallant, he shall be condemned as vaine: if otherwise, disgraced with the titles of basenes: if he follow his studies, he shall be thought dangerous: if not, argued of ignorance: if he haue traueiled, his seruice will be questioned: if not, he shall be reputed vncapable of employment. So miserable is his estate, that his imperfections are hated, his vertues suspected, and either of them both alike able to barre him from preferment. [l] He must euer study not so much to haue friends, as to beware of his enemies: in a word, there is lesse trauel in seruing of God, then the King: for the King hath only some few houres of audience, whereas God saith, *at what time soeuer a sinner doth repent of his sinne from the bottom of his heart, I will put all his wickednes out of my remembrance.*

[i] *Confess. lib. 8. cap. 6.*

[k] *See resolued gentleman. pag. 14.*

[l] *Gueuara. epist.*

But [m] most interpreters vnderstand this of Christs Gospell and doctrine, [n] for his burthen is light vnto such as hee refresheth and easeth from the burthen of sinne, his commandements are not heauie to them whose faith ouercommeth the world, 1. Iohn 5.3. A [o] yoke when it is greene is heauie, but when it is somewhat worne, *easie.* Now Christ himselfe did first weare this

[m] *Augustin. Hieron. Jansen. Musculus. Maldonat. &c.*

[n] *Dr Fulk. in loc.*

[o] *Gueuara. epist.*

this yoke, that it might be seasoned and made *light* for vs. If he commanded other to fast, himselfe fasted: if he commanded other to pray, himselfe prayed: if he commanded other to forgiue, himselfe pardoned: if he commanded other to die, himselfe also died, &c. And therefore saith he, *learne of me.* [p] For this yoke will appeare to be sweet, if once you bee well acquainted with it as I am. It [q] is *my yoke*, not yours. I put my shoulder vnto the burthen and beare more then you, *factus est principatus super humerum eius*, Esa. 9.6. Christ doth as [r] *Paul* saith, *Who is weake, and I am not weake? who is offended, and I burne not?* I beare the yoke when yee suffer, Act. 9.4. *Saul, Saul, why persecutest thou me?* To this purpose [s] *Paulinus* excellently, *Christus & patiens & triumphans in sanctis suis: in Abel, occisus à fratre: in Noe, irrisus à filio: in Abraham peregrinatus, In Isaac oblatus, in Ioseph venditus, in Moyse fugatus, in Prophetis lapidatus, in Apostolis terra marique iactatus.* When as then ye labour and are laden heauily, learne of me, yea leane on me: Psalm. 55.23. *Cast thy burden vpon the Lord, and he shall nourish thee*, Come to me and I will ease you. So S. [t] *Augustine* doth expound this clause, Christs burthen in it selfe (saith he) is exceeding troublesome, for [u] *all that will liue godly in Christ Iesu shall suffer persecution:* but his spirit [x] helpeth our infirmities, and sweetneth affliction for vs; hee maketh vs willing, and so by consequent able to beare his burthen, and vndergoe his yoke. For [y] *vbi amor est, non est labor sed sapor*, vnto the willing all things are welcome. The way to heauen is [z] *angusta paucis eligentibus, facilis tamen omnibus diligentibus.* O come then vnto Christ, and take vp his yoke. [a] Feare it not as being *a yoke*, but beare it as being *ease*. Respect not the present paine, but expect the future pleasure. For our light affliction which is but for a moment, causeth vnto vs a farre more excellent and eternall waight of glory, 2.Cor.4.17.

It is very remarkable that Christ saith in the [b] singu-

[p] *Caluin.*

[q] *Didac. Yanguas con. 2. de S. Matth.*

[r] *2.Cor.11.29.*

[s] *Epist. lib.4. epist.1.*

[t] *De verbis dom. secund. Mat. ser.9.*

[u] *2.Tim.3.12.*

[x] *Rom.8.26.*

[y] *Bernard. ser. 85. in Cant.*

[z] *August. vbi supra.*

[a] *Ambros. de Elia cap.22.*

[b] *Gueuara epist.*

lar *yoke*, for hee doth not command vs to plough with many yokes. The diuell enticeth vs to many vices which are contrary, the world hath many troubles which are contrary, the flesh also many desires which are contrary: but God hath vpon the point but one commandement, namely, that [c] *we beleeue in his Sonne Iesus Christ, and expresse this faith in louing one another.* All that Christ on our part requireth is, that wee come to him, and learne of him. [d] *If thou shalt acknowledge with thy mouth the Lord Iesus, and shalt beleeue in thine heart that God hath raised him vp from the dead, thou shalt be saued.* The Gospell is called *a burthen* and *a yoke*, [e] lest we presume: yet *light* and *easie*, lest wee despaire. [f] By this one sentence two sorts of men are confuted especially: the carnall Gospellers on the right hand, who because iustification is by faith onely, hold themselues free from all burthens; and the superstitious Monkes and merit-mongers on the left hand, loading the consciences of men with too many burthens. O sweet Iesu, so guide me with thy holy spirit, that I may walke betweene these two rocks in thy mid way. Thou *(to whom all things are giuen)* giue me thy grace, that I may *come to thee, learne of thee, rest in thee.* That I may so beare thy crosse on earth, as that I may weare thy crowne in heauen, Amen.

[c] 1. Ioh. 3 23.

[d] *Rom.* 10. 9. Si credis influes. Luther.

[e] *Euthym.*

[f] *Marlorat.*

The

The Epistle, Esay 7.10

God spake once againe to Ahaz, saying, require a token of the Lord thy God, &c.

IN this Scripture two things are more chieflie considerable; namely,

the { goodnesse of God { particularly toward *Ahaz* King of Iuda, *God spake againe to Ahaz, saying, aske a signe*, &c. / generally toward all the house of *Dauid*, euen the whole Church, *a Virgin shall conceiue*, &c.

wickednesse of *Ahaz* { Open [g] vnthankfulnesse and [h] insolent [i] impiety, *Then said Ahaz, I will aske none.* / Secret [k] hypocrisie, couering his contempt and Atheisme with a cloake of deuotion and duty, *neither will I tempt the Lord.*

[g] *Caluin. in loc.* [h] *Hieron. in loc.* [i] *Hyperius. Vatablus.* [k] *Musculus. Hen. Mollerus.*

God spake againe to Ahaz.] In the daies of *Ahaz* the sonne of *Iotham*, the sonne of *Vzziah* King of Iudah (as wee read in the beginning of this present chapter) *Rezin* the King of Aram, and *Pekah* the sonne of *Remaliah* King of Israel came vp and fought against Hierusalem. Now God (as *being a* [l] *present helpe in trouble*) sent his Prophet *Esay* to comfort King *Ahaz* in this extremitie, saying, vers. 4. *Feare not, neither be faint hearted for the two tailes of these smoking firebrands, for the fierce wrath of Rezin, and of Remaliahs sonne.* For albeit they determine to depose thee, and to dispose of thy Kingdome, purposing to set vp in thy throne the sonne of *Tabeal*, vers. 6: Yet *thus saith the Lord God, their counsell shall not stand, neither shall it be: for the head of Aram is Damascus: and the head of Damascus*

[l] *Psal. 46. 1.*

is Rezin, and within threescore and fiue yeeres Ephraim shall be broken from being a people. [m] As if he should say, these two kingdomes shall haue their limits, and their two Kings must be content with their owne greatnesse, they both aspire to the Crown, but I haue set them their bounds which they shall not passe. Beleeue my words and it shall goe well with you; *but if ye will not beleeue, surely ye shall not bee established*, vers. 9. And therefore that *Ahaz* and his people might giue credit to this promise, the Lord (saith our text) *spake once more to Ahaz.*

[m] *Caluin.*

[n] Where note Gods long suffering and patience toward an Idolatrous and a wicked King, [o] *who did not vprightly in the sight of the Lord his God, like Dauid his father: but made his sonne goe thorow the fire after the abominations of the Heathen, whom the Lord had cast out before the children of Israel, and offered, and burnt incense in the high places, and on the hilles, and vnder euery greene tree.* The Lord [p] desired not the death of a sinner, but that he may turne from his euill waies and liue, speaking to him as heere to *Ahaz*, againe and againe; *Turne you, turne you, for why will ye die O yee house of Israel?* He doth inuite to mercie, not onely such as are godly men, according to the prayer of [q] *Dauid, Do well O Lord vnto those that be good and true of heart.* But he maketh his Sunne to rise on the euill, and sendeth his raine on the iust and on the vniust, Matth. 5. 45. Hee is not slacke (saith [r] *Peter*) in comming to iudgement (as some men count slackenesse) but is patient toward vs, and would haue no man to perish, but would all men to come to repentance. Wherefore thou, whosoeuer thou bee which art in the [s] gall of bitternesse, [t] selling thy selfe to worke wickednesse, nay [u] giuing thy selfe to wantonnesse to commit all vncleanenesse, euen with greedinesse. [x] How dost *thou think thou shalt escape the iudgement of God? or despisest thou the riches of his bountifulnesse, and patience, and long sufferance, not knowing*

[n] *Kilius in epist. annum idem Musculus in loc.*
[o] *2. King. 16. & 2. Chron. 28.*
[p] *Ezek. 33. 11.*
[q] *Psal. 125. 4.*
[r] *2. Pet. 3. 9.*
[s] *Act. 8. 23.*
[t] *1. King. 21. 25.*
[u] *Ephes. 4. 19.*
[x] *Rom. 2. 3.*

that

that the goodneſſe of God leadeth thee to repentance? The Lord ſpake to *Ahaz* againe, yet not onely for his ſake, nor for the wicked alone: [y] but rather to prouide for the weake which had ſome ſeeds of Godlineſſe. For albeit they did offend the Lord very much in their diſtruſt and Idolatrie; yet God as being the father of [z] mercies, *in wrath remembers mercy.* Habac. 3.2. *Compaſſion and forgiueneſſe is in the Lord our God, albeit wee haue rebelled againſt him.* Dan. 9.9.

Require a token of the Lord thy God] [a] As if *Eſay* ſhould haue ſaid, I perceiue you giue credit to my report, entertaining my ſpeech as the words of a meere man, and not as the word of God. Wherfore to demonſtrate that I come not in mine owne name, but from the Lord of Hoſts, *Aske a ſigne,* [b] not of Idols, or of ſtrange gods vnable to helpe thee: but of *thy God* Aske a ſigne not of me, but of *the Lord* [c] which onely doth wondrous things. Aske of him, *Ahaz*, and thou ſhalt vnderſtand that it is the Lord who ſpeakes vnto thee. God for the confirmation of our faith [d] addeth vnto his promiſes as proppes of our infirmitie, ſignes and tokens, which * *Auguſtine* calles aptly *viſible words.* And theſe ſignes are of two ſorts, *extraordinarie*, whereof the Prophet in our preſent text, and that which was giuen to *Hezekiah* in the 38. chapter of this propheſie, verſ. 7. *Ordinarie*, in daily vſe, as Baptiſme and the Lords Supper, the which are ſignes and ſeales of Gods holy couenant with vs. And wee muſt ſo ſoyne faith vnto the word, that wee deſpiſe not the Sacraments which Almighty God offereth as helps for the ſtrengthening of of our faith. [e] It is a true ſaying that *Ieſus Chriſt came into the world to ſaue ſinners.* And this ſaying *ought by all meanes to bee receiued*, and one chiefe meane is the miniſtration of the Sacraments: and therefore the frantick ſpirits in our time who make no reckoning of Baptiſme, nor of the bleſſed Euchariſt, but eſteeme them *alas* onely for little children, are worthily cenſured by

[y] *Caluin.*
[z] 2. *Cor.* 1.3.
[a] *Muſculus.*
[b] *Hierome.*
[c] *Pſal.* 72.18.
[d] *Molierus. Caluin.*
* *Tract.* 80. *in Ioan.*
[e] 1. *Tim.* 1 15.

reuerend [f] *Caluin* to ſeparate thoſe things which God hath ioyned together.

Whether it be toward the depth beneath, or toward the height aboue] The Prophet preſcribes not what token *Ahaz* ſhould aske, [g] leſt happily the truth of the miracle might be ſuſpected; but hee leaueth it to the Kings owne free choice, whether hee will haue it *toward the depth or height*, [h] that is in earth or heauen. Or it may be the word *depth* is of ſome deeper ſignification; [i] as if *Eſay* ſhould ſay, God will openly ſhew thee that his dominion is farre aboue all the world; yea that it reacheth euen from the heauen of heauens, to the very depth of depthes, inſomuch as hee can at his good pleaſure fetch Angels out of heauen, and alſo raiſe the very dead out of their graues. [k] Here then obſerue Gods omnipotencie, *who can doe whatſoeuer hee will in heauen, and in earth, and in the ſea, and in all deepe places*, Pſal. 135. 6. [l] *O God the great and mighty, great in Counſell, and mighty in worke. Behold thou haſt made the heauen, and the earth, by thy great power and ſtretched out arme, and there is nothing hard vnto thee.* This doctrine is comfortable to the godly, who [m] dwell vnder the defence of the moſt high, and abide vnder the ſhadow of his wings, hauing his ſpirit for their guide, and his Angels for their guard. But it is very terrible to the wicked, in that all the creatures in heauen, in earth, and vnder earth attend the Lord of Hoſts, euermore readie to fight againſt ſuch as fight againſt him.

I will require none] This argueth his [n] pride, rather then humbleneſſe. Or as [o] other, his truſt in the ſtrength of the King of [p] Aſhur, rather then his affiance in the King of Kings. And yet hee colours his foule contempt [q] hypocritically with a faire pretence, ſaying, *I will not tempt the Lord*, alluding doubtleſſe to the text, Deut. 6. 16. *ye ſhall not tempt the Lord your God.* He forgate the words in the ſame chapter a little before, *yee ſhall not walke after other gods*, &c. and only wreſted that clauſe which

[f] *In loc.*

[g] *Muſculus.*

[h] *Vatablus.*

[i] *Hieron. Caluin.*

[k] *Kilius.*

[l] *Ier. 32. 17.*

[m] *Pſal. 91. 1.*

[n] *Hierom.*
[o] *Hyperius.*
[p] *2. King. 16.*

[q] *Muſculus. Caluin. Mollerus.*

which he thought would fit his turne, wreſt I ſay, for to require a ſigne when God inuiteth and inioyneth vs, is not to tempt the Lord; but to truſt and obey, which is better then ſacrifice. *Gedeon* is commended for asking ſignes of the Lord, Iudges 6. the Phariſies on the contrary condemned euen by [s] Christ himſelfe, *The wicked generation and adulterous ſeeketh a ſigne:* now the reaſon hereof is exceeding plaine, their actions differed in their [t] endes: for whereas *Gedeon* asketh a ſigne to bee confirmed in Gods promiſe; the Phariſies required miracles of Chriſt out of curioſitie to betray, rather then to be taught of him: in this acceptable time of grace we need not aske for new miracles, it is ſufficient to beleeue thoſe which are recorded in holy Bible. The bleſſed Sacraments are Gods ordinary ſignes appointed in his word for the ſtrengthening of our faith, hee that refuſeth them as a ſuperfluous helpe commits the ſinne of *Ahaz*, he that vſeth them according to Chriſts ordinance, ſpiritually receiues Chriſt himſelfe, as [u] *Durandus* pithily, *verbum audimus, motum ſentimus, modum neſcimus, præſentiam credimus.*

Heare ye now O houſe of Dauid] For as much as it was an intollerable wickednes to ſhut the gates againſt the might and mercies of God vnder colour of honeſty and modeſty; the Prophet is iuſtly diſpleaſed, and ſharpely rebukes theſe painted [x] ſepulchres, and ſaith, *heare ye now O houſe of Dauid, &c.* for albeit it was an honour for them to be held the race of *Dauid* (if they had walked in the ſteps of *Dauid*) yet notwithſtanding he now cals them *houſe of Dauid* rather by way of reproach then otherwiſe. And in very deed the contempt and vnthankfulnes in refuſing a ſigne was ſo much the more hainous, becauſe this fauour was reiected by that houſe, out of which the ſaluation of the whole world ſhould come. Note then here the Prophets order and exquiſite method in teaching: firſt he begins with doctrine, *take heed, be ſtill, and feare not, &c.* then he proceeds to the confirmation

[r] 1. Sam. 15. 22.

[s] Mat. 16. 4.

[t] Mollerus. Muſculus.

[u] Apud Elien. reſpon. ad apolog. Bellarmine pag. 11.

[x] Mat. 23. 27.

[y] Caluin.

confirmation of his doctrine, *require a token of the Lord thy God, &c.* Laſtly, when he ſaw that both his offered ſayings and ſignes vnto King *Ahaz* were fruitleſſe, hee comes to reproofe, grieuouſly chiding this obſtinate man; and not him alone, but alſo all the royall houſe defiled with this impietie: we muſt in our miniſtry take the like courſe: firſt beginning with doctrine, then proceeding to confirmation, and when theſe two faile, we muſt (as our Prophet ſpeakes [z] elſewhere) *lift our voice like a trumpet, ſhewing Gods people their tranſgreſſions, and to the houſe of Iacob their ſinnes,* after proofe wee muſt (as *Eſay* here) come to reproofe: *auditorum lachrima laudes tua ſint,* as [a] *Hierome* doth aduiſe *Nepotian,* for ſaith he, *melius eſt ex duobus imperfectis ruſticitatem ſanctam habere, quàm eloquentiam peccatricem,* and [b] *Martin Luther* that ſonne of thunder was wont to ſay, *cortex meus eſſe poteſt durior, ſed nucleus mollis & dulcis eſt.*

Is it not enough for you that ye be grieuous vnto men, but ye muſt griene my God alſo?] [c] He doth vſe compariſons between *God* and *men,* not as if the Prophets could in deed be ſeparated from God, for they be nothing elſe but his inſtruments, hauing one common cauſe with him as long as they diſcharge their duties, according to that of Chriſt, Luke 10.16. *He that heareth you, heareth me: and he that deſpiſeth you deſpiſeth me:* the Prophet then ſhapes his ſpeech according to the wicked opinion of *Ahaz,* and his followers, imagining that they had to doe with men only, as if hee ſhould ſay, though I am a mortall man as you conceiue, yet in reiecting the ſigne which is offered vnto you, *yee grieue God himſelfe,* for aſmuch as *the Lord ſpeakes* in mee: this ſaith [d] *Luther* is our comfort and credite, that in deliuering Gods errand, *our tongue is Gods tongue, and our voice is Gods voice,* [e] hee therefore that deſpiſeth our preaching, deſpiſeth not men, but God; as the Lord ſaid to [f] *Samuel, they haue not reiected thee, but they haue reiected*

[z] *Eſay* 58.1.

[a] *Epiſt. ad Nepot. Tom.1 fol.14.*

[b] *Loc.com.tit. de offic.miniſt. in taxan.vitys.*

[c] *Caluin.*

[d] *Vbi ſup.tit. de miniſt.verb.*

[e] *1.Theſſal.4.8.*

[f] *1.Sam.8.7.*

reiected mee, that I should not raigne ouer them: and this ought to moue the Prophets and preachers of the word, that a wrong done to them in executing their holy function is an iniury done to God himselfe, and they must grieue not so much in respect of their owne dishonour, as for that *God is grieued*, according to that of [h] *David, mine eyes gush out with water, because men keepe not thy law*: it is well obserued, that whereas *Esay* said before whilest *Ahaz* rebellion and ingratitude was hidden, aske a signe of the Lord *thy God*: he now takes this honour to himselfe, saying *my God*, not *thy God*, insinuating that God is on his side, and not with these wicked hypocrites; and so testifies with what a confidence and conscience hee promised deliuerance to the King, as if he should haue said, I came not of my selfe but I was sent of the Lord, and haue told thee nothing but out of the mouth of *my God*, all preachers of the word should haue the same boldnes, not in appearance only: but effectually rooted in their hearts: as [i] *Luther* excellently, *Summa summarum hæc est inæstimabilis gloria conscientiæ nostræ contra omnem contemptum in mundo, quod Christus nos prædicatores plane deos creat, dicendo qui vos recipit, me patrem & meum recipit.*

Therefore the Lord shall giue you a signe, behold a virgine] All orthodoxal interpretours aswel ancient as moderne construe this of Christs admirable natiuity, herein being taught by the spirit of truth, in the 1. Chapter of Saint *Matthews* Gospell at the 22. verse, all this was done that it might be fulfilled which was spoken of the Lord by the Prophet, saying, *behold a virgine shall conceiue, &c.* I know the Iewes haue many cauils against this exposition, he that desires to know them, as also the Christians answere to them; at his opportune leisure may read the Commentaries of *Hierom* and *Calvin* vpon this text, of *Aretius*, *Marlorat*, *Maldonat*, in Mat. 1. 22. *Pet. Galatinus de arcanis cat. verit. lib. 3. cap. 18. & lib. 7. cap. 15. Suarez in 3. Thomæ disput. 5. sect. 2.*

That

[h] *Psal. 119. 136.*

[i] *Vbi supra.*

That which here troubleth interpretours moſt, is how this token is a confirmation of Gods promiſe to King *Ahaz*: examine the circumſtances of the place ſay the Iewes, Hieruſalem is beſieged, and the Prophet is to giue them a ſigne of their deliuerance; to what end then is the Meſſias of the world promiſed now, who ſhould be borne fiue hundred yeares after? anſwere is is made by [k] ſome that the coherence may be thus, *O Ahaz*, thou art exceedingly deceiued in thinking that God is not able to deliuer thee from the furious wrath of *Rezin*, and of *Remaliahs* ſonne; for hee will in time to come ſhew greater arguments of his power vnto thy ſucceeding poſterity, for behold a virgine ſhall conceiue and beare a ſonne, who ſhall deliuer his people from more dangerous enemies then the two tailes of theſe ſmoaking firebrands; he will in the fulnes of time ſend a Sauiour to deliuer vs [l] from all that hate vs, euen our ſpirituall enemies, as ſinne, death and the deuill: he ſhall be called *Emmanuel*, [m] which is by interpretation *God with vs*, not God againſt vs, but with vs and for vs, as *Muſculus* vpon the words of Saint *Matthew, non ſine nobis, non contra nos, ſed nobiſcum & pro nobis.*

[n] Other obſerue that it is the cuſtome of the Prophets in confirming the particular promiſes of God, euermore to lay this foundation that he will ſend his ſonne the redeemer. By this generall prop the Lord euery where ratifies that which he ſpecially promiſeth vnto his children, according to that of [o] *Paul, in Chriſt all the promiſes of God are yea and amen*: that is, [p] *categorically* and true, [q] complete and implete, and aſſuredly whoſoeuer expects help and ſuccour from God, muſt alſo be perſwaded of his fatherly loue: but how ſhould hee be fauourable without Chriſt, in [r] whom he hath adopted vs his ſonnes, and [s] heires before the foundation of the world? ſo louing vs that hee hath giuen his only begotten ſonne to [t] dewell among vs, and to be *God with vs*, and when his houre was come to [u] dye for our ſinnes, and

k *Vatablus in loc.*

l *Luke* 1.71.

m *Mat.* 1.23.

n *Mollerus. Caluin.*

o 2. *Cor.* 1.20.

p *Aretius.*
q *Lombard. Anſelm. Caietan.*

r *Epheſ.* 1.4.
s *Rom.* 8.17.

t *John* 1.14.
u *Rom.* 4.25.

and to rise againe for our iustification: so that vpon these premises we need not at any time doubt of Gods holy promises, but infallibly conclude with the blessed Apostle Rom. 8. 32. *If God spared not his owne sonne, but gaue him for vs all to death, how shall he not with him giue vs all things also?*

x Other hold this signe most agreeable to the present occasion of *Iudahs* promised deliuerance, because the Patriarke y *Iacob* had propheſied, that *the scepter should not depart from Iuda, nor a law giuer from betweene his feet vntill Shilo come*: as if *Esay* should thus argue with *Ahaz*, the Messias of the world is to bee borne of the tribe of *Iudah*, and of the linage of *Dauid*, it is impossible therefore that either *Rezin* or *Pekah*, or any other prince whatsoeuer should rent thy Kingdome from the successours of *Dauid*, vntill *a virgine conceiue and beare a sonne, who shall bee called Emmanuel*. It is reported Mat. 2. that the wise men enquired after the birth of Christ, *in the dayes of Herod the King*, wherein they shewed themselues to bee wisemen in deed, obseruing their right z *quando*, because now the scepter had departed from *Iudah*, and was in the hands of *Herod* an alien and a tyrant crept in by the Romane Emperour: this then is a fit and a full signe to confirme Gods promise touching *Iudahs* deliuerance from the furious wrath of *Rezin* and of *Remaliahs* sonne. For there be two kindes of signes, *vnum prognosticum, alterum remoratiuum*, as a *Petrus Galatinus* in his examination of this text aptly distinguisheth: one which is a prognostication of an euent to come, so b *Gedeons* fleece was a signe to him of a future victory, another which is a memoriall of a thing past, so the Lord said vnto *Moses* Exod. 3. 12. *this shall be a token vnto thee, that I haue sent thee, after thou hast brought the people out of Egypt, yee shall serue God vpon this mountaine*: now the signe mentioned here was a *rememoratiue*, not a *prognosticke*. *Ahaz* saw not this token, but his posterity might say with c *Dauid, as wee haue*

x *Hyperius in loc.*

y *Gen. 49. 10.*

z *Leo ser. 3. de epiphan. Theophylact. Euthym. Anselm. in Mat. 2.*

a *De arcanis cat. verit. lib. 7. cap. 15.*

b *Iudges 6. 37.*

c *Psalm. 48. 7.*

haue heard, ſo haue wee ſeene in the city of the Lord of Hoſts, in the city of our God: God vpholdeth it for euer. And heere the fathers [d] obſerue that Chriſts admirable natiuity was a ſigne both *in the depth beneath, and in the height aboue.* For in being a man, *eating butter and honie,* nouriſhed after the ſame manner that other children are, he was a ſigne on earth: and in being *Emmanuel, conceiued of a Virgin without the ſeed of man,* hee was a ſigne from heauen. Thus as you ſee this token is *accommodum,* aptly fitted to the preſent occaſion of the Prophet, I proceed now to ſhew that it is alſo *commodum,* as profitable for vs as it is pertinent for Hieruſalem.

A Virgin ſhall conceiue] That is, [e] the Virgin, or that Virgin, for the Hebrew particle ה added in the text originall, and the Greeke article ἡ prefixed by the Septuagint interpretors are both emphaticall, and import ſo much as *that excellent Virgine.* So the fathers vſe to ſpeake, [f] *Quis vnquam, aut quo ſeculo auſus eſt proferre nomen S. Mariæ, & interrogatus non ſtatim intulit virginis vocem?* In what age did any man name the bleſſed *Mary* without adding her ſurname *Virgin.* Nay the bleſſed Apoſtles in their Creed haue taught vs ſo to beleeue, *borne of the Virgine Marie.* For ſhe was a perpetuall Virgine: [h] *ante partum in partu, poſt partum.* All which is concluded, at the leaſt included in our preſent text. A Virgin before ſhe conceiued, and when ſhe conceiued her ſonne our Sauiour, as we defend againſt [g] the beleeuing *Iewes* and *Gentiles*; and againſt [i] misbeleeuing *heretickes* alſo; namely, the *Cerinthians, Ebionites, Carpocratians,* holding that Chriſt was the naturall ſonne of *Ioſeph, & verus & merus homo,* contrary to the words of our Prophet here, *behold a Virgin ſhall conceiue.* [i] The Lord hath made a faithfull oath vnto *Dauid,* and he ſhal not ſhrinke from it, *Of the fruit of thy belly ſhall I ſet vpon thy ſeat.* Where the [k] Doctors note, that he ſaith according to the Hebrew, *de fructu ventris,* and not *de fructu*

[d] *Irenæus lib. 3. cap. 27. Ambr. in Pſal. 118. ſer. 8. Epiphan. hæreſ. 30. Baſil. in loc. idem Theodoret. & Euſebius apud vegam. Dom. 11. poſt Penteco.*

[e] *Eraſmus. Maldonat. in Mat. 1. 23. Haalma. in* מעלמה.

[f] *Epiphan. hæreſ. 78.*

[g] *See Creed. art. borne of the Virgin.*

[h] *Aretius in Luc. 1. 27.*

[i] *Pſal. 132. 11.*

[k] *Auguſtin. in Pſalm. 131. & Irenæus. lib. 3. cap. 27.*

fructu femoris, aut renum, because the promised seed is *the seed of the woman,* Gen. 3. 15. *made of a woman,* Gal. 4. hauing the materials of his body from *Mary,* but his *formale principium,* of the holy Ghost agent in his admirable conception, as it is in the Gospell allotted for this day, *The holy Ghost shall come vpon thee, and the power of the most high shall ouershadow thee.* See Gospell on the Sunday after Christmas.

2. We say that *Mary* was a Virgin in her childbirth, against *Ioninian,* and *Durandus,* according to the tenor of our text, *A Virgin shall conceiue and beare a sonne.* The which is not to be construed, *in* [l] *sensu diuiso, sed in sensu composito:* to wit, a Virgin shall conceiue, and continuing a Virgin shall bring forth her child, [m] *grauida sed non grauata.* So runnes our Creed, *borne of the Virgin.* For otherwise what wonder had it beene that one who sometime was a Virgin, should afterward knowing a man, haue a sonne. *Consule S. Irenæ. lib. 3. cap. 18. 21. 24. Epiphan. hæres. 30. Circa finem.* [n] *Grego. Nyssen. orat. de sanct. Christi natiuitat. Basil. & Hierom. in loc.*

Partus & integritas discordes tempore longo.
virginis in gremio fœdera pacis habent.

3. *Mary* was a Virgin after the birth of Christ, as the Church hath euer taught against [o] *Heluidians,* and [p] *Antidicomarianites.* And some probable reason hereof also may be gathered out of this Scripture, *thou shall call his name,* &c. that is (as our Communion booke) *thou his* [q] *mother.* Or as our new translation hath it, *A Virgin shall conceiue and beare a son, and shall call his name,* &c. For (as [r] *Caluin* notes) the verbe is of the feminine gender among the Hebrewes, which occasioned happily the translators of *Geneua* to reade, *she shall call his name.* Now the naming of children is an office properly belonging to fathers, and not to mothers. In that therefore this charge was wholly referred and transferred to *Mary:* wee may note that Christ was so conceiued of his

[l] *Suarez in 3. Thom. disp. 5. sect. 2. idem Ardens in euangel. annunti.*
[m] *Bernard. hom. 3. super missus est angelus.*
[n] *Neque virginitas partum prohibuit, neque partus virginitatem soluit.*

[o] *Hieron. aduers. heluid. & August. hæres. 84.*
[p] *Epiphan. heres. 78.*
[q] *Ita Munsterus,* tu mater.
[r] *In loc.*

his mother, as that hee had no father on earth; as also that *Ioseph* affianced to *Mary*, was rather an helpe then an absolute head, a wedded, but not a bedded husband. I say not a bedded husband after the birth of Christ, as *Hierome* notablie proues in a tract of this argument, against *Helvidius*. And for the strengthening of this reuerent opinion, I finde a tradition entertained by the most ancient Doctors, [f] *Origine*, [t] *Basile*, [u] *Theophylact*, and [x] other, that whereas the married women had one seuerall in the Temple for their deuotions, and the Virgins another: *Mary* not onely before, but after the birth of her sonne also did vsually troupe with the maidens, and not with the married, [y] *living and dying a Virgin*. This Epistle then is all one with the Gospell, *Esay* and *Gabriel* are messengers of the same errand; for that which *Esay* speakes of *Mary*, *Gabriel* speakes vnto *Mary*; *Thou shalt conceiue in thy wombe, and beare a sonne, and shall call his name Iesu*. And they both are so fit for the present feast, that he who runs and reades, may see the reason why the Church allotted them for this day.

[f] *Tract.26.in Mat.*
[t] *Thom.de human.Christi generat.*
[u] *In Mat.23.*
[x] *Greg. Nyss.de sancta Christi natiuit.*
[y] *Perkins reform.cat.tit. tradit.*

The Gospell. Luk. 1.26.

And in the sixth moneth, the Angel Gabriel was sent from God, vnto a City of Galilee, named Nazareth, to a Virgin, &c.

ALmighty God in the twelfth chapter of Exodus, enioyned his people to eate the pascall lambes *head and feet and purtenance*. Christ is our Pascal lamb, 1. Cor. 5. 7. Wherefore wee must as *Mary* did, anoint Christs [z] head & [a] feet, that is, meditate on his birth and death, on his ingresse into the world, and egresse out of the world. This scripture principally speakes of his birth, and of the *purtenance* thereof, an euangelicall and angelicall

[z] *Mat.26.7.*
[a] *Iob.12.3.*

angelicall annunciation of his admirable conception.

In which obſerue theſe 4. circumſtances eſpecially.
- When, *In the ſixth moneth.*
- Where, *In a City of Galilee, named Nazareth.*
- Who,
  - ſaluting, *Gabriel an Angel ſent from God.*
  - ſaluted, *A Virgin eſpouſed, &c.*
- What, *Haile full of grace, &c.*

In the ſixth moneth] That is (as *Gabriel* expounds himſelfe, verſ. 36.) in the ſixth moneth, [b] from the conception of *Elizabeth*. And it is an [c] argument to perſwade *Mary* that ſhee may haue a ſonne, for that her couſin *Elizabeth* had conceiued a child in her old age, by her old husband. *Iohn* the Baptiſt [d] (as it is thought) was conceiued about the latter end of September, and Chriſt according to the Churches account, about the latter end of March. In the very ſame moneth (as [e] ſome coniecture) the world was created, and ſo the ſecond *Adam* was conceiued, about the time the firſt *Adam* was deceiued. For [f] as in *Adam* all die: euen ſo in Chriſt ſhall all bee made aliue. The [g] Poet ſaith of the ſpring which alwaies beginneth in this moneth,

Omnia tunc florent, tunc eſt noua temporis ætas,
& noua de grauido palmite gemma tumet.

And ſo Chriſt incarnate making a [h] new heauen and a new earth, *ecce ego facio noua*, Behold ſaith the Lord, I make new things, Eſay 43. 19. See *Tho. Caten. & m. Moller. in loc. Ludolph. de vita Chriſti part. 1. cap. 5. Giron. ſer. 1. Raulin. ſer. 3. Ferus ſer. 5. in annun.*

The [i] Iewes for religious vſes, and feſtiuall times counted Niſan the firſt moneth, ([k] which for the moſt part anſwereth our March) and ſo forward; but for ciuill they counted the ſeuenth the firſt. It is worth obſeruing therefore that the Annunciation vnto *Zacharie* was in the beginning of the Ciuill, and this Annunciation vnto *Mary* in the beginning of the religious or eccle-

[b] *Theophylact. Euthym. in loc.*
[c] *Luther. Melanct. poſt. in loc.*
[d] *Aretius.*
[e] *Vide Io. Thom. ſriegium lib. de coſmopeia.*
[f] *1. Cor. 15. 22.*
[g] *Ouid lib. 1. faſti.*
[h] *Eſa. 65. 17.*
[i] *Tremellius in Exod. 12.*
[k] *Vatablus in Exod. 12.*

ecclesiasticall yeere. Teaching vs hereby that our whole life is onely ciuill, and not truly religious, vntill Christ be conceiued and [l] formed in vs, vntill hee [m] dwels in our heart who [n] reneweth a right spirit within vs.

[l] Galat. 4. 19.
[m] Ephes. 3. 17.
[n] Psal. 51. 10.

The Angel Gabriel was sent from God, *Gabriel* in Hebrew signifies the power of God, a fit ambassadour for such an errand, because the conception of Christ, and through it the redemption of the world is called expresly *the strength of Gods arme*, Luk. 1. 51. [o] Euery Preacher of the Gospell ought to follow this example, for his commission, he must bee *sent from God:* and in execution of it, hee must bee *Gabriel:* that is, a man of good courage, powerfull in doctrine and exhortation. An *Angel* was sent about this businesse, and not a man for sundry reasons, especially three.

[o] Luther post. in loc.

1. [p] That our humane nature might bee repaired after the manner it was ruinated, as a serpent was sent by the diuell vnto *Eua* to worke our woe: so *Gabriel* an Angel was sent from God vnto *Mary*, to bring glad tidings of our weale. [q] *Ad Euam angelus malus accessit vt per eam homo separaretur à Deo, ad Mariam angelus bonus venit vt in ea Deus vniretur homini.*

[p] Thom. part. 3. quæst. 3 art. 2.
[q] Fulgentius de dup. nat. Christ.

2. An Angell sent vnto a Virgin, [r] because Virgins are as Angels, according to that of [s] *Isiodore*, *Cœlibatus quasi cœlo beatus.* And [t] Christ also saith, *in the resurrection when there shall be no more marrying, that we shal be then as the Angels of God in heauen.*

[r] Hieron. apud Thom. vbi sup.
[s] Origin. lib. 10.
[t] Mat. 22. 30.

3. To [u] shew that Angels are ministring spirits sent forth to minister for their sakes who shall bee heires of saluation, Heb. 1. 14: and therfore seeing we haue such a guard attending vs on euery side, we [x] should do whatsoeuer we doe, in a reuerent and seemely fashion, alway remembring that wee are made *a spectacle to men and Angels*, 1. Cor. 4. 9.

[u] Giron. con. 1. in annun.
[x] Perkins exposit. Creed. tit. creation of Angels.

Vnto a city of Galilee, named Nazaret. The Iewes held this country and city so [y] contemptible, that the [z] Pharisies said of the one, *out of Galilee ariseth no Prophet.*

[y] Aretius.
[z] Joh. 7. 52.

phet. And [a] *Nathaniel* of the other, *Can there any good thing come out of Nazaret?* Heere then obserue that euen Pharisies and learned men may be deceiued, as also that God is not tied vnto any place, but his spirit [b] *bloweth where it listeth.* And therefore we may not iudge of men either by their countrie or county; *Ioseph* and *Mary* liued *in Nazaret a city of Galilee*: good people though they dwell in bad parishes and places, are the same. *Mystically* Nazaret is by interpretation a [c] flower; it was fit therefore that he (which is *the* [d] *lilie of the vallies, and the rose of the field*) should be conceiued *in flore, i. in Nazaret: de flore, i. de beata virgine: cum floribus, i. tempore florum*, in the spring or flower time. *Galilee* was the marches of the Iewes, abutting and adioyning neere to the countrie of the Gentiles, and so [e] Christs conception in Galilee doth insinuate, that in him all the nations of the world shall be blessed, Gen. 22. 18. And that hee should breake downe the stop of the partition wall, and so make the Iewes and the Gentiles both one, Ephes. 2. 14: or *Galilee* signifieth an end or confine; so Christ a Galilean is the end of the law, Rom. 10. 4. See this and many moe like this, *apud pont. in fest. annun.*

To a Virgin espoused to a man whose name was Ioseph] *Mary* though a Virgin was affianced to *Ioseph* of the house of *Dauid* for sundry causes: 1. lest her selfe should be iudged an [f] adulteresse, and so stoned to death according to *Moses* law.

2. Lest her sonne should be reputed a [g] bastard, and so consequently not admitted for the Messias. He who came into the world not to [h] destroy the law, but to fulfill all righteousnesse, Matth. 3. 15: would not himselfe be borne vnlawfully.

3. [i] That Christ heereby might honour both estates, of maidenhead, and marriage; of maidenhead, in that shee was a Virgin; of marriage, because she was espoused.

4. That

[a] *Ioh. 1. 46.*

[b] *Ioh. 3. 8.*

[c] *Ludolphus de vita Christ. part. 1. cap. 5. & Beauxamis har. fol. 22.*

[d] *Cant. 2. 1.*

[e] *Bonauent. Beauxamis.*

[f] *Hieron. aduers. Heluid. & Aret. in loc.*

[g] *Ambros. lib. 2. in Luc. cap. 1.*

[h] *Mat. 5. 17.*

[i] *Basil. hom. de human. Christi generat.*

4. That *Ioseph* might be to her selfe and her sonne a [k] *curator* and a *guardian* in the time of trouble; for so we reade in the second chapter of S. *Matthew*, that the Angell of the Lord appeared to *Ioseph* in a dreame, saying, *Arise, and take the babe and his mother, and flee into Egypt*, &c. Againe, *arise, and take the babe and his mother, and goe into the land of Israel*, &c.

[k] *Theophylact. Euthym.*

5. That her husband might [l] witnesse her virginity. [m] *Sicut Thomas dubitando, palpando, constantissimum factus est Dominicæ confessor resurrectionis: Ita & Ioseph Mariam sibi desponsando, eiusq; conuersationem in tempore custodiæ studiosius comprobando, factus est pudicitiæ fidelissimus testis. Pulchra vtriusque rei conuenientia & dubitatio Thomæ, & desponsatio Mariæ.* See *Bernard vbi in marg. Beauxam. har. Tom. 1. fol. 22. Maldonat. in Mat. 1. Sixt. senen. Bib. lib. 6. annot 64.*

[l] *Basil. vbi sup.*
[m] *Bernard. hom. 2. super missus est angelus.*

Of the house of Dauid] S. *Luke* sets downe the names of so many places and persons exactly, that wee might attend his relation more diligently. [n] *Noluit nos negligenter audire, quod tam diligenter studuit enarrare.* Because Christ is *the promised seed and sonne of Dauid*, *Mary* was *espoused to Ioseph of the house of Dauid*. [o] Hereby shewing her owne petegree by her husbands genealogie; for the Iewes according to [p] Gods law were to take wiues out of their owne tribes. *Dauid* is stiled a man according to Gods owne heart, Act. 13. 22. And so *Ioseph*, a man of *Dauids* house was a man according to Gods owne hart, to whom he did reueale [q] *secretissimum atque sacratissimum sui cordis arcanum*, a mysterie which [r] none of the Princes of this world vnderstood. And *Mary* being thus affianced to *Ioseph*, she proued a good housewife, being in this respect like the Snaile which is *domiporta*. She was not of the tribe of *Gad*, a [s] busy gossip gadding about from house to house, prating and speaking things which are not comely: but (as almost all interpretors haue noted vpon the words of our text, *ingressus ad eam angelus*) shee was within,

[n] *Bernard. hom. 1. super missus est angelus.*
[o] *Hieron. vbi sup. & Aret. in loc.*
[p] *Numb. 36.*
[q] *Bernard hom. 2. super missus & Angelus.*
[r] *1. Cor. 2. 7.*
[s] *1. Tim. 5. 13.*

within, either at her holy deuotion, or at her daily worke.

I come now to the salutation it selfe. *Haile Mary*, &c. the which (as *Luther* said of the *Pater noster*) is made by the Papists a very great Martyr. I purpose therefore to demonstrate these two points especially: First, their foule abuse: secondly, the true vse of *Aue Maria*. The Papists iniurie this angelicall salutation

in { Groce, by misconstruing the whole sentence ioyntly. / Parcell, abusing euery particular word seuerally.

For the first, they patch it vp together by fetching in other stitches out of other places, as [t] *blessed is the fruit of thy wombe*, and adding the name, *Maria, Iesus, amen*. And all this that it may be repeated often vpon their beades, as a maine point of holy deuotion, and why so? [u] because forsooth it was vsed by the Greeke Church in their Masse daily, for so they find it recorded in the Liturgies of S. *Iames*, and *Chrysostome*. [x] Our answere is, that those Liturgies are counterfeit, the one being a sufficient confutation of the other. For if the Greeke Church had a Liturgie written by S. *Iames* the blessed Apostle, who would imagine that *Chrysostome* would haue made a new; and if *Chrysostome* had penned a Liturgie, he would not haue made a prayer for Pope *Nicholas*, who liued almost fiue hundred yeeres after him, and for the Emperour *Alexius*, who liued seuen hundred yeeres after him. It were very much (as B. [y] *Iewell* obiected against D. *Harding*) to say *Chrysostome* prayed for men by name so many hundred yeeres before they were borne.

But to trace the Papists a little neerer euen from step to step, if *Aue Maria* bee a prayer, it must either bee a prayer for *Mary*, or to *Mary*. It cannot be a prayer for *Mary*, whether wee consider the words as vttered by *Gabriel* while shee liued: or as babled by them now shee is dead. If in her life shee was *full of grace, and*

[t] *Luk.* 1. 42.

[u] *Rhem. in loc.*

[x] Dr. *Fulke in loc. & Mornaus de sac. Eucharist. lib.* 1. *cap.* 2.

[y] *Art. priuate Masse diuis.* 5.

z Bellarmin. de amiss. grat. & stat. pec. lib. 4. cap. 15. 16. & Suarez in 3. Thom. disp. 4.

z *free from all sinne* as they teach impiously; then assuredly she did not need any prayer of man or Angell, as abounding with all mercy, and abandoning all misery, much lesse now being a Saint in heauen, and (as they would haue vs to beleeue) a queen of heauen, ouerruling and commanding Christ himselfe to shew mercy on such as she will haue mercy.

a Chemnitius exam. con. Triden. part. 3. Tit. de sanc. inuocat. pag. 184.
b Tit. de venerat. sanct. in fine.

As *Aue maria* could not be a prayer for *Mary*, so it should not be a prayer to *Mary*, because praying to Saints hath in Gods holy bible a neither precept, nor promise, nor paterne. Not to dispute this point, *Eckius* a rancke papist acknowledgeth in his b *Enchiridion* that inuocation of Saints is not inioyned in the Scriptures expresly, not in the old Testament, because the Patriarkes and the Prophets afore the comming of Christ (as the Church of Rome beleeues) were not in heauen but *in limbo*. Not in the new testament, least happily the Gentiles lately conuerted vnto the faith of one God, should instantly returne to the worshipping of many Gods; as the men of *Lycaonia* would haue sacrificed vnto *Paul* and *Barnabas*, Acts 14. c *Petrus Asoto* likewise, and other Romanists of most eminent note for learning confesse, that praying vnto Saints is not taught in Gods booke plainly, but insinuated only. So that (as d *Melanthon* obserues) the Papists are faine to ride post vnto the Court for an example. We cannot come to the Princes presence, but by the mediation of some fauourite: in like sort (say they) we must exhibite our petitions vnto *Peter*, or *Paul*, especially to *Mary*; that she may commend them vnto Christ her sonne: God himselfe hath answered this idle conceit for vs, Osea 11. 9 *I am God, and not man, the holy one in the mids of thee:* and Esay 55. 8. *My wayes are not as your wayes, &c.* Earthly princes out of necessity must employ many mediatours and officers about them, as tongues and eares and eyes vnto them: but the King of heauen is all eye, and all eare, seeing, hearing, vnderstanding all things,

c Chemnitius vbi sup. pag. 150

d Apolog. confess. August. Tom. 1. fol. 102.

euen

euen the very secrets of our hearts afore we speake: *your heauenly father* (saith our [e] Sauiour) *knoweth whereof ye haue need, before ye aske of him.* Againe [f] if a King appoint a master of Requests, he wil not ordinarily receiue petitions from other: and therefore seeing the King of Kings is pleased to make Christ our [g] only mediatour and [h] aduocate, the sole master of the requests in heauen [i] euer liuing to make intercession for vs; it cannot bee but dishonourable to Gods choice, and Christs office, to substitute any other halfe mediatours either of redemption or intercession, as Saint *Ambrose*, com. in Rom. 1. *Misera vtantur excusatione, dicentes per istos posse ire ad Deum, sicut per comites peruenitur ad regem.* Yea but although *Aue Maria* bee not a supplication, it may be taken as a thankesgiuing, and that is a kind of prayer, according to that of [k] *Paul, I exhort that supplications, prayers, intercessions, and giuing of thanks bee made for all men, &c.* Answere is made that it is not a thankesgiuing, and if it were, yet should it not bee babled vnto *Mary*, but vttered vnto God, as [l] conteining his praise to whom all honour is due, *kingdome, power and glory.* Well, *Aue Maria* notwithstanding all this may be vsed as a salutation: our answere is noe, for that a salutation is ciuil, whereas the Papists appoint this to be said as a religious office. 2. Salutations are to persons present, but the vergine is absent, and therefore the Papists may not, nay the Papists indeed cannot vse these words in the same sense they were deliuered by *Gabriel* and *Elizabet*; that there should bee ten *Auemaries* to one *Pater noster*, and that 150. *Auemaries* with fifteene *Pater nosters* make a Ladies psalter, and that after the *Pater noster* which Christ himselfe taught vs by his owne mouth, [m] *Aue Maria* is the most excellent prayer, and that in [n] it we speake with the mother of God as the Queene of heauen and our aduocate; is now knowen in the world to be such intollerable foppery, that (as [o] *Hierome* said of the *Pelagian* heresies) a repetition of

[e] *Mat.6.8.*
[f] *Melanct. & Chemnitius vbi sup.*
[g] *1.Tim.2.5.*
[h] *1.Joh.2.1.*
[i] *Heb.7.25.*
[k] *1.Tim.2.1.*
[l] *Luther.post.in loc.*
[m] *Bellarmin. cat.exposit.* Aue Maria.
[n] *Ledesma.cat. cap.7.*
[o] *Epist.ad Ctesephō.aduersus Pelagianos.*

it is a ſufficient refutation.

I know that reuerend *Foxe* in his Calender of Saints annexed to his Martyrology cals the bleſſed Virgin *our Lady*, and the Church of England alſo termeth vſually this preſent feaſt *our Ladies day*: but herein we doe not (as the Papiſts) aſcribe to the Virgin [p] any diuine honour, making her our Lady as God is our Lord. It is a ciuill vſe not a religious office, for in a holy ſenſe to ſpeake properly there is but one Lord, and neuer a Ladye, [q] *one Lord, one faith, one baptiſme*: or the Virgine is ſtiled *our Lady*, becauſe ſhe was (as *Elizabet* cals her) *the mother of our Lord*, Luke 1.43.

Hitherto concerning the wrong done by the Papiſts in groſſe to the *haile Mary*, let vs examine now their iniuring of euery word in particular, the firſt is χαῖρε, which they tranſlate *Aue*, turning vpſide downe the letters of *Eua*, the woman who did occaſion the worldes woe, was named *Eua*, [r] therefore it was fit that *Mary* who bare Chriſt, the worlds ioy, ſhould be ſaluted with *Aue*; being oppoſite in name ſo well as in nature, this playing vpon the word is pretie, but not pithie, becauſe *Aue* is latine, whereas *Eua* is Hebrew, and χαῖρε greeke, ſo that the Fryars wit hath outrunne the holy ſpirits wiſedome in this expoſition and tranſpoſition of *Eua* and *Aue*. The Greeke predicant [s] *Illephonſo Giron* obſerues in the three letters of *Aue* the three perſons in holy Trinity. A, *altitudo patris*: V, *veritas filij*: E, *æternitas ſpiritus ſancti*. [t] Some Fryers haue profoundly deriued *Aue* of (A) priuatiuely taken, and *ve*, *quaſi ſine ve*, that is without woe: now there is a threefold woe denounced. Apocalips 8.13. *Ve, ve, ve incolis terræ*, woe, woe, woe to the inhabitants of the earth, and this woe is for ſinne in the world, as *the* [u] *luſt of the fleſh, the luſt of the eyes, and pride of life*. Woe to the couetous, woe to the luxurious, woe to the proud: all which *Eſay* ſets downe in his 5. Chapter expreſly. *Woe to them that ioyne houſe to houſe, and field to field, till there be no more place for other*

[p] Dr. Fulk. in Mat. 1.

[q] Epheſ. 4. 5.

[r] Auguſtin. de Leonis ſer. 4. de Aue Maria.

[s] Con. 2. in feſto. annun. locum vide & vide.

[t] Diez. Pet. de palude Auguſtin. de Leoniſſa. & alij.

[u] 1. Iohn 2.16.

ther in the mids of the land, &c. that is a woe to the couetous: *Woe to them that rise vp early to follow drunkennesse, &c.* that is a woe to the luxurious: *woe to them that are wise in their own eyes, &c.* that is a woe to the proud, [x] now the Virgin as being poore, chast, and humble, was exempted from all these woes; & therefore worthily saluted by *Gabriel* with an *Aue*: or as other popish expositors, inhabitants of the earth haue deserued a woe for their originall sin, and that is the woe which is in *Limbus*: a woe for their venial sin, and that is the woe which is in *Purgatory*: a woe for their mortall sinne, and that is the woe which is in *hell*: but *Mary* the Virgine (say they) was free from all these kindes of sinne, and so consequently free from all these kindes of woe; the which assertion is contradictory to the text of holy scripture concluding all vnder sinne, Rom. 3. 9. Galat. 3. 22. Yea but say [z] *Suarez* and [a] *Bellarmine*, *Mary* was exempted *ex speciali Dei priuilegio*: let them if they can shew her patent, and wee will instantly beleeue it, otherwise, Gods word is a lanterne to our feet, and a guide to our pathes: if either man or Angell preach a new Gospell, let him be [b] accursed. That *Mary* was a blessed Virgine, and the mother of the worlds Sauiour; we beleeue, because we read so: but that she was *impeccabilis*, conceiued without sinne, borne without sinne, liuing without sinne, dying without sinne, we doe not beleeue, because we do not read it in the Bible, nay we reade the contrary, for *Mary* saith in her hymne, *my spirit reioyceth in God my Sauiour*, &c. If she needed a Sauior, vndoubtedly she was a sinner, for the whole need not a phyſitiã, Mat. 9. 12. and therefore the popish annotation of *Aue* thus applied vnto the virgin is both vnlearned and vntrue.

The next word is *Maria*, the which is so magnified and extolled by the *Romanists* as that King [c] *Alphonso* the sixt would not haue his wife called by that high and venerable name. [d] *Petrus de Palude* (whose wit as it should seeme dwelt in a fen) hath this muddy conceit the

[x] *Raulin. ser. 1. in annun. dom.*

[y] *Augustin. de Leoniſſa. ser 2. de Aue Maria.*

[z] *Tom. 2. in 3. Thom. disp. 2. sect. 4.*

[a] *De amiss. grat. & stat. per. lib. 4. cap. 15.*

[b] *Galat. 1. 8.*

[c] *Diez. con. 1. in incarnat.*

[d] *Dom. ser. de annun. B. Mariæ.*

the fiue letters of *Maria*, designe the fiue singular priuiledges almightie God granted vnto the Virgine (M) *mater omnia sanctorum*, (A) *aduocata omnium peccatorum*, (R) *regula omnium morum & virtutum*, (I) *interfectrix omnium vitiorum*, (A) *harmonia spiritus sancti donorum*. The *Portugal* Frier and flower *Philip Diez*, approued by *Didacus Caro*, *Dominicus Bannes*, and other great Clearkes of Spaine for an exquisite preacher, [c] affirmes that *Maria* is compounded of the first letters in the names of fiue most illustrious and holy women in all the Scripture, *Michol*, *Abigail*, *Rachel*, *Iudith*, *Abishag*. Hauing all their eminent qualities in her nature, and all their prime letters in her name, taking (M) from *Michol*, (A) from *Abigail*, (R) from *Rachel*, (I) from *Iudith*, (A) from *Abishag*, I must here quit *Philip Diez* with an olde rime which vndoeth his name with a great deale more wit.

Phi *nota fatoris*, Lippus *malus omnibus horis*,
Phi *malus*, & Lippus, *totus malus ergo* Philippus.

Saint [f] *Ambrose* saith of the Diuel, that hee is *nox*, and [g] *Bernard* of bad diuines that they be *tenebræ mundi*, I am vnwilling to lay the *nox* vpon *Diez*, but his obscure foppery deserues I thinke verily *Bernards tenebræ*.

Well, as the Friers haue taught vs how to spell *Maria*, so let them informe likewise what it signifieth. [h] *Augustin de Leonissa* saith acutely, *Maria quasi Maria*, for as in the sea there is a [i] gathering together of all waters: euen so in the Vergine a congregation of all vertues. Againe, as [k] all riuers come from the seas, and returne to the seas againe: so likewise all grace is deriued from *Mary*, and ought to be returned againe to *Mary*, for she forsooth (if you will beleeue the Church of Rome in her publique deuotions) is [l] *mater gratiæ & misericordiæ*, the mother of mercies, and goddesse of all grace. Christ is the head, but *Mary* (saith [m] *Ozorius* the Iesuit) is the necke. Now whatsoeuer descendeth into the whole body from the head is conueied by the necke, so what-

[c] *Vbi supra.*

[f] *Ser. 28.*
[g] *Ser. 66. in Cant.*

[h] *Ser. 5. de Aue Maria.*
[i] *Gen. 1. 10.*

[k] *Ecclesiastes 1. 7.*

[l] *Bellarmin. de beat. sanct. cap. 17. & offic. Mariæ pag. 33.*
[m] *Hom. tom. 4. con. de deuot. Mariæ virg. 6. assimulatur.*

whatsoeuer blessing or fauour is conferred vpon other is conueied thorow the hands of the Virgin. n *Vt si quid gratiæ, si quid spei, si quid salutis in alios redundauerit, nonnisi per manus Mariæ transierit*, &c. And therefore most of their schollers vsually begin their sermons and writings with an *Aue Maria*, and end them with *Laus Virgini*. Their voluminous Historiographer *Cardinall Baronius*, concludeth his 1. Tom. of *Annales* imprinted at *Antwerp, an.* 1597. *Sanctissimæ Virginiæ Mariæ vt hæc omnia accepta fecimus, ita pariter & offerimus:* That is, as I haue receiued al from the most holy Virgin *Mary*, so likewise I returne all to her againe. Cardinall *Bellarmine* also doth annex this postscript vnto the 1. Tom. of his Controuersies imprinted *Lugdun. an.* 1587. and vnto Tom. 2. *Ingolstad.* 1591. *laus deo, virginique matri Mariæ.* And o other setting the cart before the horse, *laus beatæ Virgini & Iesu Christo.* It is well if Christ haue the second place, if any place, when his mother *Mary* commeth in place. These are the positions, in some respects as blasphemous as the worst in the *Turks Alcoran*. And these their practises, as idolatrous as any we find in the *Pagans schoole*.

n *Alteinstaic. lex. Theolog. in verb. Maria.*

o *Apud* Dr. *Morton Apolog. cat. part. 1. pag. 321.*

The third word is, κεχαριτωμένη, which they translate *gratia plena*, full of grace. And hence p they collect a threefold plenitude of grace in *Mary*, to wit, a fulnesse

in regard of
- Multitude, abounding with all kinds of grace.
- Magnitude, as hauing the greatest in the greatest measure.
- Latitude, exercising them in earth, heauen, hell.

p *Augustin. de leoniss. ser. 8. de Aue Maria.*

All which is to shew, that whereas other holy Saints and seruants of God had grace by measure: *Mary* like to Christ was endued with grace beyond measure, being *quidam & causa gratiæ*, as q *Antoninus* and *Albertus* impiously teach.

q *Apud Chemnit. part. 3. examin. Tit. de sanct. invocat. pag. 147.*

r *Caietan. Jansen. Giron.*

Yet some popish interpretors as well as Protestants obserue

obserue that κεχαριτωμένη, signifieth *gratificata*,[s] freely beloued as the *Geneua translation*. Or as our new, *highly fauoured, or much graced*, one which hath [t] obtained, and is [u] adorned with grace.[x] Not one that giues grace, but receiues; [y] as *Gabriel* in the 30. verse construeth himselfe, *thou hast found fauour with God*. And so Saint *Paul* expounds this word, Ephes. 1.6. God hath predestinated vs to be adopted through Iesus Christ vnto himselfe, according to the good pleasure of his will, to the praise of the glory of his grace, ἐν ᾗ ἐχαρίτωσεν ἡμᾶς ἐν τῷ ἠγαπημένῳ, *wherewith he hath made vs accepted in his beloued*. And *gratiosus* in Latine doth import a fauorite which is graced out of his friends abundant loue, rather then one who merits fauour out of his owne worth, as *Caluin* and *Erasmus* in their annotations vpon this text accurately.

But suppose the translation be good, and that we may reade as indeed our [z] Communion booke doth here, *full of grace*. Yet the popish annotation is false; for it is recorded in this present chapter, that *Iohn the Baptist*, *Elizabeth* and *Zacharie* were ful of the holy Ghost, and [a] elsewhere that S. *Stephen* was full of faith and of power, and the seuen Deacons full of wisedome, Act. 6.3. and that the blessed Apostles were filled with the holy Ghost, Act. 2.4. All these were full of grace, yet they receiued it by measure. So that as their owne [b] Iesuite obserues truly, *Maria fuit gratia plena in se, non à se, Mary* was full of grace in her selfe, but not of her selfe. Fountaines are full of water, and riuers are full of water, and brookes are full of water: Christ is full of grace as the fountaine, but *Mary* full of grace as a riuer issuing from the fountaine of grace. Shee was a vertuous woman, yet a woman; a sinner, not a sauiour; one that was endued with excellent grace, not by her owne merit, but by Gods especiall mercy. [c] Therefore full of grace, *because the Lord is with thee*.

The [d] Papists abuse likewise *dominus tecum*, in making

[s] *Beza gratis dilecta.*
[t] *Munster. Caluin.*
[u] *Aretius.*
[x] *Culman.con. 1. in fest. annun.*
[y] *Theophylact.*
[z] *Ita legit. Ambros. in loc. & Augustin. enchirid. cap. 36. & ser. 13, 14. 15. de tempore.*
[a] *Act. 6.8.*
[b] *Maldonat. in loc. Idem Iansen. con. cap. 3.*
[c] *Marlorat. in loc. Culman. con. 2. in fest. annun.*
[d] *Beauxamis. Giron. Augustin. de Leonissa.*

king it an extraordinary salutation vnheard in the world before. Whereas *Boaz* vsed the same to the reapers, *the Lord be with you*, Ruth. 2. 4. And a glorious Angell to *Gedeon*. Iudg. 6. 12. *The Lord is with thee thou valiant man*. And the Psalmographer insinuates the commonnesse of this phrase among Gods people, Psal. 129. 8. *They which goe bye, say not so much as the Lord prosper you*. But why should I fish any longer in the popish puddle; you may see by that which I haue deliuered already, that the Friers and Iesuites haue made merchandise of *Aue Maria*, both in parcell, and in grosse. Let vs now come out of Babell into Gods city, from their foule abusing of this Scripture to the true construction of the same. Note then in *Gabriels* saluting of *Mary* two things especially, to wit,

his { Formes, *Hale, the Lord with thee.*
{ Titles, *full of grace, blessed among women.*

And because both are double, wee may learne that these Christian complements are not to be neglected or omitted. A glorious Angell saluted a poore Virgin; superiours ought to salute inferiours, and inferiours to reuerence superiours, and all out of loue to respect one another. See Gosp. Sund. 6. after Trinity.

2. This angelicall *Aue* teacheth vs to vse good formes in saluting, not such as are idle, prophane, vnsauourie. Not a nox, in stead of *haile*: Nor the diuell take you, for *the Lord be with you*; not a curse, but a blessing: *Haile, full of grace, blessed art thou among women.*

3. We must vse salutations as *sent from God*, and not according to the worlds fashion only. For some *f speake friendly to their neighbors, but imagine mischiefe in their hearts*. *Iudas* had an *haile master*, as well as *Gabriel* an *haile Mary*. Christians in their complements ought to be hearty, not hollow. See Gospell Sund. 4. after Trinity.

Haile, the Greeke, χαῖρε, signifieth (as *h Erasmus* obserues)

o 2. *Cor.* 2. 17.

f *Psal.* 28. 3.

g *Mat.* 26. 49.

h *Annot. in loc.*

ſerues) *gaudere, ſaluere, valere.* If wee take it in the firſt acception, it is *Gabriels* giuing of the ioy to *Mary*, Teaching vs to wiſh much ioy to the good, and to labour for true ioyes in our ſelues, alway reioycing in the Lord, Philip. 4. 4. If in the two latter, health is a good bleſſing of the Lord, to bee deſired in our owne ſelues, and for our other ſelues in this world, without which all our whole life is but a lingring death. *O Lord grant thy ſeruant health and heauen.* It was good for [l] *Dauid that he was in trouble:* ſo likewiſe it is good for the health of our ſoule that our body bee ſometime ſicke. [k] Affliction is the true purgatorie of the fleſh; [l] *infirmitate enim vigorem mentis exacuit.* Vpon this ground [m] *Plato* ſeated his *Academie* at *Atheus* in an vnhealthy place. We muſt eſpecially wiſh *haile* to the ſoule, praying alwaies, *Vt ſit mens ſana in corpore ſano.*

The Lord with thee] [n] Some conſtrue this clauſe by way of enunciation affirmatiuely, *the Lord is with thee.* [o] Other *imprecatorie*, by way of a good wiſh or ſalutation, *the Lord be with thee.* They who take this affirmatiuely, make it a reaſon of *Maries haile*, reioyce *Mary*, becauſe *full of grace*, becauſe *the Lord is with thee*, becauſe *bleſſed among women.* God is [p] *in beatis per gloriam, in electis per gratiam, in aſſumpta carne per vnionem, in omnibus per prouidentiam: ſed in virgine per ſupereminentem quandam operationem.* As if *Gabriel* ſhould haue ſaid, I am ſent from God, and ſo the Lord is with me: but he is *with thee* much more. The Lord is in mee, becauſe hee made mee: but with thee, becauſe within thee, becauſe he ſhall bee borne by thee. [q] *Ita dominus eſt tecum vt ſit in corde tuo, ſit in vtero tuo, adimplet mentem tuam, adimpleat carnem tuam.* God the ſon is with thee, for *thou ſhalt conceiue him in thy wombe.* God the holy Ghoſt is with thee, for *the holy Ghoſt ſhall come vpon thee, and the power of the moſt high ſhall ouerſhadow thee.* God the father is with thee, making *his ſonne thy ſonne.* [r] *Dominus filius tecum, quem carne tua indui: dominus*

[l] Pſal. 119. 71.
[k] Tyndal. prolog. vpon Geneſis.
[l] Saluianus de gubernat. dei. lib. 1.
[m] Baſil. de legendis lib. gentilium.
[n] Maldonat. Ianſen.
[o] Caietan. Aretius.
[p] Beauxamis in loc.
[q] Auguſtin. ſer. 18. de tempore.
[r] Bernard. hom. 3. ſuper miſſus eſt angelus.

dominus spiritus sanctus, de quo concipis: & dominus pater, qui genuit quem concipis. But I follow their iudgement which vnderstand this *imprecatorie*, because the blessed Virgin her selfe tooke it so, vers. 29. She cast in her mind what manner of *salutation* that should bee, *ergo*, all the words spoken by *Gabriel* vnto her hitherto were *salutatorie*.

Blessed art thou among women. In comparison, or above other women happie. The like phrase is vsed, Iudg. 5.24. *Iael the wife of Heber the Kenite shall be blessed aboue other women.* It doth insinuate that *Mary* was highly fauoured of God, as also that she shall be praised of men throughout all generations. *Elizabeth* expounds *Gabriel* in this present chapter, at the 42. verse, *blessed art thou among women, because the fruit of thy wombe is blessed.* and *Bernard* expounds *Elizabeth*, *Non quia tu benedicta, ideo benedictus fructus ventris tui: sed quia ille te præuenit in benedictionibus dulcedinis, ideo tu benedicta.* *Mary* was blessed of God, in that she was chosen to bee the mother of God. Other women haue bin and are the daughters of God, but *Mary* was both a daughter and a mother. The one is a speciall fauour, the other a singular honour, and *Mary* was blessed in respect of both. Albeit we doe not beare Christ bodily, yet if wee spiritually beare him in our heart by faith, it is a great mercy, which wee must acknowledge both in our selues and others. x For *he that doth the will of God is a brother, and a sister, and a mother vnto Christ.* As *Mary* was highly graced of God, so she was, and is, and shall bee magnified of men. And from hence we may learne that there is a time to commend, so well as to condemne, namely, 1. when the party praised needeth encouragement: 2. when his gifts extolled are most excellent and eminent, as in *Mary* fulnesse of grace. 3. When he that is commended hath the grace to giue the glory to God, acknowledging himselfe to be *freely beloued*, & therfore *blessed*. 4. When the

f Caietan.
t Aretius.
u vbi supra.
x Mat. 12. 50.
1.
2.
3.
4.

the party praising doth it as *Gabriel* heere, not to flatter men, but to magnifie God.

I haue spoken of three remarkeable persons in this Gospell, of the party sending, *God*: of the party sent, *Gabriel an Angel*: of the party to whom he was sent, *A Virgin whose name was Mary, full of grace, blessed among women*. It remaineth I should now treate of the partie to whom all this annunciation was, and that is man. For all this was said, and all that followeth in our text was done for vs men and our saluation. I will heere briefly glosse this Gospell in the words of ʏ *Bernard, Felix est qui mittiter, felix à quo mittitur, felix ad quam mittitur, vt homo fiat felix pro quo mittitur.*

ʏ *Apud Dormisec. ser. de annun. B. Mariæ*

Wee beseech thee Lord, powre thy grace into our hearts, that as we haue knowne Christ thy sonnes incarnation by the message of an Angel; so by his Crosse and passion wee may bee brought vnto the glory of his resurrection through the same Christ our Lord. Amen.

The Epistle, Acts. 10. 34.

Peter opened his mouth, and said, of a truth I perceiue that there is no respect of persons with God,&c.

THe [a] summarie pith in this accurate speech of saint *Peter* vnto *Cornelius* is, *that all men indifferently, whether they be Iewes or Gentiles, haue remission of their sinnes by faith in Christ, which is Lord ouer all things, and ordained of God to bee the iudge of all men quicke and dead.* The whole sermon is diuided into three parts.

[a] *Aretius.*

- Proeme, vers. 34.35. wherein obserue
  - 1 what is said for the matter, *there is no respect of persons with God,&c.*
  - 2 how it is said for the manner, *Peter opened his mouth, and said, of a truth I perceiue.*

Narration, *ye know the preaching,* &c. Wherein S. *Peter* [a] catechizeth his auditour *Cornelius* in the chiefe points of holy beleefe concerning

A
- 1 doctrine, vers. 36.37.
- 2 miracles, vers. 38.
- 3 life, vers. 39.
- 4 death, ibid.
- 5 resurrection, vers. 40.41.
- 6 comming to iudgement, v. 42.

} the } of Iesus Christ.

Confirmation, by production of witnesses,
- 1 new, the blessed Apostles, v. 39. *Wee are witnesses of all things which he did,* &c. and such witnesses as *were chosen before of God*, vers. 41.
- 2 old, the holy Prophets, v. 43. *to him giue all the Prophets witnes.*

[a] *Tertul. de Corona militis cap. 11.*

Peter opened his mouth] This phrase doth intimate a [b] weighty seriousnesse in the speech, and a [c] free liberty in the speaker. In the speech, a weight and grauity; so Christ (in whom are hid all the treasures of wisedome and knowledge) when he made that excellent sermon vpon the mount, is said to haue [d] *opened his mouth*. And [e] *Dauid* in the person of Christ, *I will open my mouth in parables, I will declare hard sentences of old.* In the speaker, a liberty to deliuer his mind freely; so the Lord promised *Ezechiel*, [f] *I will giue thee an open mouth in the middest of them.* And [g] *Paul* saith, *O Corinthians, our mouth is open vnto you.* So that to speake *ore rotundo*, with an *open mouth*, is nothing else but after silence to speake out of mature deliberation and freedome of spirit ponderously, fully, cheerefully. So S. *Peter* hauing seene a vision, and heard a voice from heauen instructing and assuring him in the truth of the doctrine he was now to preach: *opened his mouth, and said of a truth I perceiue.* That euery successour of *Peter* may doe the like, he must often pray with [h] *Dauid, O Lord open thou my lips:* and entreate his people likewise to pray for him, as [i] *Paul* did his Ephesians, *that vtterance may bee giuen vnto him, and that he may open his mouth boldly to publish the secret of the Gospell.*

Of a truth I perceiue] *Peter* assuredly knew before that there is no respect of persons with God; but by this experiment he did vnderstand it better, [k] *Id nunc sciri dicitur quod scitur magis.* As Almighty God knew that *Abraham* was a good man before hee would haue sacrificed his sonne, yet vpon that occasion he did expresse it more, saying, [l] *now I know that thou fearest God, seeing thou hast not withheld thy sonne, thine onely sonne from me.* Truth is more cleerely perceiued in a particular experience, then in a generall notion, in which respect the new testament is called *truth*, in comparison of the old, Iohn 1.17. *The Law was giuen by Moses, but grace and truth came by Iesus Christ.* The law prefiguring

b *Caluin. in loc.*
c *Vide Lorin. in act. cap. 8. vers. 35.*
d *Mat. 5. 2.*
e *Psal. 78. 2.*
f *Ezech. 29. 21.*
g *2. Cor. 6. 11.*
h *Psal. 51. 15.*
i *Ephes. 6. 19.*
k *Lorin. in loc.*
l *Gen. 22. 12.*

guring Christ was *a truth conceived*, but the Gospell exhibiting Christ, *a truth perceived*. The law was truth in the theorie, but the Gospell a truth in experience, *versa pro falsa* saith the beloued Disciple, because Christ only shadowed in the law, was actually shewed in the Gospell. And so *Peters (of a truth I perceiue that there is no respect of persons with God)* is like to that of [m] *Paul, In Christ Iesu there is neither Iew nor Grecian, there is neither bond nor free, there is neither male nor female, neither circumcision auaileth any thing, neither vncircumcision, but faith which worketh by loue.* Or wee may take the clause *(of a truth I perceiue)* for an earnest asseueration, answerable to that of [n] Christ, *I tell you the truth*, and to that of [o] *Paul, I speake the truth in Christ, and lie not.* As if S. *Peter* should haue said, I deliuer nothing vnto you but that which I certainly know to bee true, by manifold reasons, and infallible signes, as hauing read it *in the Prophets*, vers. 43. and seene it in a *vision*, vers. 11. 12. and heard *by voice from heauen*, vers. 13. 15. By this example Preachers of the word are taught, first exactly to know the truth, and then earnestly to deliuer it vnto Gods people. The sermons of the Prophet *Nahum* are tearmed [p] *the booke of the vision of Nahum*, because saith [q] *Hierome*, hee well vnderstood and saw whatsoeuer he said. A Pastour in like sort must see with *Nahum*, and say with *Peter, of a truth I perceiue.* For it is a shame that any should bee *doctors of the law* (but a greater offence that any should bee Preachers of the Gospell) *and vnderstand not what they speake, neither whereof they affirme*, 1. Tim. 1. 7. Imitate this patterne of *Peter*, and eschew [r] vaine talkers, teaching otherwise for filthie lucres sake. It may be said better of a Minister then of a Monke: [s] *Verus ecclesiastes non videt nisi alterna bona, & sua mala: illa amittetur, hac vt emendet.*

There is no respect of persons with God. That we may well vnderstand and learn this lesson once, the spirit repeateth it often. As Deut. 10. 17. 2. Chro. 19. 7. Iob 34. 19

m *Galath.* 3. 28. & 5. 6.

n *Ioh.* 16. 7.

o 1. *Tim.* 2. 7.

p *Nahum.* 1. 1.

q *Proem. in Nahum.*

r *Tit.* 1. 10.

s *Laurent. Pisan. in Euang. paradox.*

Rom.2.11. Ephes.6.9, Colos.3.25. 1.Pet.1.17. [t] By *person* is meant not the substance but the quality, to wit, whatsoeuer is about or without a man: as his birth, education, honour, wealth and the like; God respects not any because they be Iewes or gentiles, high or low, rich or poore: but *in euery nation he whosoeuer hee be, that feareth him and worketh righteousnesse, is accepted with him.* He that is the [u] searcher of the heart, iudgeth not after outward appearance: Whereas *Pelagius* obiected that God is a respecter of persons in giuing grace to some, and in denying it vnto other; answere is made, that this comes to passe, *non ex dignitate humana, sed ex dignatione diuina*, it is a [x] donation of bounty, not a dotation according to the rules of iustice. Now God saith in the [y] Gospell, *is it not lawfull for me to doe as I will with mine owne?* mans merite workes not this mercy, [z] *by grace ye are saued thorough faith, and that not of your selues, it is the gift of God.* And so God in giuing fauours, and forgiuing faults vnto this man, and not vnto that, is not an accepter of persons: for herein he [a] regardeth not the rich more then the poore, nor the Iew more then the Gentile, nor a man of peace more then a man of warre; as here you see *Cornelius* a captaine, *Cornelius* a man of Cæsarea, *Cornelius* an alien from the common-wealth of Israel, is accepted with him as well as *Peter* borne among Gods own people, and brought vp in Christs owne schoole: See S. *Augustine contra duas epistolas pelagianorum lib.2. cap.7. Thom. vbi sup. in margin. & part.1.quæst.23.art.5.ad.3. Pet. Martyr. & Pareus in Rom.2.11. Zanchius in Ephes.6.9. Calvin. & Lorin in loc.*

Princes and Magistrates are stiled [b] Gods, as being the deputie liuetenants of God on earth, and (as it were) the fingers of that hand which rules all the world: and therefore they must be [c] followers of God as deare children, [d] mercifull as our father in heauen is mercifull, [e] holy for that he is holy, no respecter of persons, as there

[t] *Arctius Calvin. Iustus Ionas in loc.*

[u] *Jeremy 17.10.*

[x] *Thomas 22. quæst.63.art.1.*

[y] *Mat.20.15.*

[z] *Ephes.2.8.*

[a] *Iob.34.19.*

[b] *Psalm.82.6.*

[c] *Ephes.5.1.*

[d] *Luke.6.36.*

[e] *Levit.11.44.*

is no respect of persons with him: as they stand in Gods place, so they should walke in Gods path: *ye shall heare the small as well as the great*, Deut. 1.17. *wrest not the law, nor respect any person, neither take reward*, Deut. 16.9. *thou shalt not favour the person of the poore, nor honour the person of the mightie, but thou shalt judge thy neighbour righteously*, Leuit. 19.15. *for it is not good to haue respect of any person in judgement*, Prouerbs 24.23. The [f] *Thebans* hereupon vsually pourtraied their Prince blinde, with eares, and the Iudges assisting him in Iustice without hands. *Blinde*, lest he should haue respect of persons: *with eares*, that hee might heare both parties indifferently: *the Iudges without hands*, lest otherwise they might be corrupted with bribes, [g] *for the gift blindeth the wise, and perverteth the words of the righteous:* and for this end our forefathers ordayned wisely that euery Iudge should ride his circuit in a Countie farre distant from his owne home, whereby he might administer iustice freely without any fauour or feare. It was an olde complaint of [h] *Diogenes*, that the greater theeues of the state did ordinarily punish the lesser: and another after him, that secret pillers of the Common-weale sit on the bench to condemne open robbers standing at the barre. Magistrates in our dayes haue their houses seated so neare to Saint *Bribes*, as that few can say with [i] *Iob*, *I put on iustice, and it couered me, my judgement was a robe and a crowne, I was eyes to the blind, and feet to the lame:* fewer with [k] *Samuel*, *whose oxe haue I taken? or whose asse haue I taken? or to whom haue I done wrong? or whom haue I hurt? or of whose hand haue I receiued any bribe to blind mine eyes therewithall? and I will restore it you.* None I feare with [l] *Nerua*, who was so good a Prince that hee did auow boldly, *se nihil fecisse, quo minus posset imperio deposito priuatus in otio viuere.* Some Magistrates vse the lawes as cobwebs, only to catch little flies: other as fox-nets, only to take great ones in a trap: and so the statutes of our king-

[f] *Reusner. in symbol.*

[g] *Exod.* 23.8.

[h] *Laertius in vita Diog. cynic.*

[i] *Iob.* 29.14.

[k] 1. *Sam.* 12.3.

[l] *Xiphilinus in vita Nerua.*

dome (as a [m] reuerend father of our Church once said) haue a good prologue, but bad epilogue: their inuention is wise, their intention honourable, but we faile in execution; and *a* [n] *law without execution is as a bell without a clapper*. A Iudge must haue two kindes of salt in him as [o] *Baldus* truely, the salt of science to know the law, and the salt of conscience to determine according to the same; neither respecting the person, nor expecting the gifts of any.

He that feareth him and worketh righteousnes is accepted with him] To feare God and to keepe his commandements is the whole duty of man, Eccles. 12.13. and therefore these two *the fearing of God, and working of righteousnes* [p] comprehend our whole duty. The first all religious offices of piety toward God, the second all righteous offices of charity toward our neighbour. *Cornelius* feare was not seruile, but filial: he feared God as an obedient child feareth a kind father, and God is not our father after this sort but in Christ, in whom he is [q] well pleased, and in whom he doth [r] adopt vs his children, giuing vs his spirit [s] whereby we cry *Abba father*: in a word, *Cornelius* feare was [t] faith, and by this faith he was *accepted with God*, and this faith openly shewed it selfe *in working righteousnesse* toward men. And therefore such as build vpon this example freewill and iustification by workes are [u] deceiued exceedingly, [x] for *Cornelius* is said here first to *feare God*, and then afterward to *worke righteousnes*. Hee had heard among the Iewes of Gods holy promise concerning the sending of his sonne our Sauiour, the which hee beleeued as the Patriarkes, and the Prophets, and other of Gods people who liued before Christs comming into the world; and this faith (as *Paul* speakes) wrought by loue. Galat. 5.6.

It is worth obseruing that this commendation of *Cornelius* is remembred often in holy Scriptures as a speciall infallible marke of Gods children. [y] *Iob a iust*

[m] B. Vaughan Bishop at Paules crosse November 2. 1601.
[n] Hemmingus. apud Bucholzer. in Chron. ad an. 1521.
[o] Apud Cassanæum catalog. part. 4. consideral. 6.
[p] Caluin.
[q] Mat. 3.17.
[r] Ephes. 1.5.
[s] Rom. 8.15.
[t] Aretius.
[u] Beza.
[x] Iustus Ionas.
[y] Iob. 1.1.

man and one that feared God,[z] *Simeon was a iust man and feared God,* but euermore *the fearing of God* as being the [a] beginning of wisedome is mentioned as the chiefe note. Father *Abraham* a man who feared God, Gen.22.12. *Ioseph* a man who feared God, Gen.42. 18. The Midwiues in Egypt feared God, Exod.1.17. If the fearing of God once goe before, working of righteousnesse will instantly follow after, according to that of the wiseman, [b] *hee that feareth the Lord will doe good.* If thou seest a man in a desperate course selling himselfe (as it is said of [c] *Ahab*) to worke wickednes, [d] rising vp early to follow drunkennes and continuing at the tauerne till it bee night, drawing iniquitie with cordes of vanity, and sin as it were with cartropes; it is a sure signe that the true feare of God is not footed in his soule, for whosoeuer hath a care to liue religiously toward God, will also (so farre as humane frailtie will suffer) liue soberly toward himselfe, and righteously toward his neighbour.

Yee know the preaching] The narration and confirmation ensuing are a little creed containing the chiefe articles of holy beliefe, but the point vrged by the blessed Apostle most, is the resurrection of Christ expresly setting downe. 1. The author of his resurrection, *him God raised vp.* 2. The time when, *the third day.* 3. Before what witnesses, *openly shewing him vnto vs witnesses chosen before of God.* 4. What he did after he rose frō death, *he did eate and drinke with vs.* 5. What he said, *he commanded vs to preach vnto the people, & to testifie that it is he which was ordained of God to be the iudge of the quicke and the dead.* In this argument of Christs resurrection the Gospell and Epistle meet, and both are full and fit for the present feast of Easter. In that S. *Peter* maketh Apostles and Prophets ioynt witnesses of all these things, he doth insinuate that Christ is the beginning and end of the whole Scripture, [e] *quia in lege velatur & in euangelio reuelatur.* See Gospell 1.Sun. in aduent.

[z] Luke 2.25.
[a] Prouerb.1.7.
[b] *Ecclesiasticus* 15.1.
[c] 1.*Kings* 21.25.
[d] *Esay* 5.11.18.
[e] *Paulinus epist. lib.*4.*Epist.*1.

The Gospell. Luk. 24.13.

Behold, two of the Disciples went that same day to a towne called Emmaus, &c.

THis Scripture containeth a sweet conference betweene *Christ and two Disciples, as they iourneyed in the way from Hierusalem to a towne called Emmaus.* The [f] summe whereof is, that *Christ Iesus is truly risen againe from the dead, as hauing fulfilled all things which Moses and the Prophets haue spoken of him.* The whole may be diuided into three parts:

[f] *Culman. com. in. loc.*

1 Prologue which occasioned the conference, vers. 13.14. wherein these circumstances are considerable:
- Who, *two of the Disciples.*
- When, *that same day.*
- Where, *in the way betweene Hierusalem and Emmaus.*
- What, *they talked together of all the things that had happened.*

A 2 Dialogue, or the conference it selfe, wherein Christ sheweth his tender care toward his Disciples,
- in 1 drawing neere to them, vers. 15.
- in 2 walking & talking with thē, v. 17.19.
- in 3 correcting them for their errour, v. 25
- in 4 directing them in the truth, and that
  - by 1 words arguing frō reason, v. 26.
  - by 1 words arguing frō authority, v. 27.
  - by 2 deeds, *hee sat at table with them, hee tooke bread*, &c. vers. 30.

[t] *Ardens.*

3 Epilogue, declaring what ensued vpon the conference, to wit,

1 ingenuous confession of the faith in the two Disciples, *did not our harts burne within vs?* &c.
an
2 earnest desire to confirme the same truth in other, *and they rose vp the same houre, and returned to Hierusalem, and found the eleuen gathered together, and them that were with them, and they told,* &c. verse, 33. 34. 35.

Behold two of the Disciples went the same day] [h] Two are better then one, for if they fall, the one will lift vp his fellow. And therefore the Disciples here went not alone, but in company, *two*, that they might by their mutuall helpe and conference mittigate one anothers griefe. And for this end they went to *Emmaus*, which is [i] interpreted, a thirsting after good aduice; signifying hereby, that their afflicted soule desired earnestly to bee relieued with healthfull and heauenly counsell in this extremity. Two they were, and two *of the Disciples*: not of the twelue, (for [k] *Iudas* had hanged himselfe before this; and it is said in our present text, at the 33. verse, that these two found the other eleuen gathered together) but of the [l] seuentie Disciples, as almost all interpretors obserue. Yet (as [m] one notes) it may bee that these were Disciples of Christ in secret, as *Ioseph* of Arimathea was, Ioh. 19. 38. One of the two Disciples is named here *Cleophas*, and he was (as [n] *Hierome* writes) a Citizen of Emmaus, in whose house Christ was entertained at table, and so knowne by breaking of bread. That other Disciple not named is thought by [o] *Gregory* the great, [p] *Theophylact* and [q] other, to be S. *Luke*, concealing his owne name out of modesty. But it is apparent in the proem of this euangelicall history, that Saint *Luke* receiued his relations from other, and therefore not probable that he was one of these two. See *Iansen. concord. cap.* 146. & *Maldonat. in Luc.* 24.

Epiphanius

[h] *Ecclesiast.* 4. 9.

[i] *Bernard. hom. de duobus Discipulis euntibus in Emaus.*

[k] *Mat.* 27. 5.

[l] *Luk.* 10. 1.

[m] *Maldonat. in loc.*

[n] *In epitaph. Paulæ ad Eustoc. other,* apud Maldonat. in loc. *coniecture that hee was brother to Ioseph husband to Mary.*

[o] *Præfat. in lib. Iob.*

[p] *In loc.*

[q] *Nicephorus lib. 1. cap. 34.*

r Epiphanius saith expresly that this disciple was *Nathaniel*, s *Origene* coniectures it was one *Simeon*, t *Ambrose* calleth him *Amaon*, u in this dissention of opinions obserue two things especially. 1. That it is fruitlesse to search after this name curiously seeing the spirit of truth and wisedome concealeth it. 2. That traditions are vncertaine though ancient, and therefore wee must build our faith vpon the word written, and not vpon tales vnwritten. These two disciples *went the same day Christ arose from the dead* out of their Colledge, but they went not out in Apostasie like to them of whom Saint Iohn 1. Epist. 2. cap. 19. vers. *They went out from vs, but they were not of vs: for if they had bin of vs they would haue continued with vs.* Neither went they forth in curiosity like to x *Dina* who went out to see the daughters of the land; but they went out from the rest of their company like y bees out of their hiue, that they might returne home laden with honie: for their communication is answerable to the present doctrine and griefe of their Colledge, they gather sweet from the flowers of Christs speech, hearing him expounding the law and the Prophets attentiuely, compelling him importunately to stay with them, & neuer leauing him vntill in breaking of bread they knew him. And then as being filled with heauenly food (which is z sweeter then hony and the hony combe) they returned home to the blessed Apostles and other disciples at Hierusalem, *and told what things were done in the way.*

To a towne called *Emmaus*] a *Plinie* reckoneth Emmaus among the *Toparchies* of *Iudea*, called afterward b *Nicopolis* vpon the c victory which *Augustus Cæsar* got against *Antonius* and *Cleopatra*. This City was exceeding famous as I finde in the records of d antiquitie, but our Euangelist nameth it here not for the celebritie of the towne, e but for the certaintie of the truth.

And they talked together of all the things that had happened

r *Hæres.* 23.
s *Init. com. in Ioan.*
t *In Luc. lib.* 10. *cap. vlt.*
u *Bullinger. apud Marlorat. in loc.*

x *Gen.* 34. 1.

y *Ardens.*

z *Psalm.* 19. 10.

a *Hist. lib.* 5. *cap.* 14.
b *Hierom. in dan.* 8.
c *Idem exposit.* 1. *epist. ad Tit.*
d *Vide Baron. annal. Tom.* 1. *ad an.* 34 *fol.* 203. 204.
e *Marlorat. in loc.*

happened] f of the death of Christ, and of the Iewes inhumane cruelty who put him to death, of the womens going to his sepulchre, and of their report vnto the brethren: their heart was fixed on Christ, and out of their hearts abundance their mouth spake.

f *Augustin. ser. 144. de temp.*

Quicquid agit Cleophas, nihil est Cleophæ nisi Christus, Si gaudet, si flet, si tacet hunc loquitur.

The newes at Hierusalem how Christ was crucified, dead, buried, and risen againe, are called *things that happened and chanced* g in respect of the disciples ignorance, not in respect of Gods knowledge: for as concerning the passion of Christ, it is said expressly by Saint *Peter* Acts 3.23. that hee was *deliuered, and crucified, and slaine by the determinate counsell and foreknowledge of God*, and so nothing happened casually, seeing euery thing was aforetime h *written of him in the law of Moses, and in the Prophets, and in the Psalmes.* And as for the i resurrection of Christ, himselfe saith in this present Chapter at the 25. verse, *O fooles and slow of heart to beleeue all that the Prophets haue spoken, ought not Christ to haue suffered these things and to enter into his glory? and he began at Moses and all the Prophets and interpreted vnto them in all Scriptures which were written of him.* k *Mistically* these two disciples are prayer and meditation, the which are two so neerely coupled together as that they talke together often. In prayer our meditation is illuminated, and by meditation our deuotion in praying inflamed. *Meditatio ruminat linores vulnerum sicut as clauorum, lanceam & acetum, persecutorum scelus, Apostolorum fugam, & mortem turpissimam, corporis sepulturam: oratio fundit suspiria, pia deuotio stillat aromata tota resoluitur in lamenta.*

g *Aretius.*

h *Luk. 24.44.*

i *Suarez Tom. 2. in 3. Thom. disp. 45. sect. 1.*

k *Bernard hom. de duobus discipeuntibus in Emaus.*

And it chanced while they communed together and reasoned, Iesus himselfe drew neere] l the Lord is nie to such as are of a contrite heart, and in the m midst of such as are gathered together to praise him. In the tap-house where the communication is idle, prophane, scandalous, and

l *Psalm. 34.17.*

m *Mat. 18.20.*

and in euery respect vnsauorie: there the diuell is in the drunkards heart, and eares and tongue: [n] but in Gods house when wee meet together to magnifie his name, nay in our owne house when as we meditate on Christs precious death and buriall and other mysteries of holy beliefe, *Iesus himselfe* [o] *standeth behind our wall, looking forth of the windowes, shewing himselfe thorow the grates, and* [p] *putting in his hand at the hole of the doore to helpe vs*, he drawes neere to vs. and walketh along with vs as hee did with the two disciples here, neuer leauing vs vntill he perceiue that we be thoroughly confirmed and comforted in the truth. [q] *Ambulat cum illis in via & non dum illi ambulabant in via, inuenit enim eos exorbitasse de via:* he which is the way seeing his disciples out of the way, shewes them his [r] pathes, and [s] leades them forth beside the waters of comfort: and for this end he doth aske *what manner of communications are these?* [t] not as doubting himselfe, but only to put them out of doubt: [u] *quærit ab eis quid inter se loquerentur, vt quod ipse sciebat illi faterentur.* He doth aske them and vrge them againe and againe, [x] that he might haue fit occasion and ample matter of discourse: and when he found them vpon conference to be dullards in his schoole, he chides them, *O fooles, and slow of heart*, &c. *fooles* in vnderstanding, *slow* in affecting the truth. [y] *Arguit eos amentia in parte cognoscitiua, & tarditatis in parte affectiua.* But yet in calling them *fooles* he brake not his owne law [z] (*whosoeuer shall say foole to his brother is worthie to be punished with hell fire*) because this rebuke proceeds out of a [a] spirituall zeale for their good, and not out of any carnall hatred for their hurt. And such a reproofe is not a reproch, it is *officium*, and not *conuitium*, a worke of charity, and not a marke of malice. So [b] *Paul* called his Galathians *foolish*, and hee gaue this precept vnto [c] *Timothie, improue, rebuke*, but *with all long suffering and doctrine*, for Christ here did not only correct his disciples errour, but also direct them in the truth, and that by

[n] *Beda. Bernard. Culman.*
[o] *Cant. 2. 9.*
[p] *Cant. 5. 4.*
[q] *August ser. 140. de temp.*
[r] *Psalm. 25. 3.*
[s] *Psalm. 23. 2.*
[t] *Caluin. Ludolphus.*
[u] *Augustin. ser. 144. de temp.*
[x] *Aretius.*
[y] *Caietan.*
[z] *Mat. 5. 22.*
[a] *Marlorat.*
[b] *Galat. 3. 1.*
[c] *2. Tim. 4. 2.*

by words and deeds. By words, vrging the truth of his death and resurrection. First, by reason; *ought not Christ to haue suffered these things and to enter into his glory?* 2. From authority, *hee began at Moses and all the Prophets, and interpreted vnto them in all Scriptures which were written of him.* Here first note the sweet harmonie betweene the two Testaments, in that both agree together, and meet together in Christ, as being *alpha* and *omega*, the beginning of the Gospell, and the end of the Law. 2. That the grounds of all our sermons are to be taken out of holy writ; the [d] Ministers and messengers of God ought o deliuer the [e] words of God. 3. That in our preaching we should vse such scriptures as are most apt and fit for our present occasion, as Christ heere cited not all the Scriptures in all the law, but onely such as *were written of him*, euen those which euidently proued his death and resurrection. He did interpret vnto them in all Scriptures, and yet named none, [f] that hee might incite vs hereby to the diligent searching and examination of them.

[d] 1. Cor. 4. 1.
[e] 1. Pet. 4. 11.
[f] Aretius.

Secondly, Christ instructed his Disciples in this present controuersie with his actions; for as it is said at the 19. verse, *hee was a Prophet mighty in deed, and word.* [g] That is, in soundnesse of doctrine, and sanctity of life. First (as [h] *Theophylact* obserues) powerfull in deed, and then powerfull in word. For he perswadeth vnto vertue more, who liueth best. As in this place Christ himselfe was knowne by breaking of bread, [i] sooner then by preaching of the word. Or as [k] other, powerfull in his miracles, and powerfull in his teaching. His actions here mentioned concerning the bread, are foure; *He tooke it, and blessed it, and brake it, and gaue to them.* Among all which, he was onely knowne *in breaking of bread*, [l] for that hee did miraculously breake bread with his hands, as other cut it with a knife. The which hee did often in his life, and so by this easily knowne after his rising from death.

[g] Caluin.
[h] In loc. idem Iansen. & alij.
[i] Ardens.
[k] Euthym. Ludolph. Aret.
[l] Caietan.

By

m Culman.con. 4. in loc.

m By this dialogue you may see that Christ is especially knowne in the Scriptures, and yet not in the Scriptures, except he first *open our eyes, and breake and giue to each one the bread of life.* And in the conclusion or epilogue following, you may see likewise the fruit of *interpreting Scriptures*, how the ⁿ ministry of the word maketh the fire of Gods spirit to *burne*, first *in our selues*, and then afterwards to shine towards other. As the two Disciples heere, so soone as *their eyes were opened to see Christ*, instantly *the same houre they rose vp, and returned to Hierusalem, and found the elenen gathered together, and they told what things were done in the way, and how they knew him in breaking of bread*, the circumstance of the time, and distance of the place manifestly shew; their zealous affection in relating these newes vnto the brethren. *Emmaus* (as our Euangelist in the 13. verse) *was about threescore furlongs from Hierusalem*, ᵒ eight furlongs make an ordinary mile, and so threescore furlongs are about seuen miles and an halfe. Some Diuines affirme that it was a iourney of ᵖ three or ᑫ foure houres on foot. If then it were *toward night* when Christ vpon their importunity *sat at table with them*, as we read at the 29. verse; then it was (as we may coniecture probably) midnight before they could come to Hierusalem; and yet (saith our text) they went *the same houre*, neither deferring the time, nor preferring their priuate businesse before the publike good. Howsoeuer they were (doubtlesse) after trauell wearie, and after meate in the night sleepie: yet they ʳ would not suffer their eyes to sleepe, nor their eye lids to slumber, nor the temples of my head to take any rest, vntill they had published vnto the brethren how Christ was risen againe from the dead, and how they knew him in breaking of bread. That we may performe the like diligence toward Gods people, as occasion is offered in our seuerall estates and callings, let vs pray with our mother the Church:

n Marlorat.

o Vide Maldonat. in loc.
p Caluin. apud Marlorat.
q Aretius.

r Psal. 132. 4.

Almighty

Almighty God, which through thy onely begotten sonne Iesus Christ, hast ouercome death, and opened vnto vs the gate of euerlasting life: wee humbly beseech thee that as by thy speciall grace preuenting vs, thou doest put in our minds good desires: so by thy continuall helpe, we may bring the same to good effect, through Iesus Christ our Lord, &c.

The Epistle, Acts 13.26.

Ye men and brethren, children of the generation of Abraham, &c.

THis text is part of that excellent sermon made by the blessed Apostle S. *Paul* at *Antioch a City of Pisidia, to the Iewes assembled together in their Synagogue, on the Sabbath day.* The maine scope whereof is, that *Iesus Christ is the Sauiour of Israel, and Messias of the world promised vnto the fathers, and exhibited in the fulnesse of time to their children, euen vnto vs, as being by faith a generation of Abraham, and that through him all that feare God and beleeue, receiue forgiuenes of their sinnes, and are iustified from all things, from which they could not be iustified* by the law of *Moses*. The whole sermon hath especially two parts:

1. Explication, from the 16. verse, to the 26. intimating that Iesus Christ is the blessed seed promised in old time by the Prophets, and preached in these last daies by *Iohn* the Baptist, who was more then a Prophet. [f] *Mat.* 11.9.
2. Application, in the words allotted for our present text, wherin three points are principally regardable, to wit,

an

1 insinuation, *Ye men and brethren, &c.*

2 an preoccupation, *for the inhabitors of Hierusalem, &c.*

3 commination, *beware therefore lest that fall vpon you, &c.*

The Gospell of Christ is a proclamation in writing common to all, and the Preacher is the [t] voice of a cryer, euen the mouth of God to giue notice to the people, that the contents of the proclamation concerne them and euery one of them. As Act. 2.39. *The promise is made to you, and to your children, and to all that are a farre off, euen as many as the Lord our God shall call.* And Act. 3.26. *Vnto you hath God raised vp his sonne Iesus, and him hee hath sent to blesse you, in turning euery one of you from your iniquities.* And here, *Ye men and brethren, children of the generation of Abraham, and whosoeuer among you feareth God, to you is the word of this saluation sent.* And vers. 38. *Be it knowne vnto you, that through the man Iesus is preached vnto you the forgiuenesse of sin.* Now that our Apostle might the better [u] insinuate himselfe into the minds of his hearers, and thereby more powerfully perswade the truth of his doctrine; hee calls them *brethren, children of the generation of Abraham, and such as feare God.* [x] The first title was among the Iewes held gracious; the second and third glorious, esteeming it euer the greatest honour to be the seruants of God and sonnes of *Abraham.* And whereas Christ crucified is vnto the Iewes a [y] stumbling blocke (for what Iew will out of his owne iudgement admit him for the Sauiour of Gods people, who was condemned by the chiefe Priests, and rulers, and inhabitors of Gods owne City Hierusalem; of which it is said [z] *the law shall goe forth of Sion, and the word of the Lord from Hierusalem*) our Apostle remoues the scandall of Christs crosse, retorting and answering this obiection in his ensuing discourse. First hee retorteth it, and ma-

[t] *Iohn* 1.23.

[u] *Marlorat.*

[x] *Lorinus.*

[y] 1. *Cor.* 1.23.

[z] *Esay* 2.3.

hath aduantage in his present businesse. [a] As if hee should say, ye *men of Antioch, children of the generation of Abraham*, especially *such as feare God among you*; I say ye should the rather embrace *the word of saluation sent vnto you*, because the men of Hierusalem and their rulers killed the [b] Lord of life, *condemning him in whom they found no cause of death*. Hierusalem [c] vnderstood not the things appertaining to her peace, but [d] murthered the Prophets, and stoned such as were sent to her. Take heed therefore *ye men of Antioch*, that ye commit not the like sinne and ingratitude, lest that fall on you which is spoken of in the Prophets; *behold ye despisers, wonder, and perish*.

Secondly, S. *Paul* heere giueth answere to this obiection, It is true that the men of Hierusalem and their rulers haue crucified the Lord of [e] glory; but it was out of their ignorance, *because they knew him not, nor yet the voices of the Prophets which are read euery Sabbath day*. They killed him indeed, but heerein *they fulfilled all the Scriptures that were written of him*, especially that Scripture, [f] *the same stone which the builders refused, is become the head stone of the corner*. And lastly, though it be granted vnto you that the Sauiour Iesus (*through whom is preached vnto you forgiuenesse of sins*) had a death full of ignominy, for that *hee was hanged on a tree*; yet *his rising againe from the dead the third day* was exceeding glorious, in that *hee* [g] *led captiuity captiue*, triumphing ouer death, hell, and the graue. Now that Christ is risen againe from death he proues by the witnesse

[a] *Caluin.*

[b] *Act.3.15.*

[c] *Luk.19.42.*

[d] *Mat.23.37.*

[e] *1.Cor.2.8.*

[f] *Psal.118.22.*

[g] *Ephes.4.8.*

himselfe, *we declare*, &c. For Christ after his resurrection was seene of *Paul*, 1. Cor. 15. 8.

Of { Apostles { Other, *who went with him from Galilee to Hierusalem, of whom he was seene many daies*, as being witnesses chosen of God for the same purpose, Act. 10. 41.

Prophets, { *Esay*, chap. 55. 3. *Dauid*, Psal. 2. 7. & 16. 11.

The first testimonie cited by *Paul* is in the second Psalme, *Thou art my sonne*, &c. [h] the which I finde expounded of *Dauid* and of Christ. If we take this spoken of *Dauid*, he may be called *the sonne of God*, as

A { 1 King, for Princes haue their [i] power from God, and so stiled *the children of the most high*. Psalm. 82. 6.

2 Man, for we are *the* [k] *generation of God*, it is he who made vs, and not our selues, Psal. 100. 3. and is not hee thy father that made thee, Deut. 32. 6.

3 Regenerate man, for euery one that is new borne *is* [l] *borne of God*, adopted his *sonne*, and made his *heire*, Rom. 8. 15. 17.

Thus it may be said by God vnto *Dauid* in type, *this day haue I begotten thee*, but onely to Christ in truth. And therefore [m] *Rabbi Solomon*, and other Doctors among the Iewes vnderstand this of the Messias, and assuredly *Paul* in his Epistle to the Hebrewes, chap. 1. vers. 5 did the rather cite this text to proue that Christ is God, for that hee knew their Rabbines vsually construed it of Israels Sauiour. The maine proposition of the second Psal. is, *that the Messias is the King of Kings, and Lord of Lords, euen Gods onely begotten sonne, very God of very God.* The which is concluded in this [n] argument.

[h] *Caluin. in Psal. 2.*

[i] *Ioh. 19. 11. Rom. 13. 1.*

[k] *Act. 17. 28.*

[l] *1. Ioh. 3. 9.*

[m] *Galat. de arcanis. lib. 3. cap. 7.*

[n] *Vide Bellarm. de Christ. lib. 1. cap. 5. in principio.*

ment. Hee that is to bee worshipped and kissed of all Princes on earth is doubtlesse the King of Kings: but the Messias ought to be worshipped of all other *Kings* and *Rulers* and *Iudges* of the earth, *ergo*, the Messias *seated vpon Gods holy hill of Sion*, is the King of Kings, euen *the Lord who dwelleth in heauen*. If the Princes of the world stand vp and take counsell together against the Lord, and against his anointed, it is but in vaine. *For if his wrath be kindled (yea but a little) they shall instantly perish, hee shall bruise them with a rod of iron, and breake them in peeces like a potters vessell.* On the contrary, *blessed are they who kisse the sonne, and put their trust in him*; happie men, and *wise Kings are they, who serue the Lord in feare, and reioyce before him in reuerence.* o God onely killeth, and maketh aliue; bringeth downe to the graue, and raiseth vp. *Ergo*, the Messias hauing his absolute power of life and death, is vndoubtedly Gods onely begotten sonne, whom he hath made heire of all things, and q iudge of all men. And therefore Diuines interpret the cited words as properly spoken of Christ, and that in respect of

his { generation, { 1 temporall, / 2 eternall. / Resurrection.

r Some construe this of his temporary birth, in saying *thou art my sonne*, God sheweth his diuine generation: and in saying *this day haue I begotten thee*, his humane natiuity. For *hodie*, signifieth in holy Scripture the present life, Heb. 3. 7. Psalm. 95. 8. *to day if ye will heare his voice.* So that *I haue begotten thee this day*; as if he should haue said, I haue s brought my first begotten sonne into the world; I haue caused thee to become flesh, and in the fulnesse of time to be borne of a t woman.

u Other vnderstand this of Christs eternall generation. x As if God should haue said, other are my sonnes

o 1. *Sam.* 2. 6.

p *Heb.* 1. 2.
q *Act.* 10. 42.
r *Euthym. Genebrard. in Psal.* 2. *Chrysost. Cyril. Alex. Greg. Nyssen. apud Suarez. Tom.* 2. *disp.* 45. *sect.* 1.
s *Heb.* 1. 6.
t *Ioh.* 1. 14.
u *Galath.* 4. 4.
x *August. in Psal.* 2. *& Enchirid. cap.* 49. *Athanas. ser.* 3. *contra Arianos Ruffinus apud Lorin. in loc.*
y *Suarez. Tom.* 1. *disput.* 2. *sect.* 3.

improperly, but thou art my sonne properly; [z] *filius meus naturalis, singularis, substantialis*: A sonne not by creation as the whole world, nor through adoption as the whole Church: but a sonne by nature, *my begotten, and onely begotten sonne*, Iohn 3.16. The very brightnesse, and expresse character of my person, Hebr. 1.3. Whereas *Arrians* and other obiect against this interpretation the word *hodie*; Saint [a] *Augustine* answereth appositly, that with God (vnto whom all things are present) there is neither yesterday, nor to morrow, but onely *to day*. *Apud Deum nunquam crastinum, nunquam hesternus dies est, sed semper hodie*. And in his *Enchiridion cap. 49. Vbi dies nec hesterni sine inchoatur, nec initio crastini terminatur, semper hodiernus est*.

[b] *Hilary*, [c] *Eusebius*, [d] *Ambrose*, with [e] other expound this of Christs resurrection, as *Paul* here. *We declare to you how the promise made to the fathers, God hath fulfilled vnto their children, euen vnto vs, in that he raised vp Iesus againe*, euen as it is written in the second Psalme, *thou art my sonne, this day haue I begotten thee*. For to raise vp againe from death vnto life euerlasting is a new *begetting*; and in this sense Christ is called elsewhere *the first* [f] *begotten, and the first* [g] *borne of the dead*. Againe, the circumstances of the place leade the Reader to this construction, *Why doe the heathen so furiously rage together, and why do the people imagine a vaine thing?* that is, as *Peter* and *Iohn* haue well applied it, Act. 4. 27. *Herod and Pontius Pilate, with the Gentiles, and people of Israel, gathered themselues together against the Lord and against his Christ, euen his holy sonne Iesus*: and when they had filled all things that were written of him (as *Paul* in our text) *they tooke him downe from the tree, and put him in a sepulchre*, [h] rolling a great stone to the doore thereof, and sealed it, and making it sure with the watch. In all which (as the Prophet speakes) their imaginations and actions were vaine; for *hee that dwelleth in heauen did laugh them to scorne, the Lord had them in derision*:

[z] *Ioan. de Turre cremat. in Psalm. 2.*

[a] *Orat. de quinque hæres. cap. 4. habetur Tom. 6. fol. 26.*

[b] *In Psalm. 2.*
[c] *De demonst. euangel. lib. 6. cap. 2.*
[d] *Lib. 3. de sacram. cap. 1.*
[e] *Apud Lorin. in loc.*

[f] *Apocal. 1. 5.*
[g] *Coloss. 1. 18.*

[h] *Mat. 27. 60 66.*

derision: he raised his Christ againe the third day, making him *a King ouer his holy hill of Sion,* [l] that is, absolute head of his Church, giuing him *all the heathen for his inheritance, and the vttermost parts of the earth for his possession.* And so God in raising Christ vp againe from the dead, euidently shewed that he was his onely begotten sonne. As if he should haue said, thou wert euer my sonne before to day, before there was any day: [k] but yet in *this day* of thy resurrection, I haue most especially manifested vnto the world that *thou art my son whom I haue begotten.* It is then an [l] idle conceit to thinke that *Paul* is not author of that Epistle written to the Hebrewes, because the words of *Dauid* vrged here to proue Christs resurrection, are cited heere, chap. 1. vers. 5. to shew Christs eternall generation. For (as *Paul* in his Epistle to the Romans, chap. 1. vers. 4.) *Christ is declared mightily to be the sonne of God by rising againe from the dead,* His resurrection is an infallible demonstration of his diuinitie, seeing none euer raised another from the dead but by God; none euer raised himselfe from the dead but God. I conclude this obseruation in the words of [m] *Ambrose, Pulchre pater dicit ad filium, ego hodie genui te, hoc est, quando redemisti populum, quando ad cœli regnum vocasti, quando implesti voluntatem meam, probasti meum te esse filium.*

The next Scripture quoted heere by *Paul* is, Esay 55. 3. The promises of God made to *Dauid* concerning the sending of Israels Sauiour are, *sure mercies, and faithfull words:* he must of necessity therefore fulfill them in euery respect, [n] the which hee could not haue done but in raising vp Iesus againe; for the resurrection of Christ is the [o] complement, and (as it were) *Amen* of all his promises; according to that of [p] *Paul*, hee died for our sinnes, and is risen againe for our iustification. See conclusion of the Gospell on S. *Thomas* day.

The last authority cited in this place to proue Christs resurrection, is taken out of the 16. Psalme, verse 11.

[l] *Hierome. Augustine. Genebrardus in Psalm. 2.*

[k] *Vide Caluin. in Psal. 2. & Suarez. Tom. 2. in 3. Tom. disp. 45. sect. 1.*

[l] *Apud Sixt. senen. bib. sanct. lib. 7. hæres. 8. obiect. 11.*

[m] *Lib. 3. de sacram. cap. 1.*

[n] *Aretius.*

[o] *Lorin.*

[p] *Rom. 4. 25.*

thou shalt not suffer thine holy one to see corruption. The Iewes vnderstood this of *Dauid*, but (saith our Apostle) *Dauid* albeit he was a King, and a Prophet, and a
q *Act.2.29.* q Patriarke, a man according to Gods owne heart, as it is recorded of him in this present chapter, at the 22. verse; yet *(after hee had in his time fulfilled the will of*
r *1.King.2.10.* *God) he fell on* r *sleepe, and was laid vnto his fathers, and saw corruption.* Earth he was, and to earth hee returned againe. But Christ Iesus although *he was hanged on a tree, and put in a sepulchre: yet he saw no corruption.* Hee rose againe the third day, triumphing ouer all his enemies
s *Colos.2.15.* t *Hosea 13.14.* s openly, saying, O t *death, I will bee thy death, O graue, I will be thy destruction.* And therefore this Iesus is he *through whom is preached vnto you forgiuenesse of sinnes, and by whom all that beleeue are iustified from all things, from which ye could not be iustified by the law of Moses.*

Mors mortis morti mortem nisi morte dedisset,
a nobis vitæ ianua clausa foret.

Beware therefore, lest that fall on you which is spoken of in the Prophets] This text is taken out of the first of
u *Caluin.in loc.* Habakuk, vers.5: u but for as much as all the prophesies were collected together into one volume, he saith *in the*
x *Ribera in Habacuc.1.* *Prophets.* x Or according to the Hebrew phrase, *in the*
Num.5. *Prophets*, is as if he should haue said, in one of the Prophets, as Genes.23.6. *In the chiefest of our sepulchres bury thy dead*, that is, in one of the chiefe. He doth alter the words of the Prophet according to the sound, but not according to the sense. *Habakuk* saith, *behold among the heathen, Paul* heere, *behold ye despisers.* In which our Apostle doth expound and not confound the Prophet: for whereas the Iewes despised the word of God, hee
y *Caluin in Habacuc.1.* sent them to be taught by the Caldeans; y as if *Habakuk* had said, ye will not obey Gods voice, ye will not learne any thing in his schoole: wherefore yee shall ere it bee long be made to know his iudgements among the heathen: *Loe* (saith the Lord) *I will raise vp the Caldeans*

that

that bitter and hasty nation, which shall march through the bredth of the land, to possesse the dwelling places which are not theirs. And [z] this their ouerthrow was a type of their future reprobation and spirituall vastity for the contempt of the Gospell.

[z] *Rhera. vbi sup. Num. 7.*

These things are [a] ensamples, and are written to admonish vs vpon whom the ends of the world are come. Let vs therefore beware, that these heauie iudgements fal not vpon vs as they did vpon the Iewes. *Videte & aspicite, admiramini, admiramini,* take heed, & againe I say take heed, [b] quench not the spirit, despise not prophesying, receiue not the grace of God in vaine. [c] *Nemo malus nisi stultus,* he that is *a despiser of the sauing word* is an arrant foole; for if hee were wiser hee would kisse the sonne, and beware lest that fall on his head which is spoken of in the Prophets, *behold, ye despisers, and wonder, and perish.*

[a] *1. Cor. 10. 6. 11.*

[b] *1. Thess. 5. 19.*

[c] *Saluianus lib. 5. de Gubernat. dei.*

The Gospell, Luke 24. 36.

Iesus stood in the middest of his Disciples, &c.

COncerning the chiefe parts and passages of this Scripture: See Gospell 1. Sund after Easter: and Gospell on Saint *Thomas* day. Here pause, and pray.

Almighty father, which hast giuen thine onely sonne to die for our sinnes, and to rise againe for our iustification: grant vs so to put away the leauen of malice and wickednesse, that we may alway serue thee in pureness of liuing and truth, through Iesus Christ our Lord: Amen.

The Epiſtle, Ephes. 4.7.

Vnto euery one of vs is giuen grace, according to the meaſure of the gift of Chriſt, &c.

Saint *Paul* doth eſpecially [d] two things in all his Epiſtles. 1. treate, 2. entreate. Hauing ſufficiently treated in the former Chapters of doctrinals, he commeth in this preſent to morals; entreating his Epheſians in generall, *to walke worthy of the vocation whereunto they were called:* in more particular, *to ſupport one another thorough loue, keeping the vnity of the ſpirit in the bond of peace:* preſſing this one point with arguments of [e] two ſorts.

[d] *Chryſoſt. in Rom. 6.*

[e] *Aquine. Zanchius.*

The firſt (of which epiſt. 17. Sund. after Trin.) is taken from ſuch things as are common vnto the whole Church, as being in all the faithfull one and the ſame, *there is one body, and one ſpirit, and one hope, one Lord, one faith, one baptiſme, one God and father of all, which is aboue all, and through all, and in you all.* As if he ſhould argue thus, if the Church your mother bee but one, God your father but one, Chriſt your Lord but one, the holy ſpirit your comforter but one, if ye haue but one hope, one faith, one baptiſme: I ſee no cauſe why ye ſhould not liue together and loue together as all one, labouring to keepe the vnity of the ſpirit in the bond of peace.

2

The ſecond, (contained in our preſent text,) is taken from ſuch graces as are in *euery one diuerſe,* [f] ſhewing that this inequality of gifts is not an hindrance, but rather a furtherance to vnitie: for aſmuch as all of them are giuen by the ſame author for the ſame end. Vnto euery one of vs is giuen ſome gift, vnto none all, he that hath moſt hath but [g] *meaſure.* As then in the naturall body, [g] *the eye can not ſay to the hand, I haue no need of thee:*

[f] *Aretius. Marlorat.*

[g] 1. Cor. 12. 21. 25.

thee: nor the hand againe to the feet, I haue no need of you: but euery part seeketh anothers and not his owne good. Euen so in the Church (which is Christs mysticall body) God made not all Apostles, or all Prophets, or Euangelists, &c. *but some Apostles, some Prophets, some Euangelists, &c.* There be diuersities of gifts, and diuersities of administrations, and diuersities of operations, 1. Cor. 12. euery one standeth in need of anothers gift, and thereupon is occasioned to support one another in loue, preseruing the vnity of the spirit in the bond of peace. See epist. 2. Sun. after Epiphan. and 10. after Trinity.

In the whole 4. points are to be considered especially.

1. Who, *Christ*, and that is proued out of the 68. Psal. verse 18. *hee led captiuitie captiue, and gaue gifts vnto men.*
2. When, *when hee ascended vp on high, euen aboue all heauens to fulfill all things.*
3. What, *hee made some Apostles, some Prophets, some Euangelists*, &c.
4. Why, *for the perfiting of the Saints, for the worke of the ministry, for the edifying of the body of Christ.*

Concerning the first: in that our Apostle doth auowe here that the diuersity of grace bestowed on the Church is *the gift of Christ*, whereas he saith elsewhere that *God the father ordained Apostles, and Prophets, and teachers, and that the spirit worketh all these things, vnto euery one seuerally distributing as he will*; we may learne two conclusions in diuinity. 1. [h] That all the workes of the sacred Trinity *quoad extra* without it selfe, are common and communicable to euery person of the three. 2. That God the sonne is [i] equall in might and mercy to God the father, *he being ascended aboue all heauens is the giuer of gifts vnto men*: and here we must accord the Prophet and our Apostle. The one saith, *he receiued gifts for men*, the other, *he gaue gifts vnto men*: and these two seeme to contradict each other. [k] Answere is made that *Dauid* speakes

[h] *Oecumen. in loc.*

[i] *Primasius in loc.*

[k] *Hierom. expos. 1. in loc.*

speakes of this deuotion in time to come, but *Paul* of this donation already past and accomplished; *Dauid* of the promise, *Paul* of the performance. [l] Or Christ as he was God *gaue gifts in heauen*, and as man *he receiued gifts on earth*: or *he receiued* [m] in that his members receiued: according to his owne saying, Mat.25.40. *In as much as ye haue done it vnto one of the least of these my brethren, yee haue done it vnto mee*: or he receiued [n] to giue, as Exod.25.2. *Speake to the children of Israel that they receiue an offering for me*, that is (according to the translation of our [o] present Church bible) *that they bring*: where receiuing (as [p] *Abben Ezra* notes) is *giuing*, and so *Paul* alluding rather to the [q] sense then to the words of *Dauid*, saith *he gaue gifts vnto men.*

Touching the second point: it is demanded how Christ is said here to haue made some Apostles and some Prophets, &c. *When he went vp on high and led captiuity captiue*, seeing wee reade in the Gospels history, that he chose his [r] Apostles and [s] Disciples, and gaue them a commission to preach in his life time; and that after his resurrection he confirmed them in his office by [t] *breathing on them, and giuing the holy Ghost, and saying, as my father sent mee: euen so send I you*, [u] *goe teach all nations, baptizing them in the name of the father, and the sonne, and the holy ghost.* Answere may bee, that Christ is reported in this Scripture to haue giuen Apostles vnto the Church *after he went vp on high*, in respect of their gifts, *extension*, and *ostension*.

Extension, as hauing after Christs ascension receiued the gifts of the holy ghost after a more glorious manner, and in a farre greater measure. So the [x] text, *the holy ghost was not yet giuen, because that Iesus was not yet glorified*, and [y] *If I goe not away, the comforter will not come vnto you: but if I depart I will send him vnto you.* And Christ at his ascension also charged them to waite for this promised power of the holy ghost. See gosp. Sun. after ascension day.

Ostension,

l *Aquin. in loc.*

m *August. in Psalm.67.*

n *Hieron. in Psam.67.*

o *Serm. Castalion. & Bib. Hen.8.*

p *Apud Genebrard. in Psalm. 67.*

q *Zanchius. Marlorat. in loc.*

r *Mat.10.1.*

s *Luke 10.1.*

t *Iohn 20 21.*

u *Mat.28.19.*

x *Iohn 7.39.*

y *Iohn.16.7.*

Oſtenſion, and that 1. in reſpect of the [z] ſolemne inauguration into their Apoſtleſhip, on the feaſt of [a] Pentecoſt in the ſight of Gods people gathered together at Hieruſalem out of euery nation vnder heauen. It is reported of *Dauid* that he was firſt annointed King of Iſrael *in the middeſt of his brethren*, 1 Sam. 1. 16. and afterward *in Hebron* 2. Sam. 2. But hee was not called King vntill he was annoynted ſolemly *before all the tribes of Iſrael*. 2. Sam. 5. Euen ſo, though it bee granted that the Apoſtles were nominated and elected to their office before Chriſts death, and confirmed in their calling after Chriſts reſurrection; yet they were not apparantly knowen vnto Gods people to bee ſo, till *he went vp on high and gaue the gifts* of the holy Ghoſt vnto them in the viſible formes of clouen and fierie tongues, Acts 2. 3. ſee. epiſt. on Whitſunday.

[z] *Zanchius.*
[a] *Acts.* 2.

2. *Oſtenſion*, in regard of execution of their office, for albeit they had a commiſſion before to preach firſt vnto the [b] loſt ſheepe of Iſrael, and then vnto all nations in the world, Mat. 28. 19. yet they did not execute this commiſſion in gathering together a Church out of both vnto God, [c] vntill Chriſt had *aſcended farre aboue all heauens to fulfill all things*: and the reaſon hereof is rendred in our text, becauſe *Dauid* had ſo propheſied of him in the 68. Pſalme, *when hee went vp on high he led captiuity captiue, and gaue gifts vnto men*. And in deed it was at this time moſt fit for him, and beſt alſo for his, *to giue gifts*, it was exceeding fit for himſelfe, becauſe glorious conquerours in their ſolemne triumphes vſually lead their chiefe enemies fettered either in iron chaines, as [d] *Paulus Æmilius* triumphed ouer *Perſius*: or in iron cages, as [e] *Tamberlane* the great, vſed proud *Baiazet* king of the Turkes. And ſo leading *captiuity captiue*, they deuided the ſpoile to their friends and followers, as it is in the [f] Pſalme, Chriſt aſcending on high led captiuity captiue, [g] that is, the diuell and all his complices, hell, death, and the graue, triumphing ouer them openly.

[b] *Mat.* 10. 6.
[c] *Mark.* 16. 20.
[d] *Liuius Decad.* 5. *lib.* 5.
[e] *Knoles in the life of Baiazet.*
[f] *Pſalm.* 68. 12.
[g] *Hierom. Primaſius. Aquine.*

openly. Giuing alſo gifts vnto the Church, as *Apoſtles, and Prophets, and Euangeliſts, and Paſtors and Teachers,* who might [h] looſe ſuch as Satan [i] bindes: and it was at this time beſt for his followers, as not depending any longer vpon his bodily preſence. See Goſpell 4. Sun. after Easter.

[h] *Mat.* 16.19.
[i] *Luke* 13.16.

3 The 3. remarkable point in this Scripture is what he gaue to men, *vnto euery one is giuen grace, according to the meaſure of the gift of Chriſt*, &c. He doth vnderſtand by *grace* not ſauing grace, for that (as he ſhewed in the former part of this Chapter) is in all the members of the Church one and the ſame: *one faith, one hope, one baptiſme, &c.* [k] But χάρις is taken here for τὸ χαρίσμα, namely for the diuers gifts of the holy Ghoſt, as *interpretation of tongues, and diſcerning of ſpirits, and the gifts of healing, propheſie, the word of knowledge*, and the like, of which hee diſputeth at large, 1. Cor. 12. and ſo *Paul* [l] expoundeth himſelfe in our preſent text at the 11. verſe, *the ſame made ſome Apoſtles, ſome Prophets, ſome Euangeliſts, &c.*

[k] *Aretius & Zanchius ex græc. ſchol.*
[l] *Marlorat.*

* *Apoſtles* were ſuch as he called himſelfe (either in his ſtate mortall, as the 12. diſciples: or in his ſtate glorious, as *Paul* Acts 9.15. and *Matthias* Acts 1.26.) to preach his Goſpell, and to plant his Church in euery nation of the world. Prophets were ſuch as [m] interpret the ſcriptures of the Prophets. 1. Cor. 14.4. *He that propheſieth, edifieth the Church.* and Mat. 23.34. *Behold, I ſend vnto you Prophets*, that is preachers. [o] Or *Prophets* were ſuch as had marueilous wiſdome, and could foretell things to come, as *Agabus* Acts 11.28. ſignified by the ſpirit that there ſhould be great famine thorough out all the world: which alſo came to paſſe vnder *Claudius Cæſar. Euangeliſts* are ſo called either of preaching the Goſpell, and ſo [p] *Paul* exhorted *Timothie to doe the worke of an Euangeliſt*: or elſe of [q] writing the Goſpell, and ſo there bee but 4. Euangeliſts only, *Mathew, Marke, Luke, Iohn.* And here we may note the reaſon why

[m] *Lombard. Aquin.*
[o] *Anſelm. Beza Zanchius.*
[p] 2. *Tim.* 4.5.
[q] *Oecumen. Theophylact.*

why the Church appointed this scripture to be read at this time, namely, because Saint *Marke* was an *Euangelist*. *Pastours* are such as are placed ouer a [x] certaine cure, whereas *Apostles* had the whole Church for their charge, So [s] *Paul* speakes vnto the Elders of the Church at Ephesus, *take heed to your selues, and to all the flocke whereof the holy Ghost hath made you ouerseers*. And so [t] *Bishops* in their dioces, and [u] *Priests* in their parishes are Pastors. Or as [z] *Theophylact*, Pastors and Doctors are *Presbyters* and *Deacons*. Or (as some [y] late Diuines obserue, *Pastors* are rectors of the whole congregation, *Doctors* are catechists, and teachers of the youth and other newcomes into Christs schoole. *Pastors* are such [a] as feed Christs sheepe, and *Doctors* are such as feede Christs lambes: or (as [a] *Beza*) *Pastors* are they who gouerne the Church, and *Doctors* are they who gouerne the schooles. But I rather embrace their opinion [b] who think *Pastors* & *Doctors* are diuers names of one office, [c] euen as feeding and teaching are all one: for otherwise *Paul* (as *Hierome*, *Lombard*, *Anselme* haue noted vpon the place) would haue distinguished them as he did the rest, and haue said, *he gaue some Pastors, some Teachers: as well as some Apostles, some Prophets, some Euangelists*, &c. but he ioyneth them together *Pastors and Teachers*, [d] insinuating that Pastors should teach, and that (as our Church speakes) both by their preaching and liuing, ensamples in word, in conuersation, in loue, in spirit, in faith and purenes, 1. Tim. 4. 12.

[e] Some Diuines obserue that these functions are partly temporall and extraordinary, as *Apostles*, *Prophets*, *Euangelists*: and partly continual and ordinary, as *Pastors, and Teachers*: but herein I tread in the steps of that holy father my most honoured and honorable master *Archbishop Whitgift*, who [f] writing against the schismaticks of his age saith, and proueth out of this our present text also, that all these degrees of ministers remaine still in some sort vntill the worlds end. For first (as

x *Caluin. Zanchius.*

s *Acts 20. 31.*

t *Oecumen. Lombard.*
u *Anselm.*
z *In loc.*
y *Aretius. Zanchius.*

a *Anselm.*

a *Annot. in loc.*

b *Augustin. Chrysostom. Musculus apud Dr. Whitgift defense of his answere to the admonition, fol. 234. Idem Bullinger. & Piscator in loc.*

c *See survay of pretended holy discipline. cap. 9.*

d *Anselm, Lombard.*

e *Beza. Zanchius.*

f *Defense of his answere to the admonition fol. 229.*

(as *Nouelists* acknowledge) *Paul* in this place maketh a perfite platforme of a Church, and a full rehearsall of all offices therein contained, and he saith expresly that Christ ascending vp on high gaue them for the gathering together of the Saints, and for the worke of the ministry, &c. *Till we all come to the vnity of the faith, and knowledge of the sonne of God, vnto a perfect man, vnto the measure of the full age of Christ.* That is, as *Caluin, Zanchius,* and [g] other, vntill wee meet in that other world to come.

I know there were certaine things in the blessed Apostles which were proper vnto themselues, as their immediate calling from God, the power of working miracles and their commission to goe into the whole world, &c. but to preach the Gospell of Christ in places where need requireth (although it be not peculiarly committed to them) or to gouerne the Churches already planted: I see no cause why it should not be perpetuall among the Ministers of the word.

Likewise the function of an *Euangelist*, if it be taken for the writing of the Gospel, it was temporal and hath his ende. But if it be taken for preaching to the people plainely and simply, as [h] *Bullinger* thinketh: or generally for preaching the Gospell: as [i] *Musculus* supposeth, in which sense *Paul* said vnto *Timothie, do the worke of an Euangelist*: or for preaching more zealously then other, as [k] *Bucer* imagineth; I make no doubt but that it still remaineth in the Church.

Moreouer, *Prophets* if they bee taken for such as our Apostle meaneth in his [l] Epistles often, I say for such as haue an especiall gift in interpreting the Scripture, whether in vnfolding the deepe mysteries thereof vnto the learned, or in expounding the plaine sense thereof vnto the people: then it must of necessity be granted that they be perpetuall officers in the Church as *Pastors* and *Doctors*.

Saint [m] *Ambrose* therefore construeth our text thus,

Apostles

g *Aretius. Beza.*

h *In loc.*

i *Loc. com. lit. de verbi ministris.*

k *In loc.*

l *Rom.* 12.6. 1.*Cor.* 11.4.5. 1.*Cor.* 14.1.

m *Com. in loc.*

Apoſtles are Biſhops, *Prophets* are Interpretours of the Scriptures, *Euangeliſts* are Deacons. And [n] *Hyperius* ſaith that God will alwayes haue theſe degrees in the Church, and *Peter Martyr* in his Commentaries vpon the 12. to the Romanes is of opinion, that our Apoſtle deſcribeth in that place ſuch gifts as are neceſſarie for the Church at all times, among which hee mentioneth (as a chiefe one) *propheſying*. To be ſhort, *Bullinger* vpon this text obſerues, that the words *Apoſtle, Prophet, Euangeliſt*, are confounded: and the Paſtors of *Zurich*, in the latter confeſſion of [o] *Heluetia* chap. 18. write thus, *The miniſters of the new teſtament are termed by diuerſe names, for they be called Apoſtles, Prophets, Euangeliſts, Biſhops, Elders, Paſtors and Doctors.*

And here [p] Proteſtant Diuines haue well obſerued againſt the Church of Rome, that *Paul* among all theſe degrees of the miniſtry, names not the Popes office, the which he would not haue forgotten, if it had bin ſo neceſſary for the deciding of controuerſies, and preſeruation of vnity in truth, as our aduerſaries pretend. And whereas the *Rhemiſts* reply that *Biſhops, Elders, & Deacons* are not mentioned in this catalogue: [q] Anſwere is made that the functions of *Biſhops* and *Prieſts*, (as they reſpect the externall gouernment and policie of the Church) are named elſewhere generally and particularlie: but in reſpect of teaching (which is intended here more principally) they are contained vnder *Paſtors* and *Doctors*. If the Pope will be reputed an Apoſtle, then (as Cardinall [r] *Caietane* notes) he muſt alſo be both a *Prophet* and an *Euangeliſt*, and a *Paſtor*, and a *Teacher*, for (as he ſaith) an Apoſtleſhip eminently comprehendeth all theſe graces: it may be granted (as I conceiue, which *Anſelme* collecteth here) that *Archbiſhops* and *Primates* haue the roomes of *Apoſtles* in the Church, but yet I ſee not how the Pope can be crouded into the text: for if this abſolute ſupremacie were neceſſary, then aſſuredly *Paul* would not haue ſaid Chriſt made *ſome Apoſtles*, *ſome*

[n] *In verbi Pauli 2. Cor. 3. 2. inter opuſcula Hyperij pag. 671.*

[o] *See harmon. confeſſ. ſect. 11. pag. 336.*

[p] *Zanchius. Marlorat.*

[q] *Dr. Fulk in loc.*

[r] *In loc.*

some Prophets, some Euangelists, &c. But rather Christ gaue to the Church * one Apostle, some Prophets, and many teachers.

The fourth and last obseruеable point in our text is, for what end Christ ascending vp on high gaue gifts vnto men, and that is threefold. Namely,

the { 1 *Perfecting of the Saints.* 2 *Worke of the Ministry.* 3 *Edifying of the body of Christ.*

[f] The first concernes such as are called already, *Saints.* The second, such as are to cal, exercising *the worke of the ministry*, to wit, *Apostles, Prophets, Euangelists*, &c. The third, such as are yet to be called, and to bee built vpon the foundation of the Prophets and Apostles. [t] Or the first concernes the people, the second the Pastour, and the third both.

For the edifying of the Saints] I finde diuerse readings of this clause. Some reade *ad* [u] *constitutionem*, or *ad* [x] *condendos sanctos*, agreeable to the present text of our Communion book here. The Saints are of Gods [y] houshold, and the Church is Gods house, Hebr. 3. 6. The chiefe builders whereof vnder Christ are *Apostles, Prophets, Pastours and Teachers*, as I haue shewed Epist. on Saint *Thomas* day.

[z] Other reade *ad instaurationem*, for the repairing of such as are decayed in Gods building. [a] The iust man falleth seuen times, [b] in many things we sinne all, [c] *emendicimus optimum qui peccat minimum.* And therefore that we may not fall from grace finally, wee need daily to be [d] repaired and vnderpropt in Gods house by the powerfull exhortations of *Pastors* and *Teachers*.

Our new translation (herein agreeing with the *Syriac* and vulgar *Latine*) reades *for the perfecting of the Saints.* And it may be so construed in two respects: first in regard of their daily growing from [e] strength to strength, vntill they bee *perfect men in Christ*: for the word is [f] profitable to teach, improue, correct, and to instruct

* *One at one time which as vniuersall Bishop of the Church should haue the whole world for his Dioces.*

[f] *Caietan.*

[t] *Zanchius.*

[u] *Caluin.*
[x] *Castalion.*
[y] *Ephes. 2. 19.*

[z] *Erasmus. Marlorat. Vatablus.*
[a] *Prou. 24. 16.*
[b] *Iam. 3. 2.*
[c] *August. epist. 54.*
[d] *Caietan.*

[e] *Psal. 84. 7.*

[f] *2. Tim. 3. 16.*

struct in righteousnesse, that the man of God may bee perfected, & throughly furnished vnto all good works.

2. 8 For that their number is fully perfected and accomplished by the preaching of *Apostles, Prophets, Euangelists. Pastors, Teachers.* According to this exposition the *Geneua* bible hath it, *for the gathering together of the Saints.* All of vs are by nature like [h] sheepe which haue gone astray; wherefore Christ as being the [i] chiefe sheepheard *gaue some Apostles, some Prophets, some Euangelists* to gather vs together from [k] East and West, and to bring vs vnto his flocke, that there may bee but [l] one sheepfold and one sheepheard. His sheepe heare his voice, *Pastors* and *Teachers* vttering his words, are his [m] voice; he made therefore for the gathering together of his elect *some Apostles, some Prophets, some Euangelists*, &c.

[s] Other reade *ad coagmentationem sanctorum*, for the ioyning and ioynting of the Saints. He speaketh of the Church as of a body consisting of Gods elect as of many members, *a body coupled and knit together by euery ioynt*, vers. 16. And therfore whereas the Saints through *Adams* originall transgression, and their owne actuall offences are many times out of ioynt, disunited from their head Christ, and diuided also from his members; it pleased the Lord, out of his infinite wisedome and goodnes to *giue some Apostles, & Prophets, and Euangelists*, &c. As Chirurgions and Physitians of the soule, who might by the preaching of faith vnite them againe to their head, and by the preaching of good workes knit them together among themselues in the bond of peace. And here you may note the true cause why the worst men and members of a parish, euermore regard a good Pastor least. It is because they bee feet, and legs, and thighs, and hands out of ioynt, & so cannot endure the touch of the Chirurgions hand, whose chiefe care is to worke their cure. He that is sicke of a lethargie, desires to sleepe although he die for it; and hee that is lul-

[s] *Vt eorum numerus impleatur. Hierome. Vatablus.*
[h] *Esay* 53.6.
[i] 1. *Pet.* 5.4.
[k] *Mat.* 8.11.
[l] *Ioh.* 10.16.
[m] *Iohn* 1.23. *See Gosp. Sun.* 4. *in Aduent.*
[n] *Aretius. Beza. Zanchius.*

led asleepe in sinne, cannot away with the [o] watchman of God. If a Minister shall either out of weakenesse suffer his drowsie people to snort still in their vncleannesse, or out of wickednesse sleepe with them a little himselfe; then hee may peraduenture for a while bee reputed a good shepheard among those scabbie sheepe: but if he shall once rouze them, and raise them out of their security, saying with [p] *Paul, awake thou that sleepest, and stand vp from the dead*; then instantly the wit-foundred drunkard cryeth out, [q] *away with such a fellow from the earth, it is not meet hee should liue, for hee* [r] *subuerts the state of the world, and* [s] *troubleth our city*. Then the couetous oppressor is ready to tell the Prophet, as [t] *Ahab* did *Eliah, Hast thou found me O mine enemy?* Then the whole rabble furiously raging together against the Lord, & against his annointed conclude peremptorily, that a peece of a pulpit is enough, & halfe a benefice too much for such an vnquiet spirit. S. [u] *Augustine* sweetly, *Qui phreneticum ligat, & lethargicum excitat, ambobus molestus, ambos amat.*

For the worke of the ministry] The gifts of Christ here mentioned are not theoricall, but [x] practicall, giuen vnto Pastors *for the worke of the ministry*, [y] the word *worke* forbids loytering, and the word *ministry* lording. I pray misconstrue not this glosse, seeing I meane as [z] *Paul*, and speake as B. *Latimer* did almost in euery sermon. *Domabis lupos, sed non dominaberis ouibus*, as [a] *Bernard* told *Eugenius*.

For the edifying of the body of Christ] [b] The gift of the spirit is giuen to euery man to edifie withall; hee therefore that is a *non edificant*, is vnworthie to bee called an *Apostle*, or *Prophet*, or *Euangelist*. [c] *Positi estis dispensatores, sed in edificationem, non in destructionem: aliter non fidelis dispensatio, sed crudelis dissipatio.* The Doctors office is to teach, and the Pastors calling to feed. Our great Lord repeated this iniunction vnto [d] *Peter* thrice, *feed my lambes, feed my sheep, feed my flock*, that is,

[o] *Ezech.* 3. 17.
[p] *Ephes.* 5. 14.
[q] *Act.* 22. 22.
[r] *Act.* 17. 6.
[s] *Act.* 16. 20.
[t] 1. *King.* 21. 20.
[u] *Epist.* 48.
[x] *Aretius.*
[y] *Zanchius.*
[z] 2. *Cor.* 1. 24.
[a] *De considerat. lib.* 2.
[b] 1. *Cor.* 12. 7
[c] *Bernard. lib.* 3. *de considerat.*
[d] *Iohn* 21.

is, as [e] *Bernard* excellently, *pasce mente, pasce ore, pasce opere: pasce animi oratione, verbi exhortatione, exempli exhibitione.* And here the people likewise may learne to reuerence their Pastors and teachers, as the Ministers of Christ sent from aboue to [f] watch for their soules. If they must [g] *honorare bonum dominum etiam in malo seruo*, respect euery Prophet, and Euangelist, and Pastor for his workes sake, 1. Thessal. 5. 13. then vnto such as rule wel, and labour in the word and doctrine, they must (as our [h] Apostle speakes) giue double honour.

[e] *Ser. 2. de resur. dom.*

[f] *Heb. 13. 17.*

[g] *Paulinus epist. lib. 1. epist. 1.*

[h] *1. Tim. 5, 17.*

The Gospell. IOHN 15. 1.

I am the true vine, and my Father is an Husbandman, &c.

AS a kind friend loth to depart with his familiars, in giuing a farwel often breakes off his speech and begins a new discourse: [i] so Christ heere being now to leaue the world, after hee had ended one sermon vnto his Disciples in the chapter going before, falleth into another of the like argument in this present, wherein hee doth especially two things, *exhort* and *comfort*.

[i] *Jansen. concord. cap. 135.*

He doth exhort all his followers,

1. To continue ſtedfaſt in the faith, and that vnder the parable of the vine, intimating that *as the branch cannot beare fruit of it ſelfe except it abide in the Vine: ſo they can doe nothing vnleſſe they abide in him.* Vrging this one point by diuers reaſons; all which may be reduced vnto

- 1 punishment of such as abide not
  - 1 *Pœna damni*, they beare no fruite, verſ. 4.
  - *Pœna ſenſus*, they be taken away, verſe 2. withered, gathered, caſt into the fire, burnt, v. 6.
- 2 the bleſſednesse of such as abide, being
  - 1 Purged by God the father, v. 2.
  - 2 Cleanſed by God the ſonne, v. 3.
  - 3 Cõforted by God the holy Ghoſt, *abide in mee, and I will abide in you* by my [k] ſpirit, verſ. 4.
  - 4 Relieued in whatſoeuer they ſhal aske, verſ. 7.

[k] *Caluin.*

2. To make demonſtration hereof in workes of piety, *glorifying God, and louing one another.*

He

He comforts them against the worlds hatred:

1. From his owne example, vers. 18.20.
2. From the cause of this hatred, ver. 19.
3. From the cause of the cause, vers. 21. 22. 24.
4. For that God and Christ suffer with them, vers. 23.
5. From the prediction of holy Scripture, vers. 25.
6. By promising to send the comforter, vers. 26.

I am the true Vine.] Christ is called heere a *Vine*, as elsewhere a [l] Lion, a [m] Sheepe, a [n] Lambe, a [o] corner Stone, a [p] Doore. A *true* Vine by [q] way of difference from the wilde vine; or (as *Rupertus* vpon the place) to distinguish it from the Vines of Sodome and Gomorrah, *whose grapes* (as [r] *Moses* speaketh in his song) *are grapes of gall, and their clusters are bitter, their wine is the poyson of Dragons, and the cruell gall of Aspes.* A *true Vine*, not simply, but in a *simile*: not truly a Vine, but like a true Vine. *Vera* (saith [s] *Augustine*) *per similitudinem, non per proprietatem*: a true Vine, [t] as in the first chapter of this Gospell, at the ninth verse, *the true light*. Now the resemblances betweene Christ and a true Vine are [u] manifold.

1. A Vine is not sowne in the ground, but planted a young slip of an old tree: so Christ is a naturall branch of God the Father, euen very God of very God; but for vs men and our saluation hee was translated from heauen, and planted on earth, that is, *borne of the Virgin Mary*; of whom it is said, Esay 45.8. *Let the earth open, and let saluation and iustice grow forth, let it bring them forth together, I the Lord haue created him.* A blessed earth, in whose [x] blessed fruit [y] all the nations of the world are blessed.

2. The Vine that it may beare the more fruit, is cut and pruned: and so Christ, although he were conceiued of the holy Ghost, and borne without all sinne; yet for

[l] *Apoc.5.5.*
[m] *Act.8.32.*
[n] *Ioh.1.29.*
[o] *Ephes.2.20.*
[p] *Ioh.10.9.*
[q] *Caietan. Aretius.*
[r] *Deut.32.32.*
[s] *Tract.80. in Ioan.*
[t] *Maldonat. in loc.*
[u] *See Bernard. tract.de passion. dom.cap.1.2.3. 4.& Paratus ser.de S.Marco.*
[x] *Luk.1.42.*
[y] *Gen.22.18.*

our sakes he was circumcised on the eight day, [z] *wounded for our transgressions, and broken for our iniquities.* Againe, Christ albeit hee were [a] Lord ouer all things, and [b] heire of the whole world: yet for our saluation he suffered his glory to be pruned by the knife of ignominie; for whereas hee was the [c] King of glory, hee made himselfe of no reputation, Philip. 2.7. Hee tooke on him the forme of a seruant, and was made man, (as *Dauid* speakes of him) a worme and no man, a very scorne of men, and outcast of the people, Psalm. 22.6. His wealth was pruned by the knife of pouerty, [d] *Pauper in nativitate, pauperior in vita, pauperimus in cruce?* So poore in his birth, that hee was borne in another mans stable; so poore in his life, that he said of himselfe, [e] *the Foxes haue holes, and the birds of the heauen haue nests: but the sonne of man hath not whereon to rest his head.* So poore when he was dead, that he was buried in another mans tombe, Matth. 27.60. His pleasure was pruned by the knife of sorrow, Lament. 1.12. *Behold, and see, if there be any sorrow like vnto my sorrow.* His familiar acquaintance was also cut away from him, by the knife of feare; *Iudas* betrayed him, *Peter* denied him, other forsooke him, all were dispersed. *He did tread the winepresse alone, and of all people there was none to helpe him,* as [f] *Hierome* and [g] *Bernard* apply that of the Prophet Esay, chap. 63.3.

3. The Vine is dunged, and digged, as wee reade in the fifth chapter of *Esay*. So Christ was [h] dunged when the foule-mouthed [i] Iewes spit vpon him; and he was digged on euery side, when as his aduersaries by propounding captious questions had cast a trench round about him; as in asking, [k] *Is it lawfull that tribute be giuen to Cæsar or no?* If hee should haue disputed against the tribute, he had offended the Prince: if for the tribute, displeased the people who did beare this heauie burthen against their wils. See Gospell, Sund. 23. after Trinity. Againe, they digged a pit round about him in bringing

[z] Esay 53.4.
[a] Act. 10.36.
[b] Heb. 1.2.
[c] Psal. 24.7.
[d] Bernard. tract. de passion. dom. cap. 2.
[e] Mat. 8.20.
[f] In loc. Esaiæ.
[g] Vbi supra.
[h] Paratus.
[i] Mat. 27.30.
[k] Mat. 22.17.

bringing the [l] woman taken in adultery before him, and demanding *what sayest thou?* for if he should haue condemned her hee might seeme to contradict his owne sayings, [m] *I will haue mercy not sacrifice*, [n] *learne of me for I am humble and meeke*. If acquit her, he should contrary *Moses* law, Leuiticus 20.10. *The adulterer and adulteresse shall die the death*. See *Bernard, de passione domini. cap.* 3. [o] Moreouer Christ on the crosse was digged in his side with a [o] speare, his [p] hands and feet with nailes, and those so bigge that (as [q] *Socrates* reporteth in his ecclesiasticall history) *Constantine* made thereof an helmet and a bridle for his owne vse in warre.

4. The Vine is bound vnto the wood, and fastened vnto the wall on which it groweth: euen so Christ was led away [r] bound vnto *Pontius Pilate*, and nailed vnto the wood of the crosse, so fettered and fastened with bonds (as that the Church saith of him in the [s] Canticles) *my well beloued is as a bundle of myrrhe vnto mee*. *Myrrhe* being bitter and sharpe, doth insinuate the grieuousnes of his passion, and a *bundle* the multitude of his sorrowes. And [t] so Christ is vnto the Church *a bundle of myrrhe*, when as shee meditateth on his death and passion; how he was bound, that shee might be made free: how he was beaten, that she might escape punishment: how hee was broken, that she might be healed with his stripes, Esay 53.5.

5. The Vine being thus planted, pruned, cut, bound, digged, dunged, spreades her branches farre and wide. So Christ (as calling his followers from [u] East and West, hauing the [x] heathen for his inheritance, and the vttermost parts of the earth for his possession) extends and [y] stretcheth out his branches vnto the sea, and his boughes vnto the riuer: Christ is the Vine, and all Christians are his branches. [z] All of vs are by nature drie, and fit for nothing but the fire: therefore that wee may be fruitfull and liue, we must first be grafted into Christ as into a Vine by the fathers hand: without his grace we

[l] *Ioh.*8.3.

[m] *Mat.*9.13.
[n] *Mat.*11.29.

[o] *Iohn.*19.34.
[p] *Foderunt manus Psal.*22.17.
[q] *Lib.*1.*cap.*13. *see S. Ambros. orat. de mort. Theodo. in fine. & Baron. Rom.* 1. *fol.*307.
[r] *Mat.*27.2.
[s] *Cap.*1.12.

[t] *Bernard. de passione dom. cap.*4.

[u] *Mat.*8.11.
[x] *Psalm.*2.8.
[y] *Psalm.*80.11.
[z] *Caluin. beza.*

[a] Giuen. con. in fest. B. Marci.

can do nothing, and thorough his helpe able to doe all things, Philip. 4. 13. now the diuine vnion is [a] threefold. *Essential* and so God the father is all one with God the sonne, and God the holy Ghost: *personal*, and so God the sonne being made flesh is vnited to the humaine nature: *spiritual*, and so such as abide in Christ and are ioyned in spirit to the Lord are one with Christ the Lord, 1. Cor. 6. 17.

My father is an husbandman] The blasphemous [b] *Arians* obiect here that Christ and God as the vine and husbandman are of diuers natures, and that Christ as the vine must of necessity be subiect and inferiour to God which is an husbandman. Answere is made that a similitude runs not on foure feet, but that it standeth vpon one legge principally: now the maine drift of this comparison is not to shew what care this husbandman hath ouer the foot of the vine, [c] but what he doth vnto the branches: *Euery branch that beareth not fruit he will take away, and euery branch that beareth fruit will he purge, &c.* Christ vttered this parable [d] as our mediatour and head of the Church, and hee could not haue bin the Churches head, [e] except he had bin God and man. Christ then [f] as touching his manhood was inferiour to the father, Iohn. 14. 28. *My father is greater then I:* yet equal as touching his Godhead. Ioh. 10. 13. *I and my father are one*, coequal in mighe and mercie. So the text here, God the father as an husbandman *purgeth euery branch that beareth fruit*, vers. 2. and God the sonne likewise doth the same, vers. 3. *now are ye cleane thorough the words which I haue spoken vnto you.* [g] So that Christ as God, is an husbandman so well as his father, he purgeth and pruneth the boughes of the vine so well as he, [h] *vna enim operatio patris & filij*, Ioh. 5. 19. *What soeuer the father doth, the same things doth the sonne also.*

[b] Apud Ambros. de fide lib. 4. cap. 7.

[c] Theophylact. Euthym.

[d] August. tract. 80. in Ioan.

[e] Maldonat. in loc.

[f] Athanasius. in symbol.

[g] Ambros. & Augustin. vbi supra.

[h] Chrysostom. Theophylact. Euthym.

Euery branch that beareth not fruit in me he taketh away] Christ exhorting his followers to continue stedfast

fast in the faith, argueth *a pœna & præmio*, from the punishment of such as abide not in him, and from the reward of such as abide, the punishments of hypocrites and false Christians which abide not in him are

Seuen
1. *They beare no fruit.*
2. Bearing no fruit they bee *cut away* from the Vine.
3. Being cut away from the Vine, they bee *cast out* of the Vineyard.
4. Being cast out of the Vineyard they *wither.*
5. Being withered *men gather* and fagot them.
6. Being made fagots they bee *cast into the fire.*
7. Being cast into the fire they *burne* in that vnquencheable flame, [i] where the worme dyeth not, and the fire neuer goeth out.

[i] *Marke* 9.48.

First, they beare no fruit, for saith our Sauiour, *as the branch cannot beare fruit of it selfe, except it abide in the vine: no more can yee except yee abide in mee, for without me can you do nothing.* The *Pelagian* hereticks affirmed [k] *à Deo habemus quod homines sumus, à nobis ipsis autem quod iusti sumus*, that we are men, we receiue from God: that we are good men, commeth from our selues, but truth it selfe here *contradicit & dicit, a branch cannot beare fruit of it selfe, &c.* This one clause [l] (saith *Augustine*) *corda instruit humilium, ora obstruit superborum*, it comforts a poore publicane, but it confounds a proud Pelagian. And that other sentence, *(without me can ye do nothing,)* confuteth also the *Semipelagian*, I meane the Papist, auowing that a man hath a power of free will in his owne nature which once being stirred and helped can and doth of it owne selfe cooperate with grace. The word *nothing* makes very much against this opinion, as *Augustine* noteth vpon the place. For Christ said not *sine me parum potestis facere, sed sine*

[k] *August. tract.* 81. *in Ioan.*

[l] *Vbi supra.*

me

me nihil: now that wee may the better vnderstand this controuersie, man is to be considered in a foure-fold estate, to wit.

In statu { *Confectionis*, as hee was created. / *Infectionis*, as he was corrupted. / *Refectionis*, as he was renewed. / *Perfectionis*, as he shall be glorified.

In the first estate we giue to the will of man a liberty of nature, *Adamus enim* [m] *acceperat posse si vellet, sed non habuit velle quod posset.* In the third we grant a libertie of grace, for *if the sonne make you free, ye shall be free indeed*, Iohn 8.36. The spirit of Christ which is free, Psalm.51.12. giueth liberty to the captiues, and openeth the prison to them that are bound, Esay 61.1. and deliuereth vs from the power of darknes, Coloss.1.13. In the fourth estate we confesse a liberty of glory. All the doubt betweene vs and the Papists, is of the second estate, how man corrupted is renewed, how he commeth vnto regeneration after degeneration. And yet herein we consent that the will of man in turning vnto God and in doeing good is not a [n] stocke or a stone, in all and euery respect passiue, for euery man is willingly conuerted, and by Gods grace at the very time of his conuersion he willeth his owne conuersion, and so the will of man is in some sort a coworker with grace. For this end [p] *Paul* exhorteth vs not to receiue the grace of God in vaine, but to worke out our saluation in feare and trembling, Philip. 2.12. To this purpose the saying of *Augustine* is very remarkeable, [q] *qui fecit te sine te, non iustificabit te sine te. Fecit nescientem, iustificat volentem.* He who made thee without thee, will not iustifie thee without thee. What the is the maine difference betweene the Papists and vs in this question? it is in one word this, they write that our will is a coworker with grace by the force of nature: we say that it workes with grace by grace. They teach that grace doth enable the will of it selfe to doe good workes if it please: but wee further adde

m *August. de correp. & grat. cap.11.*

n *Melanct. in loc.*

o *Perkins reformed Cat. Tit. freewill, & Dr. Abbot ibidem.*

p *2.Cor.6.1.*

q *Ser.15.de verbis Apostoli.*

wide that grace worketh in the will of man to please, to do such offices as God requireth at our hands. He doth not hang his worke vpon the suspended *if*, of our will, but he worketh in vs to will, and [r] *causeth vs to do the things that he commandeth vs to doe.* We will in deed (saith [s] *Augustine*) but God worketh in vs to will: we worke, but God worketh in vs to worke: [t] we walke, but he causeth vs to walke: we keepe his commandements, but he worketh in vs to keepe his commandements. In the words of *Paul, it is God that worketh in you both the will, and the worke, euen of his good pleasure,* Philip. 2. 13.

If God only made thee a man, and thou thy selfe hast made thy selfe a good man, thy worke of necessity must be greater then Gods worke. [u] *Melius est enim iustum esse, quam te hominem esse,* our bare being is not so good as our better being: wherefore to stop thy presumptuous mouth, and to beate the lie downe thy throate, Christ here saith expresly, *ye can beare no fruite except ye abide in me, without me can ye do nothing.* In naturall and humane actions it is true that your will is free, yet see that your will is alway subordinate to my will: [x] *in whom ye liue, and moue, and haue your being*; but in spirituall things appertaining to the kingdome of heauen: *your selues are not sufficient as of your selues to thinke,* much lesse to speake, least of all to doe that which is good. [y]

Qui viret in foliis venit a radicibus humor.

The iuyce which is in the branch commeth originally from the root, and so *qui viret in foliis, &c.* The graces eminent in the sonnes of God are from aboue, proceeding from the father of mercies and fountaine of all grace; *qui a seipso se fructum existimat ferre, in vite non est: qui in vite non est, in Christo non est: qui in Christo non est, Christianus non est. August. tract. 81. in Euang. Iohan.* See epist. Sun. 11. & 12. after Trinity.

The rest of the punishments here mentioned are very grieuous,

[r] Ezechiel. 36. 27.

[s] Lib. de bono perseuerant. cap. 13.

[t] August. cont. duas epist. Pelagian. lib. 4. cap. 6.

[u] August. de verbis Apostoli ser. 15.

[x] Acts 17. 28.

[y] 2. Cor. 3. 5.

grieuous, as *to be cut away from the Vine, to be cast out of the vineyard, to wither, &c.* but the last of all is the greatest of all, I meane the *burning* of fruitlesse branches in hell fire which is vnquencheable. This of all terribles in the Scriptures is most terrible, whether we consider in it the paine of the losse, or the paine of sense: the reprobate which abide not in Christ haue paine of losse, for the *Vine* saith vnto such branches at the last day, [z] *depart from mee*, from me that am your first beginning and last end, from me that am your redeemer, from me that made my selfe man for your sakes, and receiued these wounds for your remedy, from me that inuited you with pardon, and ye would not accept it. Wherefore depart for euer from my friendship, from my protection, from my kingdome, from my paradice, from my sight. And because whatsoeuer is separated from Christ, is also separated from those who goe with Christ; in saying, *depart from me*, he saith likewise depart from mine, from the quiers of my glorious Angels, from the sweet company of my blessed mother, and from all my most happy Martyrs, Apostles, Prophets, Confessors, in a word from all the holy Saints and host of heauen, *into euerlasting fire prepared for the diuell and his Angels*. For as in [a] sinne there is an auersion from the creator, and a conuersion vnto the creatures, according to that of the [b] Prophet, *they haue forsaken me the fountaine of liuing waters, and haue digged pits, euen broken pits that hold no water*, so in the punishment of sinners (as [c] diuines obserue) there is not onely *pœna damni*, which is answerable to their auersion from the creator, but also *pœna sensus*, which is answerable to their conuersion vnto the creatures, and therefore such branches as beare no fruite are not only cast out of the sight of the Vine, and the whole vineyard; but also *gathered together*, and made the fagots and fewell of hell fire: the which in many respects is exceeding dreadfull, especially because the torments of this Ætna neuer dying euer

[z] *Mat.25.41.*

[a] *Dion. Carthus. de 4. nouiss. part.3.art.11.*

[b] *Ieremy 2.13.*

[c] *Thom.12ª. quæst.87.art.4. Io.de combis. compend.theolog.lib.7.cap.22.*

euer frying, are both vniuerſall and eternall. Hell paine is vniuerſall, afflicting euery power of the ſoule, euery part of the body. Concerning the ſoule, the *imaginatiue* faculty ſhall be tortured with horrid imaginations, more terrible then thoſe which a deepe melancholie man ſuffers in his dreames, or then thoſe the cruell Egyptians ſaw, which (as the [d] Wiſeman ſpeakes) were *ſearefull viſions, and ſorrowfull ſights, affrighting viſages of wild beaſts, and hiſſing of Serpents*, &c. Thy *will*, as hauing in nothing it owne will, is an hell of it ſelfe to it ſelfe. The *memory* ſhall bee continually troubled with a fixed recordation of things paſſed, that it once poſſeſſed, and of the preſent which it now ſuffereth, and of thoſe which are to come in eternity. So that it cannot thinke vpon any thing, which in any ſort ſhould adminiſter comfort; for if it calles to mind the pleaſures it had in the world, it is for its greater torment; [e] *Materia triſtitiæ non delectationis cauſa*, ſaith *Aquine*. The *vnderſtanding* ſhall bee ſo darkened, as that it ſhall bee full of errours and illuſions, euen as a tumultuous ſea, with innumerable waues of imaginations, more bitter then gall, ſome going, other comming, all reſtleſſe.

As for the body, the damned are to bee [f] bound hand and foot, crouded together in the priſon of vtter darkeneſſe, like brickes in a fiery furnace, that they ſhall not bee able to wrinch, hauing not ſo much as a chinke where any winde may enter to refreſh them in this [g] lake of fire burning with brimſtone. Their *ſight* is affrighted with vgly diuels and darkeneſſe, their *hearing* with odious and hideous outcries, their *ſmelling* with noyſome ſtinkes, and inſupportable ſweat reaking from the filthie bodies vnder torture, their *taſt* with a raging [h] thirſt, and a rauening hunger, taſting ſuch things as are more bitter then [i] gall or wormewood; the *feeling* afflicted in euery part with intollerable flames, in comparison whereof our earthly fire is no more then as if it were but painted. The leaſt of theſe torments named, and

[d] *Wiſd.* 17.4.

[e] *In addit. ad 3. part. ſum. quæſt. 98. art. 7.*

[f] *Mat.* 22 13.

[g] *Apoc.* 19 20.

[h] *Luk.* 16.24.

[i] *Jer.* 23.15.

and infinite moe not named, is more grieuous then the greateſt, either ſickneſſe or ſorrow they ſuffered on earth; and yet all theſe ſhall eternally continue, without either eaſe or end. See Goſpell 1. Sund. after Trinity. *Lombard. ſent. lib. 4. diſt. vlt. & ſententiarios ibidem. Aquin in additionibus ad tertiam ſuæ ſummæ partem quæſt. 97. 98. 99. Io. de combis compend. Theolog. lib. 7. cap. 21. 22. Dion. carthuſian de quatuor nouiſſimis part. 3.* The meditations of *Luys de la puente* Ieſuite, tranſlated out of Spaniſh into Engliſh, by *Ric. Gibbons*, of the ſame ſociety, meditat. 15. 16.

Euery branch that beareth fruit will he purge. Wee collect here, firſt that our Purgatorie is in this life, while we goe from ſtrength to ſtrength, and grow from fruit to fruit in the vineyard, that is, in the Church planted in this world. 2. That the [k] word and affliction are this our Purgatorie. The word, verſ. 3. *Ye are cleane through the word which I haue ſpoken vnto you.* Cleane, not by the water in Baptiſme, but by *the word.* For ſaith [l] *Auguſtine, Detrahe verbũ & quid eſt aqua niſi aqua, ſed accedit verbum ad elementum & fit ſacramentum.* Cleare by the word, *non quia dicitur, ſed quia creditur.* The Phariſies and other hypocrites heard the word of Chriſt, but they were not hereby purged, becauſe they did not beleeue the word of Chriſt. Our fruit then ariſeth from faith; it is faith (as S. [m] *Peter* telleth vs expreſly) that purifieth our hearts. And ſo [n] *Rupertus* expounds the words of Chriſt here, you are cleane, becauſe you beleeue that which I haue ſaid vnto you concerning my death and reſurrection, how I muſt die for your ſinnes, and riſe againe for your iuſtification, and goe away to prouide a place for you. But becauſe the fleſh is ſo fraile that we cannot doe that [o] good we would, but the euill we would not; Almighty God hath [p] appointed for vs another Purgatorie; to wit, affliction. and the Croſſe, the which is Gods rod wherewith he [q] ſcourgeth euery ſonne he receiueth, and *purgeth euery branch that beareth*

[k] *Io. Frith preface before his anſwere to Raſtals dialogue.*
[l] *Tract. 80. in Ioan.*
[m] *Act. 15. 9.*
[n] *In loc.*
[o] *Rom. 7. 19.*
[p] *Tyndal. prolog. vpon Gen.*
[q] *Heb. 12. 6.*

reth fruite, that it may bring forth more fruit. [r] The branch of the Vine that is cut vntill it bleed and weepe, beares the greater grapes, and so the good man is best vnder the crosse; [s] tribulation bringeth forth patience, and patience experience, & experience hope, &c. [t] *Tanta summi patris est pietas, vt etiam ira eius ex misericordia sit:* Our heauenly father is so good to vs his children, that euen his anger is out of mercy, destroying the flesh to saue the spirit, 1.Cor. 5.5.

[r] *Aretius in loc.*

[s] *Rom. 5.3.*

[t] *Paulin. epist. lib. 2. epist. 2.*

3. We note from hence, that no man in this world is throughly perfect, euen the best of the Saints haue need to bee purged, that they may bring forth more fruit. They be saith [u] *Augustine, Mundi & mundandi,* not so pure, but that they must [x] encrease more and more: *Mundat itaque mundos, hoc est fructuosos vt tanto sint fructuosiores quanto fuerint mundiores.* See Epist. 1. Sund. in Lent.

[u] *Tract. 80. in Ioan.*

[x] *1. Thess. 4. 1.*

The Epistle, IAMES 1.1.

Iames the seruant of God, and of the Lord Iesus Christ, &c.

THis Epistle consists of 3. parts; a
- Subscription, *Iames the seruant of God, and of the Lord Iesus Christ.*
- Inscription, *To the twelue tribes that are scattered abroad greeting.*
- Prescription, *My brethren, count it exceeding ioy when ye fall into diuers tentations.*

Iames] Here two questions are moued ordinarily. The first concerning this Epistles authority. The second concerning this Epistles author. As for the first, I refer you to S. *Hierom. Catalog. script. eccles. in vita Iacobi Iusti. Sixt. senen. bibliothec. lib. 1. pag. 25. Bellarm. de verbo dei. lib. 1. cap. 18.* Dr. *Whitaker, respon. ad Campian.*

pian. rat. 1. *Tyndal* Prologue vpon S. *Iames*. Doctor *Hanmer* obſeruations vpon Euſeb. Eccleſ. hiſt. in Engliſh. lib. 2. cap. 23. *Rogers* explanat. of the confeſſion of England, art. 6. *Aretius, Caluin, Marlorat. argument. & prolegom. in epiſt. Iacob.*

As for the ſecond *quære*, there were two bleſſed Apoſtles of this name, [y] *Iames* the ſonne of *Zebedeus*, and *Iames* the ſonne of *Alpheus*. Now this Epiſtle was not penned (as herein the [z] moſt and beſt Diuines accord) by *Iames* the ſonne of *Zebedeus*, ſo hee was ſlaine by cruell *Herod*, about the beginning of the preaching of the Goſpell, Act. 12. But by *Iames* the ſonne of *Alpheus*, called elſe where *Iames the* [a] *leſſer, and Iames the* [b] *Lords brother*: this *Iames* was the [c] firſt Biſhop of Hieruſalem, of ſuch vpright carriage toward men, as that hee was ſurnamed [d] *Iuſtus*, and of ſuch indefatigable deuotion in his prayers vnto God, that (as [e] *Hegeſippus* reportes) his knees were like a Cammels knee, benummed and made hard by reaſon of his continuall kneeling. And S. [f] *Chryſoſtome* further addeth, that his forehead alſo became brawnie, through his daily proſtrating himſelfe vpon the pauement in the Temple. The which I note, to condemne the proud and irreuerent behauiour of many, who comming into the Temple to pray, neither caſt downe themſelues as the Publican, nor yet ſtand vp as the Phariſee; but they ſit on their cuſhions (I feare in the ſeate of the ſcornfull) as if they were to bleſſe God, and not God to bleſſe them.

Seruant of God] Hee that ſerueth himſelfe, ſerueth a foole; hee that ſerueth the [g] diuell, ſerueth his enemie; he that ſerues the world, ſerues his ſeruant: the perfect and onely true freedome is to ſerue the Lord. Wherefore this ſtile is no way baſe, but exceeding honourable, deſired euen of the beſt, ambitiouſly. *Samuel* was Gods ſeruant, ſpeake Lord ſaith he, [h] *for thy ſeruant heareth thee*. *Iob* the [i] greateſt of all the men of the Eaſt was Gods ſeruant, *haſt thou not conſidered my ſeruant Iob?* ſaid

[y] Mat. 10. Mark. 3.
[z] *Authores vbi ſup. in text.*
[a] Mark. 15. 40.
[b] Gal. 1. 19.
[c] *See Baron. Tom. 1. ad an. 63.*
[d] *Euſeb. hiſt. lib. 2. cap. 23. Hierom. in eius vita. Aquin. in loc.*
[e] *Apud. Euſeb. vbi ſup.*
[f] *Hom. 5. in Mat.*
[g] *See the ſong of Simeon.*
[h] 1. Sam. 3. 10.
[i] Iob. 1. 3.

said the Lord to Satan, Iob 1.8. *Dauid* stiled in holy Scripture for his excellency [k] *the King*, boasted notwithstanding of this title. *Behold O Lord, how that I am thy seruant, I am thy seruant, and the sonne of thine handmaid*, Psalm. 116.14. All the Patriarkes, and Prophets, and Apostles haue gloried in this seruice. For if it bee reputed honourable to serue the King, it is assuredly greater preferment to serue the King of Kings, and Lord of Lords. It is more credit to be a [l] doorekeeper in the house of God, then to command in the Courts of other Princes. Now God (as earthly Kings) hath some seruants in ordinary, and other extraordinary. All Christians are his sworne seruants extraordinary, for they vowed in holy Baptisme *to fight vnder Christs banner, against the world, the flesh, and the diuell, and to continue his faithfull souldiours and seruants vntil their liues end.* The true profession of the true faith is Christs liuerie, and loue is the cognisance of his liuery; for [m] faith working by loue, is the [n] wedding garment with Christs badge; by this (saith [o] he) shall all men know that ye are my Disciples, if ye loue one another.

Princes and Prophets are the seruants of God in ordinary, so neere to God in ordinary, so heare to God in office, that they are called Gods. A Magistrate is a finger (as it were) of Gods owne hand; a Preacher is a [p] steward in Gods owne [q] house. So Saint *Iames* (as being an Apostle) was in this sense the seruant of Iesus Christ; and [r] therefore such are deceiued greatly, who thinke that this author was not an Apostle, because hee calles not himselfe an Apostle; for first *Iude* being an Apostle, doth vse the same subscription in this Epistle, *Iudas the seruant of Iesus Christ*. 2. *Seruant* in this acception is nothing else but an Apostle; wherefore many *Greeke* copies, and the *Syriac*, and the vulgar *Latine* make this title to this Epistle, *The generall Epistle of S. Iames the Apostle*. Here the obserue that to be called a Minister of Iesus Christ, is not (as the Papists obiect a-

[k] *Mat.1.6.*

[l] *Psal.84.11.*

[m] *Galath.5.6.*
[n] *Mat.22.12.*
[o] *Ioh.13.35.*

[p] *1.Cor.4.1.*
[q] *Heb.3.5.*
[r] *Aret. in loc.*

gainſt our reformed Churches) any contemptible ſtile, ſeeing Saint *Iames* here doth afford vs a paterne, and S. *Paul*, 1. Cor. 4. 1. a patent, *ſic nos æſtimet homo vt miniſtros Chriſti*; ſo the *Romiſh* tranſlation in Latine, and the *Rhemiſh* in Engliſh, *let a man eſteeme vs as the Miniſters of Chriſt.*

Of God, and of the Lord Ieſus Chriſt] Theſe words are to be conſtrued [r] copulatiuely, *Iames* a ſeruant of Ieſus Chriſt, which is God and Lord, as Tit. 2. 13. *looking for that bleſſed hope, and the glorious appearing of the great God, and our Sauiour Ieſus Chriſt.* For the [t] mediator betweene God and man, is perfect God, and perfect man, and yet not two, but one Chriſt; one not by confuſion of ſubſtance, but by vnity of perſon, as *Athanaſius* in his Creed.

To the twelue tribes which are ſcattered abroad] The Iewes were led captiue to Babylon, & other countries, out of which it is apparant, that ſome neuer returned into Iurie: for *Paul* (as wee reade in the ſtorie of the [u] Acts) found almoſt euery where both in *Europe*, and in *Aſia*, Synagogues of the Iewes. Now this diſperſion of Gods owne people for their ingratitude toward him, is a manifeſt argument of his wrathfull indignation againſt ſinne, and it is written for our [x] inſtruction, vpon whom the ends of the world are come; for if God ſpared not his naturall branches, his peculiar enclоſed [y] plant; [z] take heed leſt he alſo ſpare not thee, which art but a wild Oliue by nature. Remember the words of *Azariah* vnto King *Aſa*, [a] *The Lord is with you, while yee are with him: and if ye ſeeke him, hee will bee found of you: but if ye forſake him, he will forſake you.* Yet God in his wrath [b] remembers mercy; for among theſe ſcattered people ſome were gathered to the Church, and truly conuerted vnto Chriſt, vnto whom our Apoſtle wrote this excellent letter, [c] *Vt qui diſperſi erant corpore, congregarentur mente.* S. *Iames*, I ſay, ſent not this inſtruction vnto Iewes vnconuerted, [d] for then hee would

[r] *Aret. & Marlorat. in loc. Deus quoad diuinitatem, dominus quoad humanitatem. Aquin. in loc.*

[t] 1. *Tim.* 2. 5.

[u] *Cap.* 13. 14. 18. 4. 19. 8.

[x] 1. *Cor.* 10. 11.

[y] *Eſay* 5. 7.

[z] *Rom.* 11. 21.

[a] 2. *Chron.* 15. 2.

[b] *Habakuk.* 3. 2.

[c] *Aquin. in loc.*

[d] *Aretius.*

would haue proued that Ieſus was the ſonne of *Mary*, the Meſſias of the world, promiſed to the fathers. If he had written vnto the Iewes in generall, hee would (as S. *Matthew* did) haue penned *a booke of the generation of Ieſus Chriſt the ſonne of Dauid, the ſonne of Abraham*, &c. But his greeting is vnto ſuch Iewes as were turned Chriſtians, exhorting them to make demonſtration of their faith out of their workes, leading a life anſwerable to their profeſſion; for the light of the Goſpell appearing, teacheth vs that we ſhould denie vngodlines, and worldly luſts, and that we ſhould liue ſoberly, righteouſly, and godly in this preſent world. To conuert Iewes he wrote principally, but that which is ſaid vnto them, is ſaid vnto vs, and all; [f] in which reſpect this letter is entituled, *The generall or Catholike Epiſtle of S. Iames.*

Greeting] This kind of ſalutation hath occaſioned [g] ſome to doubt of this Epiſtles authority; Saint *Peter* and S. *Paul*, in their inſcriptions haue *grace and peace*, Saint *Iude*, *mercy, and peace, and loue bee multiplied vnto you*. But this (as they thinke) is prophane, taken rather out of *Platoes Academie*, then out of *Chriſts ſchoole*. For [h] *Plato* reports that in Greece the Phyſitians ſalutation is, χαίρειν, the Philoſophers εὖ πράττειν, and the vulgars χαίρειν. [i] Anſwere is made that this forme of ſaluting, although it were common among the Heathens, is notwithſtanding apoſtolicall, and that a paterne hereof is found, Act. 15. 23. *The Apoſtles, and the Elders, and the brethren, vnto the brethren of the Gentiles in Antiochia, and in Syria, and in Cicilia,* χαίρειν *greeting*. 2. Saint *Iames* being a [k] ſpiritual Phyſitian wiſheth here perfect health of the [l] ſoule ſo well as the body. 3. χαίρειν, ſignifying to reioyce (conſidering he wrote to people diſperſed, and diſtreſſed vnder the Croſſe) is both as fit, and as full as the ſalutation of peace; for there is no true ioy in the ſpirit, without peace of conſcience, Rom. 14. 7. *The kingdome of God is not meate nor drinke, but righteouſnes*

[e] *Tit. 2. 12.*

[f] *Oecumen. Aretius.*

[g] *Caietan. in loc.*

[h] *Epiſt. ad Dionyſ.*

[i] *Bellarm. de verb. dei. lib. 1. cap. 18.*

[k] *Marlorat.*

[l] *Salutem in preſenti, gratiæ: in futuro, gloriæ. Aquin. in loc.*

and peace, and ioy in the holy Ghoſt, an [m] vpright life breedes in the iuſtified peace of conſcience, and peace of conſcience makes a ioyfull heart.

My brethren count it exceeding ioy, when ye fall into diuerſe temptations] Wee reade Acts 8. that there was a great perſecution againſt the Church at Hieruſalem, and that all the conuerted Iewes were ſcattered abroad thorow the regions of Iudea and of Samaria. Now for the comfort of theſe diſtreſſed profeſſours (as [n] ſome coniecture) S. *Iames* wrote this inſtruction: and becauſe their condition vnder the croſſe was vnto fleſh and blood exceeding grieuous, he beginneth [o] *a re ipſa*, with this exhortation [p] aptly, *count it all ioy when ye fall into diuerſe temptations*. He that ſuffers as a [q] murtherer, or as a theefe, or as an euill doer hath hereby griefe of heart, but *bleſſed is the man that endureth temptation* in Chriſts cauſe. To caſt our ſelues into temptation affordes matter of ſorrow, but if we for righteouſnes ſake by Gods appointment *fall into ſundry temptations* our ſorrow ſhall be turned into ioy, Iohn 16.20. Here the Goſpell and Epiſtle meet, our Apoſtle (*count it for exceeding ioy when ye fall into diuers temptations*) is anſwerable to Chriſts (*let not your hearts be troubled*) and both are fitly read on this day, which is ſolemnized to the praiſe of God in commemoration of the ioyous Martyrdome of two bleſſed Apoſtles, Saint *Philip*, who for the conſtant profeſſion of the Chriſtian faith (as [r] *Hippolitus* reportes) was vnder *Domitian* the cruell Emperour crucified with his head downeward, and S. [s] *Iames* euen for the ſame cauſe being Biſhop of Hieruſalem was caſt downe headlong by the Scribes and Phariſees from the pinnacle of the temple, and afterward ſtoned, and finally brained with a Fullers club.

This exhortation to conſtant cheerefulnes vnder the croſſe for the Goſpell is preſſed here by diuers and ſundry reaſons (as [t] expoſitours haue well obſerued) all which in breife may bee reduced either to the fruit, or elſe

[m] *Aretius in Rom.14.17.*

[n] *Aquin. in loc.*

[o] *Aretius.*

[p] *Beza.*

[q] *1.Pet.4.15.*

[r] *Apud Baron. Rom. Mark. ann 1.*

[s] *Hegeſippus apud Euſeb. hiſt.lib 2.cap.23. & Hierom. in vita eius & aly.*

[t] *Aretius. Beza. Piſcator.*

elſe to the roote of this Chriſtian vertue. The fruit in this world, *knowing this that the trying of your faith gendreth patience, and let patiente haue her perfit worke, &c.* There is a twofold temptation (as [u] *Auguſtine* told *Conſentius*) *vna deceptionis, altera probationis*: a temptation to deceiue, which is from the diuell and our owne concupiſcence, verſe 13. 14. of this preſent Chapter. Againe, there is a temptation to proue and improue, the [x] which is from God, and ſo ſuffering for the Goſpell is termed here *temptation*, and *a triall of our faith*. The fruit in the world to come is eternall happines, verſ. 12. *Bleſſed is the man that endureth temptation, for when he is tryed he ſhall receiue the crowne of life, which the Lord hath promiſed to them that loue him*. See Goſpell appointed for this day.

As for the roote, *if any lacke wiſedome*, [y] that is true iudgement how to beare the croſſe, *let him aske it of God*: he is *a giuing God*, from him is euery good and perfect gift, verſe 17. *Ergo*, he giueth alſo this: *he giueth vnto all indifferently* without any reſpect of perſon: exclude not thy ſelfe from an vniuerſall number, he *liberally* giueth, and *vpbraideth not* after he hath giuen, hee giues for the meaſure fully, for the manner cheerefully. Wherefore come to him, and aske of him in faith, and it ſhall be giuen vnto you. See Goſpell Sun. 5. after Eaſter.

[u] *Epiſt. 146.*

[x] *See Druſius, annot. in loc.*

[y] *Aquin. Arctius. Caluin.*

The Goſpell, IOHN 14. 1.

Ieſus ſaid to his diſciples, let not your hearts be troubled, &c.

THe Prophet [z] *Dauid* ſaith, *a troubled ſpirit is an acceptable ſacrifice to God*, and it [a] *was good for me that I was in trouble*. How then is it true which is here ſaid by the ſonne of *Dauid*, *let not your hearts be troubled?*

[z] *Pſalm. 51. 17.*

[a] *Pſalm. 119. 71.*

answere is made that the passions of the minde as anger, feare, delight, and the like, are in their owne nature, [b] neither simplie commendable, nor yet absolutely vituperable, but either good or bad as their obiects and endes are good and bad. To bee troubled for sinne is a [c] *godly sorrow, causing repentance to salvation, not to bee repented of*, and therefore grieue for offending God, and [d] grieuing his spirit, yea grieue much because thou canst grieue no more. [e] But an inordinate trouble for the things of this world, arising either out of enuy, sluggishnes, or impatience, is forbidden in this sentence, *let not your hearts be troubled*. The disciples as yet ambitiously sought after worldly honour, conceiuing that Christ ere it were long would [f] restore the kingdome of Israel, and so prefer them in his kingdome on earth [g] at his right hand and at his left, as yet they did expect a crowne not a crosse. Wherefore Christ vnderstanding that they were dismayed at his words, in the former Chapter at the 43. verse (*little children yet a little while am I with you, ye shall seeke me, but whether I goe can ye not follow me now*) he commeth in this present vnto that which is [h] *Euangelij caput & summa* the cheife part in the whole body of his Gospel, namely, *to* [i] *binde vp the broken hearted, and to comfort such as mourne in Sion. Isaac* the signe of Christ is interpreted laughter, [k] insinuating that Christ should be *the consolation of Israel, and great ioy to all his people*, Luke 2.10.25. *feare not* (as [l] one notes) is the first word in the first annunciation of his [m] conception, and the first word in the first annunciation of his [n] birth, and the first word in the first annunciation of his • resurrection, and almost the last words in his last exhortation a little before his death, are, *let not your hearts be troubled, and* [p] *be of good comfort*, strengthening his followers, and sweetening his crosse by diuers forcible reasons, in our text by two more principally.

[b] *Arist. ethic. lib. 1. cap. 5.*

[c] *2. Cor. 7. 10.*

[d] *Ephes. 4. 30.*

[e] *Paratus & paludensis ser. de S. Philip. & Iacob.*

[f] *Acts 1. 6.*

[g] *Mat. 20. 21.*

[h] *Ferus com. in loc.*

[i] *Esay 61. 1.*

[k] *Ambros. de Abraham. lib. 1. cap. 5.*

[l] *Martin. Mollerus in Euangel. S. Philip. & Iacob.*

[m] *Luke 1. 30.*

[n] *Luke 2. 10.*

[o] *Mat. 28. 5.*

[p] *Iohn 16. 33.*

The

The { 1. Is taken from the buckler of faith, *ye beleeue in God beleeue also in me.*
2. From the holde of hope, *in my fathers house are many mansions, &c.*

Ye beleeue in God beleeue also in me] Concerning the fourefold reading of these words examine, *Ianson. concord. cap. 134. Erasmus annot. & Maldonat. com. in loc.* I take them as I find them here, *ye beleeue in God, &c.* the Saints in olde time [q] thorough faith haue subdued kingdomes, wrought righteousnes, obtained the promises, stopped the mouthes of Lyons, quenched the violence of fire, escaped the edge of the sword, of weake were made strong, waxed valiant in battell, and turned to flight the armies of Aliants. In a word faith is a shield where with ye may quench all the fiery darts of the diuell, Ephes. 6. 16. If ye beleeue them in God, and cast all your care on him, he that is [r] the father of mercies and God of all comfort, will assuredly so [s] care for you, that ye shall not any longer be *troubled in your hearts*, a little faith euen so small as a graine of mustard seed is able to remoue mountaines of distrust out of your soule. faith is a buckler, and a buckler guardeth especially the head and the heart, [t] that is the vnderstanding and the will, [u] *vt non turbetur intellectus, non formidet affectus.* Here humane weaknes doth obiect (as *Philip* at the 8. verse) *Lord, shew vs the father and it sufficeth vs.* It is true that we beleeue God, and beleeue in God also, but yet our hearts are troubled thirsting after his sight and sensible knowledge, we would faine see that we beleeue, so *Moses* in the 33. Chapter of Exodus, *I beseech thee shew me thy glory*, to whom answere was made by the Lord, *thou canst not see my face, for there shall no man see my face and liue: yet behold, there is a place by me, and thou shalt stand vpon the rocke, and while my glorie passeth by I will put thee in a cleft of the rocke, and will couer thee with mine hand whiles I passe by, then I will take away mine hand, and thou shalt see my backe*

[q] *Heb. 11. 33.*

[r] *2. Cor. 1. 3.*

[s] *1. Pet. 5. 7.*

[t] *Diez. com. 1. in fest. Philip. & Iacob.*

[u] *Ferus com. in loc.*

parts, but my face shall not be seene.

x This rocke is Christ as Paul in another case, 1. Cor. 10. 4. and the Church is *a doue in the holes of the rocke*, Cant. 2. 14. Whosoeuer then is placed in Christs Church, and hath faiths eye, may see God in his y hinder parts as in the world hee passeth by, that is, in his workes of creation, and redemption, and preseruation of his people: though he may not read Gods *priora*, yet he may know Gods *posteriora*, beholding him in his wonders, in his words, in his sacraments, in his sonne principally, being z *the brightnes of his glory and expresse character of his person:* as Christ in our text, *he that hath seene mee, hath seene also my father, I am in the father, and the father in mee.* a Hereby prouing himselfe to be God. 1. For that we must only beleeue in the Creator, and not in any creature. 2. b Because God only knowes the secret perturbation of the heart, and c if ye beleeue that I am God, ye must also confesse that I am a d present helpe in trouble, willing and able to relieue you, for if e God be with you who can stand against you. Why then are your hearts troubled, as if he should haue said; f albeit I am to suffer death as man, yet I will on the third day raise my selfe againe from the dead as God: it is expedient for you that I dye for your sinnes, and rise againe for your iustification, and so *prepare a place for you in my fathers house, that where I am there you may be also.*

In my fathers house are many mansions] Saint Paul hauing at large disputed of the resurrection in his first Epistle to the Corinthians 15. Chapter, prouing that the dead shall rise againe by manifest and manifold arguments taken out of the bookes aswell of nature as of Scripture; concludeth in fine, *therefore my beloued brethren, be ye stedfast, vnmoueable, abundant alwayes in the worke of the Lord, for as much as ye know that your labour is not in vaine.* So Christ in the Gospell vnto his followers, g *In the world ye shall haue affliction, and all the*

x *Melanc. post. con. de S. Philip & Iacob.*

y *Ex postico tergo non ex antica facis. Ram. de relig. lib. 1. cap. 9.*

z *Heb. 1. 3.*

a *Illephons. giron. & Piscator. in loc.*

b *Theophylact.*

c *Marlonat.*

d *Psalm. 46.*

e *Rom. 8. 31.*

f *Chrysost. & August. tract. 67. in Ioan.*

g *Iohn 16. 33.*

the wicked of the world shall [h] hate you for my names sake, they shall scourge you in their Synagogues, and persecute you from City to City, not affording so much as an [i] hole wherein to rest your head in peace, yet let not your hearts be troubled as long as *in my fathers house there be mansions, and I goe to prepare a place for you.* The Church militant on earth is often called in holy [k] Scripture *Gods house*, [l] wherein he hath a great *many mansions* as [m] dwelling in our hearts by faith, and we likewise haue many places of preferment, *some being Apostles, and some Prophets, and some Euangelists, and some Pastors, and Teachers*, Ephes 4.11. It is true that God and we too dwell here, but it is (saith [n] *Iob*) in houses of clay whose foundation is in the dust, or (as *Paul* speakes) in earthly tabernacles set vp to day and pulled downe to morrow: [o] *non habemus hic manentem ciuitatem*, in this world we haue no continuing City. For our kingdome which cannot be shaken, Heb. 12.28. Our habitation which is euerlasting, Luke 16.9. Our inheritance that fades not away, 1.Pet. 1.4. Our dwelling place mentioned in our text by Christ *is not made with hands, but eternall in the heauens*, 2.Cor. 5.1. Our best houses on earth albeit neuer so gorgeous, and neuer so glorious, hauing (if it be possible) walles of gold, and windowes of Saphire, are notwithstanding no better then Innes *for strangers and pilgrimes*, 1.Pet. 2.11. Our [p] *mansions* and places of abode for euer are in Hierusalem aboue, which is without either death or danger, Apocalyp. 21.4. Wherefore seeing we beleeue in God, and [q] looke for the blessed hope and glorious appearing of our Sauiour Christ (*who when he commeth againe shal recine vs vnto himselfe, that where he is in his fathers house, there we may be also*) let vs say with [r] *Dauid, Why art thou so heauie O my soule? and why art thou so disquieted within mee? O put thy trust in God*, and hee shall one day [s] satisfie thee with the plenteousnes of his house, [t] for there is not only roome for Christ in Gods house, but also place for all

[h] *Mat.* 10.22.
[i] *Mat.* 8.20.
[k] 1.*Tim.* 3.15. *Heb.* 3.2.
[l] *Paludensis.*
[m] *Ephes.* 3.17.
[n] *Iob.* 4.19.
[o] *Heb.* 13.14.
[p] *Vide Maldonat. in loc.*
[q] *Tit.* 2.13.
[r] *Psalm.* 43.5.
[s] *Psalm.* 36.8.
[t] *Erasmus. Marlorat. Iansen.*

all his followers: the *mansions* of heauen are *many*, the least of all his souldiers, if they [u] fight a good fight, and continue [x] faithfull vnto death, is rewarded with an [y] incorruptible crowne of glory, hauing for his inheritance, no lesse then a whole kingdome. Againe, these mansions are *many*, [z] because the Saints in heauen haue diuerse degrees of glory. So *Paul*, 1. Cor. 15. 41. *There is another glory of the Sunne, and another glory of the Moone, and another glory of the Starres, for one Starre differeth from another in glory:* [a] *so likewise in the resurrection of the dead.* A [b] great vessell and a little, dipped in the same well, hold notwithstanding diuers measures, according to their capacity: so in Gods house, euery chosen vessell of honour is filled vp to the brim with the water of life, but the better hath vndoubtedly the bigger mansion, he that held more charity here, shall haue more clarity hereafter. Yet (as *Augustine* notes vpon our text) *Non erit aliqua inuidia imparis claritatis, quoniam regnabit in omnibus vnitas charitatis.*

I goe to prepare a place for you] It is said, Matth. 25. 34. That the mansions in Gods house were prepared before the foundation of the world; how then is it true that Christ at this time goeth to prepare a place? [c] Answere is made, that the mansions indeed are prepared from all eternity, but the men who shall inhabit them, as yet were vnprepared. It was expedient therefore that the redeemer of the world should die for their sinnes, and rise againe for their iustification, and ascend into heauen to take possession of this kingdome, and to set open the doores of these prepared mansions vnto his followers, as also to send vnto them a comforter, and a conductor, euen the spirit of truth, who might leade them in the right way to this place. So Saint [d] *Augustine* acutely, *Parat quodammodo mansiones, mansionibus parando mansiones.* Hee prepareth a place, by making men fit for the place. [e] For election is in Christ, and through

[u] 2. *Tim.* 4. 7.
[x] *Apoc.* 2. 10.
[y] 1. *Pet.* 1. 4.
[z] *Augustine. Aretius. Maldonat.*
[a] *See Luther, Anselme. Lombard. in loc. Pauli.*
[b] *Paludensis.*
[c] *Luther. Rupert.*
[d] *Thall. 68. in hom.*
[e] *See Mantuan. in loc.*

through Christ, and so consequently, *none come to the Father but by the Sonne*, wee passe by the kingdome of grace, to the kingdome of glory, for without [f] holinesse it is impossible to see God. Touching other readings, I referre you to *Iansen. concord. cap. 134. and Erasmus annot. in loc.*

Lord we know not whether thou goest] S. *Thomas* and S. *Philip* were so good proficients in Christs schoole, that their master in the former chapter at the 10. verse, said of them and of the rest of their fellowes (excepting *Iudas* the traitor) *ye are cleane*; and Saint [g] *Peter* as the [h] mouth of the company professed openly, *To whom shall we goe, thou hast the words of eternall life, and we beleeue and know that thou art the Christ, the Sonne of the liuing God*: And yet their faith in the houre of tentation (as you see) was so weake, that Saint *Thomas* said, *Lord we know not whither thou goest*. And Saint *Philip*, *Lord shew vs thy Father, and it sufficeth vs*. Now these things are written for our [i] comfort; for if these great pillars of the Church had such a shake, let vs not despaire, though happily sometime many mountaines of distrust arise in our troubled harts. Assure thy selfe thou hast a good measure of faith, if thou feele want of faith. [k] As a woman that feeleth the mouing of the child in her body, though very weake, assureth her selfe that she hath conceiued and goeth with child: so if wee haue these good affections, and vnfaigned desires of faith in our soule; if hungring and thirsting after righteousnes wee say with the man in the [l] Gospell, *I beleeue, Lord help mine vnbeleefe*: let vs not in any case doubt, but that we haue the holy spirit (who is the giuer of these godly motions) dwelling in vs, and so consequently that wee haue true faith. It is said, Psalm. 10. 19. that *the Lord heareth the desire of the poore*, yea that *he fulfilleth the desires of all such as feare him*, Psalm. 145. 19. It is sufficient then (in the middest of any grieuous tentation) if thou truly desire to repent and beleeue. For God (accep-

[f] *Heb. 12. 14.*

[g] *Ioh. 6. 68.*
[h] *Bullinger in loc. citat.*

[i] *Luther. post in loc.*

[k] *Tossan markes of Gods children.*

[l] *Mark. 9. 24.*

(m accepting the will for the deed) n taketh a heart desirous to repent and beleeue, for a penitent and a beleeuing heart indeed. It is recorded in the 20. chapter of S. *Iohns* Gospell, that *Mary Magdalene* seeking Christ at his sepulchre, found afore she felt him. He talked with her, and stood nigh her, and comforted her; and yet the text saith at the 14 verse, *she knew not that it was Iesus*. In like sort the spirit of Christ is sometime present with vs, and within vs, o helping our infirmities, albeit we haue little sight or sense therof; he is a secret friend, and doth vs often most good when we least perceiue it. Saint *Thomas* here said, *we know not the way, nor whither thou goest*, and yet truth it selfe auowed the contrary, *Whither I goe ye know, and the way ye know*. They knew the way, but they did not know that they knew, saith p *Augustine, Sciebant isti, sed se scire nesciebant*. See the song of S. *Symeon*, and the grace of our Lord, &c. in the Liturgie,

I am the way, the truth, and the life] That is (as q *Perus*) *Exordium salutis, ergo via: medium salutis, ergo veritas: finis salutis ergo vita*. The beginning of heauenly happinesse, and therefore *the way*: the meane, and therefore *the truth*: the end, and therfore *the life*. r *Via incipientium, veritas proficientium, vita perfectorum*. Or as s *Euthymius*, if I am *the way*, then I am able to bring you to *the mansions in my fathers house*: if *the truth*, I lie not in saying, *I goe to prepare a place for you*: if *the life*, then neither t Angels, nor principalities, nor things present, nor things to come, nor height, nor depth, not death it selfe, shall separate you from me, but *I will receiue you to my selfe, that where I am, there ye may be also*. Or as u *Leo* the great, *Via conuersationis sanctæ, veritas doctrinæ, diuina, vita beatitudinis sempiternæ*. The which is expressed by S. x *Bernard*; in these words elegantly *Via in exemplo, veritas in promisso, vita in premio*: The *way*, in my workes, and the *truth* in my words, and the *life* in my rewards. y *Via ducens, veritas iuuans, vita*

m 2. Cor. 8. 12.
n Bradford. epist. to Careless.
o Rom. 8. 26.
p Tract. 69. in Ioan.
q Com. in loc. Idem fere Caluin & Marlorat.
r Perus vbi sup.
s In loc. idem Chrysost. & Theophylact.
t Rom. 8. 38.
u Ser. 2. de resurrect. dom. x Ser. 2. de ascens. dom. y Perus vbi sup. z Bernard tract. de gradibus humilit. in pria.

via ascens. [z] With such as wāder in a bie way, I am the high *way*: to such as are doubting in the way, I am the *truth*: vnto such as are wearied vnder their heauie burthen in their courses, I am the *life*. Or as *Cyril* vpon the place, for as much as we shall ascend to the *mansions in Gods house* by faith, hope, charity, (of all which onely Christ is the donor) he may be tearmed the *way*, for giuing vs an [a] example ẏ we should loue one another, as he hath loued vs: ẏ *truth*, in deliuering such infallible rules of faith: & the *life*, by cōforting vs with an assured hope that we shal one day raign with him in his fathers house for euermore. Thus Christ is [b] *via, in qua per charitatem ambulare: veritas, cui per fidem adhærere: vita, ad quā per spē attolli debemus*; [c] or as *Aug.* Christ is the truth, & the way, *qua itur*; & the life, *quo itur*. And in [d] another place, *Per me, venitur ad me, proficitur in me, permanetur in me.*

[e] Other taking this phrase for an hebraisme, construe it thus, *I am the true way leading to life which is euerlasting.* Or, *I am the way to truth and life*, making *truth* and *life* but *Epitheta* to *way*. Or I am the way, and the true light going before you in the way to life, as hee doth [f] expound himselfe in the words immediately following, *No man commeth to the father but by me*, called [g] else where the light, as well as here the life; which occasioned [h] *Bernard* to say, *Nos populus tuus, & oues pascuæ tuæ sequamur te, per te, ad te.* I will end this obseruation with a meditation of S. [i] *Ambrose, Ingrediamur hanc viam, teneamus veritatem, vitam sequamur. Via est quæ perducit, veritas est quæ confirmat, vita quæ per se redditur. Suscipe nos domine quasi via, confirma quasi veritas, viuifica quasi vita, nam in te sumus, viuimus, mouemur; mouemur quasi in via, sumus quasi in veritate, viuimus quasi in vita eterna.*

This one sentence doth afford many comforts vnto troubled hearts: if Christ bee *the way* to life, there is [k] none other name whereby we must be saued, [l] *Aliter qui vadit, cadit.* If *the truth*, all other religions opposite to

[z] *Bernard. tract. de gradibus humilit. in prin.*

[a] *Ioh. 13. 15. 34.*

[b] *Vide Iansen. concord. cap. 134. & Stapleton de vita Thomæ. Apost. pag. 5. 6.*

[c] *Tract. 69. in Ioan.*

[d] *De doct. Christ. lib. 1. cap. 34.*

[e] *Maldonat. in loc.*

[f] *Aretius. Caluin.*

[g] *Ioh. 1. 4. 5.*

[h] *Ser. 2. de ascens. dom.*

[i] *Lib. de bono mort. 5. cap. 12.*

[k] *Act. 4. 12.*

[l] *Bernard. ser. 2. in ascens. dom.*

to the Christian faith are either ignorant fantasies, or else arrogant heresies? If *the life*, let vs not despaire in death, our [m] redeemer liueth, he which is the [n] resurrection and the life, shall at the last day raise our vile bodie, making it like [o] his glorious body, *receiuing vs to himselfe, that where he is in his fathers house, there we may be also.*

[m] *Iob* 19.25.
[n] *Iohn* 11.25.
[o] *Philip.* 3.21.

The Epistle, Acts. 1.1.

In the former treatise (O Theophilus) wee haue spoken of all that Iesus began to doe and teach.

IN this History of S. *Luke*, two points are more principally remarkeable, namely, [p]

the { Context, or connexion of this treatise with his Gospell, vers. 1.2.
Text, or narration it selfe throughout the rest of the whole booke, diuided into two [q] portions, { 1. Generall, as setting downe the acts of all the blessed Apostles, in the twelue former chapters.
2. Particular, as containing more specially the acts of S. *Paul* in the sixteene latter chapters.

[p] *Ardens. Caluin. Iustus, Jonas in loc.*
[q] *Aretius.*

In the former treatise] Saint *Luke* hauing alreadie penned a tract *of all that Iesus did and taught*: He commeth in this present history to shew what his Apostles did and taught, [r] declaring at large that their doings and doctrine were conformable to the workes and words of their master. These two treatises howsoeuer dedicated vnto one man, are notwithstanding parted into

[r] Dr. *Fulke. argument. in act.*

into two volumes, *Vt* [f] *distinctio perspicuitatem afferret, breuitas tædium eximeret, varietas voluptate afficeret.* They be parted indeed, yet so neerely linked together, that the first words of our text are nothing else but a [t] transition, or (as it were) a bridge between both. In this context or preamble, three persons are to be considered especially: By whom / To whom / Of whom — the former treatise was written.

[f] *Chrysost. apud Lorin. præfat. in act.*

[t] *Ardens. Beza.*

The party writing the Gospell of *all that Iesus did and taught* was *Luke*, by birth (as [u] *Eusebius*, and [x] *Hierome* report) of *Antiochia*: by profession (as *Paul* writes, Colos. 4. 14.) a Physitian, *Luke the beloued Physitian greets you*: by calling (as [z] some thinke) one of those seuentie Disciples our blessed Sauiour appointed, Luk. 10. 1. the which is gathered by [a] *Gregorie* the great, and [b] other out of the 24. chapter of S. *Luke*, vers. 13. but [c] *Irenæus*, [d] *Tertullian*, and the most [e] ancient Doctors affirme, that he was not Christs immediate Disciple, but onely, *sectator & Discipulus Apostolorum*: a follower and a Disciple of his Apostles. And this Saint *Luke* testifieth of himselfe in the first chapter of his Gospell, at the second verse, *sicut tradiderunt nobis*, &c. *as they haue deliuered them vnto vs, which from the beginning saw them themselues.* Insinuating that hee wrote his Gospell according to that which he heard of other; but this tract of *the acts of the Apostles*, according to that which he had seene himselfe.

[u] *Hist. lib. 3. cap. 4.*

[x] *Catalog. script. in vita Luc. Idem Theophylact. & Euthym. proem. euang. Luc.*

[z] *Epiphanius hæres. 51.*

[a] *Cap. 1. præfat. in Iob.*

[b] *Theophylact. in Luc. 24. See Gosp. Easter Munday.*

[c] *Lib. 3. cap. 11.*

[d] *Lib 3. contra Marcian.*

[e] *Euseb. Hierom. vbi sup. Beda Nicephorus, & alij.*

This man is made by Gods appointment an Euangelist before *Peter* and *Iames*, who were counted to bee [f] pillars of the Church, and seemed to be great, nay ten Apostles being passed by, this poore Physitian a companion of persecuted *Paul*, and at the best but a Disciple, was preferred to set downe the Gospels history, for so he saith, *I haue made the former treatise of all that Iesus began to doe and teach.* Here then obserue that God is

[f] *Galath. 2. 9.*

is tyed to no man, he calleth whomsoeuer he will vnto whatsoeuer office pleaseth him: hee made seely fishermen, fishers of men: and of g *Paul* who was sometime a rauenous wolfe, first a milde sheep, and then a diligent shepheard: of h *Amos* an heardman, a Prophet: of *Peter* a water man, a chiefe Apostle: of *Luke* the physitian, a great Euangelist. And therefore let vs not ascribe to much vnto secondarie causes, but rather attribute all to God, who doth often greatest acts by weakest agents. And let vs bee so much the more ready to beleeue this, because *Luke* wrote this, *I haue made &c.* He was not principall author, but instrumentall actor in composing this Treatise: for the Gospell is Gods-pel, or the ghosts-spell, euen the word of the spirit, as Saint i *Peter* teacheth vs, holy men of God in olde time spake not according to the will of men, but as they were moued by the holy Ghost, k *ipse hæc scripsit, qui hæc scribenda dictauit.*

The party to whom our Euangelist inscribed his Gospell is *Theophilus*, and here the l Doctors doubt whether this name be common or proper. Cardinall m *Baronius* hath vndergone some paines in discussing this point, but (like himselfe leaues it as he found it) vncertaine. If we take it for a common appellatiue, then vnderstand that the Gospell is written vnto such as are *Theophili*, that is louers of God. The word is a peerelesse n pearle, and may not be cast vnto o swine who despise it, but opened vnto the louers of God which are ready to sell all that they haue to buy it: euery true Christian is a *Theophilus*, and euery *Theophilus* hath a Gospell dedicated to him, as Saint p *Ambrose* sweetly, *Si Deum diligis, ad te scriptum est: si ad te scriptum est, suscipe munus Euangelistæ, pignus amici, in penetralibus animi diligenter asserua.* Seing this inestimable Iewell is sent vnto thee, q *keepe that which is committed to thy care*, lay it vp in the treasure house of your heart, where neither the moath and canker corrupt, and where theeues

g *Galat.* 1. 22.

h *Amos* 1. 1.

i 2. *Epist.* 1. 21.

k *Gregor. cap.* 1. *præfac. in Iob.*

l *Epiphan. hæres.* 51.

m *Annal. tom.* 1. *ad an.* 58.

n *Mat.* 13. 46.

o *Mat.* 7. 6.

p *Explanat. proem. Euang. Luc.*

q 1. *Tim.* 6. 20.

r *Mat.* 6. 20.

theeues neither digge thorough nor steale. [f] *Consumit tinea, si quod bene legeris, male credas. Arrius* is a moath and *Photinus* a moath, euery heretick is a moath, as it were fretting the garment of our blessed Sauiour. But two reasons induce me to thinke that *Theophilus* is a proper name. 1. Saint *Luke* saith, *It seemed good to me, to write vnto thee from point to point, that thou mightest acknowledge the certainty of those things whereof thou hast been instructed.* By which he doth [c] insinuate, that he wrote to some one particular person whom hee had heretofore catechized by [u] word of mouth. 2. The title giuen vnto *Theophilus*, Luke 1.3: maketh Interpretors conceiue that hee was a [c] certaine man of eminent quality: [x] some therefore say that hee was a Bishop of *Antiochia* but [y] other that he was some chiefe gouernor in his common wealth, because the word κράτιστος, vsed by Saint *Luke* (which we translate *most excellent*, or *most noble*) is the same which is ascribed elsewhere to men of great command: So *Paul* to *Festus*, Acts 26.25. I am not mad O *noble Festus*, ἐγὼ οὐ μαίνομαι κράτιστε φῆστε So *Tertullus* an Orator and a great master of words vnto *Felix*, Acts 24.3. We acknowledge it wholy and in all places, κράτιστε φήλιξ, *most noble Felix*) with all thankes. So *Claudius* in his [c] subscription to the same *Felix*, Acts 23.26. *Claudius Lysias* τῷ κρατίστῳ ἡγεμόνι, to the *most noble* gouernour *Felix* greeting: and the title *optimus* of all other, was most acceptable to *Traian* the great Emperor as *Xiphilinus* out of *Dio* reports in his life.

Hence then obserue. 1. That rich men and great men are not excluded from Gods kingdome, S. [z] *Paul* saith in deed *not many mighty, not many noble are called*; yet some mighty, some noble, as the noble [a] *Ioseph* of *Arimathea*, the noble Chamberlain and Treasurour of [b] *Candace* Queene of *Ethiopia*, the noble men of [c] *Berea*, and here noble *Theophilus of Antiochia*.

2. Note by this example, that Christians ought to speake and write courteously, giuing titles of due respect

[f] *Ambros. vbi sup.*

[c] *Maldonat. in Luc. 1.*

[u] *Theophylact. in Luc. 1.*

[x] *Lyranus & Nicephorus lib. 2. cap. 25.*

[y] *Theophylact. argument. in Luc. Oecumen. in Acts 1. Baronius vbi sup. fol. 534.*

[z] *1. Cor. 1. 26.*

[a] *Marke 15. 42.*

[b] *Acts 8. 27.*

[c] *Acts 17. 11.*

ſpect vnto men of worth and worſhip, *feare, to whom feare: honour, to whom honour belongeth*, Rom. 13.7.

3. Learne from hence, that godly men ought to bee religiouſly politicke, ſo wiſe (ſaith our [d] Sauiour) as ſerpents in enlarging Gods kingdome. It is likely Saint *Luke* dedicated this preſent and that former hiſtory to nobie *Theophilus*: not ſo much out of any priuate conſideration, as for the publike good of the whole Church: for if a great man in authority receiue the word, other inſtantly will embrace the ſame. This vndoubtedly was our Euangeliſts policie, and till it be our practiſe the walles of Iericho will neuer bee thoroughly pulled downe, for ſo long as the Chaplaines are of the cloſet, flattering and foſtering Nobles in their ſin: no maruaile if the [e] whole world lieth in wickednes, [f] *Citharœdo principe, mimus eſt nobilis*, when princes are fidlers, the people turne dancers.

The third perſon is of whom, and that is *Ieſus*: in the former treatiſe *we haue ſpoken of all that Ieſus began to doe and teach, &c.* Of all: how then is it true which is deliuered by Saint *John* in the concluſion of his Goſpell? *there are many other things which Ieſus did, the which if they ſhould be written euery one, I ſuppoſe the world could not containe the bookes that ſhould be written.* Againe, Saint *Luke* himſelfe after hee had reported the birth of Chriſt and the purtenances thereof, addes no more of him vntill he was twelue yeare olde diſputing with the Doctors in the temple, and then he relates not of any thing what he did for the ſpace of eighteene yeare, from twelue yeare to thirtie. By which it doth appeare that all which Ieſus did and taught neither is, nor can bee written. Anſwere is made by *Chryſoſtome* and [g] other, that Saint *Luke* ſaid not, I haue written all, but *of all*: inſinuating that he wrote all that Ieſus did and taught as neceſſary to the worke of our redemption. He did not in his former treatiſe mention euery thing Ieſus did and ſaid, but only ſo much, or the chiefe heads of ſo much as

[d] *Mat.* 10.16.

[e] 1. *Iohn* 5.19.
[f] *Iuuenal.*

[g] *Erasmus. Caluin. Aretius in loc.*

as was expedient to be said and done for the full accomplishment of our saluation, *all* is to be referred [h] *ad genera singulorum*, and not *ad singula generum*. [i] Here then is a pregnant text against the Papists, [k] holding *that beside the word written there be certaine traditions vnwritten, which ought to be beleeued as necessarie to saluation.* See Gospell 1. Sun. in Lent.

It is not said of all that Iesus did, but of all that Iesus *began to do and teach*: [l] by which our Euangelist intimates that his Gospel is a story not of such acts as Christ did in the beginning as God, but of that only which he did after hee was in the fulnes of time made man, and dwelt among vs, and became our Iesus. And this history Saint *Luke* [m] diuides into the *doings* and *doctrines* of Christ, and by *doings* he doth vnderstand not his morals only, but his miracles also, yea whatsoeuer Iesus either did or suffered for vs men and our saluation, recording his death as well as his life, his passions as well as his actions, and indeed they must goe together, because Christs righteousnes consists in both, in doing and in suffering, for in suffering he obeyed, and in obeying he suffered, and the very shedding of his blood (to which our redemption is ascribed more particularly) must not only be considered as it is passiue, that is a suffering: but also as it is actiue, that is an obedience, in which hee shewed his exceeding loue both to God and vs in fulfilling the law for vs. In this sense then all the sufferings of Christ are comprehended vnder the word *doing*, his resurrection also from the dead, and whatsoeuer else he wrought for our sake.

This was Christs honour that hee was a [n] *Prophet, mighty indeed and in word before God and all the people.* First, he *began to doe*, then *to teach*, saying to his followers, *I haue giuen an* [o] *example to you*, [p] *learne of me.* [q] Euery Doctor in like sort, must adorne the soundnes of his learning with holines of life. [r] The present inscription of this booke doth admonish vs of *action*, that a

h *Ardens in loc.*
i *Marlorat. in loc.*
k *Bellar. de verb. dei lib. 4. cap. 3. Melchior. canus loc. com. lib. 3. cap. 3. Peresius de fradit. assert. 2.*
l *Caietan in loc.*
m *Arctius.*
n *Luke 24. 19.*
o *Iob. 13. 15.*
p *Mat 11. 29.*
q *Aretius. Calsin.*
r *Lorin. cap. 1. præfat. in act.*

good Apostles dutie consists in *doing*, as much as in teaching. I will here confesse ingeniously with [f] *Ardens*, *In hoc mea, & mei similium confunditur præsumptio, qui multa vobis prædico, quæ tamen non facio. Sed vtinam (fratres) crebras orationes, ipsa confusio generet in me pudorem, pudor correctionem, correctio emendationem, vt quod prius non feci, postquam prædicauerim facere incipiam.*

[f] Hom. in epist. sen.

In the text following, two points are chiefly considerable, namely

Christs { 1 holy conuersation with his Apostles after his resurrection for the space of 40. dayes, verse, 3.4.5.6.7.8. / 2 glorious ascension ensuing that his conuersation, verse 9.10 11.

I haue spoken of the former often elsewhere, the latter is only proper to this our present feast, in which obserue three circumstances especially.

The { 1 place / 2 time / 3 manner } of Christs ascension.

The place from whence Christ ascended (as we may collect out of this Chapter at the 12. verse) was *the mount of Olives neere* [t] *Bethanie, containing a Sabbath dayes iourney from Ierusalem.* Hee did ascend from a mount, an open, high, eminent place, [u] that he might assure the certaine truth of his ascension. If hee should haue withdrawne himselfe in secret, happily the disciples would haue doubted of his ascension, as they did a while of his resurrection: but now beholding him openly, publiquely mounting from a mount they could not but affirme it themselues, and confirme it vnto other.

[t] Luke 24.50.

[u] Caluin.

2. Christ ascended from a mount, rather then from a valley, from an high place rather then from a low: for that it was one step vnto his iournies ende, [x] hereby teaching vs not to looke for extraordinarie miracles, so long as ordinarie meanes will serue: he went so farre to heauen.

[x] Maldonat. Lorin.

heauen as he could on earth, & then being on a mount, and so not able by naturall helpe to goe higher, *a cloud receiued him out of their sight.*

3. It may be Christ ascended from a mount, for that he desired to stay so long, and to spend so many houres as he conueniently could in instructing his followers before he departed. Hereby demonstrating his exceeding great loue to the disciples in particular, as also to the whole Church in generall, as you shall heare further in the discussing of the circumstances of time when Christ ascended.

The mount from whence hee did ascend was *the mount of Olines*, and it was the [y] same place from whence he went to be crucified. One place serued to be a passage both to his crosse and to his crowne, [z] signifying hereby that the way to heauen is by the gates of hell, as *Paul* and *Barnabas* preach, Acts 14. 22. *through many tribulations we must enter into the kingdome of God.* A wicked man in prosperity walketh as in the day, the Sunne is before, but the shadow behind him: a good man on the contrary walketh as in the night, his shadow goes before, but great light and ioy commeth afterward. *Dines* and *Lazarus* exemplifie this in the 16. of Saint *Luke*, *Dines* in his life was furnished with rich apparell, and filled euery day with delicate fare, there was his Sunne-shine: but he died and was buried, and was exceedingly tormented in hell, there was his shadow, nay that which is called in the [a] Scriptures *vtter darkner*. *Lazarus* on the contrary was an obscure base creature, full of sorrowes in his soule, and sores in his body, there was his shadow: but when he died hee was conueyed by glorious Angels into the bosome of blessed *Abraham*, there was his light and glory. It is an hard and almost impossible thing (saith [b] *Hierome*) that any should passe from great pleasures in this world to the greatest pleasures in the next, *vt quis hic ventrem, & ibi mentem impleat, vt de delicijs transeat ad delicias.*

[y] *Luke* 22.39.

[z] *Perkins expos. Creed. art. ascen.*

[a] *Mat.* 8.12. & 22.13.

[b] *Consolat. ad Iulian. tom.* 1. *fol.* 208.

And as the same [m] father told *Heliodore*, *Delicatus es? & hic vis gaudere cum seculo, & postea regnare cum Christo.* Here then is comfort for the disconsolate, many through lingring diseases as the dead palsie, the gout, and the like, lie bedrid, and as it were buried long before their death, insomuch as their beds which heretofore were places of rest and ease to them, are now couches of teares and misery. Yet these men hence haue great comfort if they make good vse of Gods visitation, for their bed in their sicknesse on which they suffer so much heauinesse, shall on their dying day be to them a *Bethanie*, from which they shall ascend to the kingdome of eternall happinesse.

[m] *Epist. ad Heliod. de vita Eremetica.*

Or [n] *Bethanie* signifies the house of obedience, wherfore seeing Christ was obedient vnto God his father *in all things vnto the death, euen the death of the Crosse; therfore God hath exalted him highly*, Phil. 2. 8. Through disobedience we were cast out of Paradise, and through obedience wee shall enter in againe, [o] *sola obedientia accepit palmam, & inobedientia penam.*

[n] *Paluden. ser. de ascen. dom. See Ferus ser. 3. in ascen. dom.*

[o] *August. apud. palud. vbi sup.*

I passe from the circumstances of place, to the circumstances of time. *When is had spoken these things*, &c. that is, as you may reade, vers. 3. *all those things which appertaine to the kingdome of God.* After hee had [p] blessed them, and (as it is the Gospell allotted for this day) giuen them a large commission to preach, adorned with many singular priuiledges and promises, assuring them and their posterity, that hee would bee present in spirit with them alwaie [q] till the end of the world; *when hee had spoken all these things, he was taken vp on high*, &c. This sheweth euidently, that hee is a most industrious and vigilant Pastor of his Church, affecting and effecting also the good thereof. As the [r] gouerment is on his shoulder, so was hee more faithfull in Gods house then *Moses* was, Heb. 3. 5. 6. He did not ascend and (as it were breake vp schoole) till hee had instructed his Disciples in all points appertaining to their calling and his

[p] *Luk. 24. 50.*

[q] *Mat. 28. 20.*

[r] *Esay 9. 6.*

his kingdome. Now looke what care Christ at his ascension had ouer his Church, the same must euery Master haue ouer his household, and euery Minister ouer his cure, when it shall please God to take them out of this world. A Prophet is sent to King [f] *Hezechia* to bid him *put his house in order for hee must die:* signifying hereby that it is the dutie of a good Master of a family to haue care not onely for the gouerment of his house whileſt he is aliue, but also that it may be well ordered when he is dead. The same care must in like sort bee practised of Ministers, according to the paterne of S. [t] *Paul, I haue kept nothing backe, but haue shewed all the councell of God vnto you; take heed therefore,* &c. *for I know this, that after my departing shall grieuous Wolues enter in among you, not sparing the flocke.* So likewise S. [u] *Peter, I know that the time is at hand that I must lay downe this my tabernacle, I will endeauour therefore alwaies that yee may be able to haue remembrance of these things after my departure.* If it bee part of thy fidelity that Gods people, committed vnto thy particular charge, may be well instructed after thy death? O how carefull oughtest thou to be for their good in thy life? *Rapite* (saith [x] *Augustine*) *quos potest is hortando, portando, rogando, disputando,* &c. that is, in the words of [y] *Paul Preach the word, be instant in season and out of season, improue, rebuke, exhort with all long suffering and doctrine.*

The second circumstance of time is, *while his Apostles beheld,* &c. If any demand why he would not haue the whole nation of the Iewes see him ascend, that so they might assuredly know that hee was risen againe from the dead, and so beleeue in him. [z] Answere is made that it is Gods good pleasure that the mysteries of holy beleefe whereof Christs ascension is one, should rather bee learned by [a] hearing then by seeing, according to that of [b] *Clemens Alexandrinus,* faith is the soules eare. Christs owne Disciples, indeed were taught his ascension by sight, that they might the better teach other

[f] *Esay* 38.1.

[t] *Act.* 20.27.

[u] 2. *Pet* 1.14.

[x] *In Psal.* 33. *con.* 2.

[y] 1. *Tim.* 4.2.

[z] *Perkins exposit. Creed. art. ascen.*

[a] *Rom.* 10.17.

[b] *Stromat.* 5.

who did not see, they were witnesses of these things chosen before of God for the same purpose, Act. 10. 39. 41. Whereas therefore [c] *Paul* had no witnesse of his being taken vp into the third heauen: and [d] *Eliah* one spectator onely who saw him as he went vp in a chariot of fierie horses and a whirle wind into heauen; Christ had many beholders of his ascension, hee was taken vp on high, *videntibus illis*, in the sight of all his Apostles assembled together. He did ascend, *paulatim* (as [e] *Augustine* speaks) he was neither suddenly snatched away, nor yet secretly stolne away: but *while they beheld hee was taken vp on high*, as it followeth in the manner of his ascending to be considered, *A cloud receiued him out of their sight*.

[c] 2. Cor. 12. 2.
[d] 2. King. 2. 11.
[e] Ser. 178. de temp.

Now whereas he caused a cloud to come betweene himselfe and their sight, it [f] signified vnto them that hereafter they must bee content with that which they had seene, and not curiously to seeke to know further what became of him. And the same thing is taught vs also, wee must content our selues with that Almighty God hath in his holy word reuealed, and enquire no further in things appertaining to God. His word is a sufficient lanterne to our feet, and a guide to our paths; a perfect glosse, yea a glasse of his knowne will, in which euery true beleeuer may see so much as hee need to search in this life. For the like end in giuing the Law on mount Sinai God appeared in a [h] thicke cloud; and when hee did manifest his glory in *Salomons* Temple, a darke cloud [i] filled the same.

[f] Caluin in loc.
[g] Jam. 1. 23.
[h] Exod. 19. 9.
[i] 1. King. 8. 10.

Happily some will obiect how Christ elsewhere promised he would neuer leaue his Church, *I am alway with you till the end of the world*, Matth. 28. 20. Answere is made, that these words are to bee construed of the presence of his Godhead or spirit, not of the presence of his manhood: and therefore two glorious Angels at the 11. verse chide the Disciples hanging on his bodily presence, *Why stand yee gazing into heauen?* It is true that

that Christ is to be found in heauen, [k] yet not with the gazing eyes of flesh, but onely with the spirituall eyes of faith. It may be further alleaged if the Godhead bee present on earth, then the manhood must of necessity be present there, because both are vnited together. Our [m] Diuines answere this argumēt ý followes not, Christs manhood subsists in that person which is euery where, *ergo*, his manhood is euery where. The reason is plaine, saith [n] *Aquine*, because the sonne of God doth not only subsist in his diuine nature, but also by his diuine nature: whereas hee doth not subsist at all by the manhood, but in the manhood onely; for the word was in the beginning, when the manhood was not; *God of the substance of his Father, begotten before the worlds, man of the substance of his mother borne in the world*, as *Athanasius* in his Creed. And therefore Christ alway was, is, and euer will be with vs in his spirit, though absent in his body; for a cloud on this day tooke him vpon high out of our sight, [o] *whom the heauens must containe till the time that all things bee restored, which God hath spoken by the mouth of all his holy Prophets since the world began.* I conclude this argument in S. [p] *Augustines* glosse, *Videte ascendentem, credite in absentem, sperate venientem, sed tamen per misericordiam occultam etiam sentite præsentem.*

[k] *Marlorat. in Matth. 28. 20.*

[m] *See Perkins vbi sup. & B. Bilson against the Iesuites, fol. 785. 787. &c.*

[n] *Contra gentes lib. 4. cap. 49.*

[o] *Act. 3. 21.*

[p] *In Psal. 46.*

The Gospell. Mark. 16. 14.

Iesus appeared vnto the eleuen as they sat at meate, &c.

[q] Albeit religion be not tied vnto time, yet can it not be planted or exercised, without a due diuiding and allotting out of time for it. Euery Church therefore chuseth vnto it selfe a certaine time for publike prayers, and for the preaching of the Gospell, and for

[q] *Confess. Heluet. post. cap. 24.*

for the celebration of the Sacraments. And for as much as it is kindly to consider euery great blessing of God in the day wherein it was wrought: it is well ordered by the true Churches, as well [r] ancient, as moderne, to solemnize the memoriall of Christs natiuity, circumcision, passion, resurrection, assension, and sending of the holy Ghost on certaine set holy daies euery yeere, *ne volumine temporum ingrata subrepat oblinio*, saith [t] *Augustine*, lest happily the maruelous workes of our gracious Lord, should be forgotten in a while, which ought to be had in a perpetuall [t] remembrance.

Now Christs assension is the consummation of all that which he did, and taught, whilest hee dwelt among vs, aptly tearmed by [u] *Bernard*, *Felix clausula totius laborarij filij Dei*, the very [x] Sabbath of all his labour in the working of our redemption. He laboured six daies, and then he rested on the seuenth. His *natiuity* was the first; his *circumcision* was the second; his *presentation in the Temple* the third; his *baptisme* the fourth; his *passion* the fifth; his *resurrection* the sixth; and then followed his *ascension*, in which hee was *receiued into heauen, and now sitteth at the right hand of God*, as hauing finished the whole worke for which hee came into the world. *Dauid* saith of the naturall Sunne, *it reioyceth as a Giant to runne his course, it goeth forth from the vttermost parts of the heauen, and runneth about vnto the end of it againe, and there is nothing hid from the heate thereof.* The which (as [z] *Augustine* and [a] other haue noted) may be well applied vnto the supernaturall Sunne Iesus Christ the sonne of [b] righteousnesse. *As a Giant he did runne his course*, there you haue his incarnation, and peregrination in the flesh: his circuit was *from the vttermost part of heauen vnto the end of it againe*. There you haue his resurrection and ascension: *nothing is hid from his heate*, there you haue his sending of the holy Ghost in the forme of fiery tongues, Act. 2. 3. As a Giant he ran his race, for he first descended into the lowest parts

[r] *Vide August. epist. 118 cap. 1. & ib cont. Adiuuant cap. 16*

[t] *De ciuit dei. lib. 10. cap. 4.*

[t] *Psalm. 111. 4.*

[u] *Ser. 2. in ascen. dom.*

[x] *Raulin. ser. 2. in ascens. dom.*

[y] *Psal. 19. 6.*

[z] *Lib. 2. contra. lit. petilian. cap. 32.*

[a] *Didac. de Yanguas. con. 1. de ascen. dom.*

[b] *Malac. 4. 2.*

parts of the earth, and then ascended from aboue all heauens, that he might fulfill all things, Ephes. 4. 9. 10. Wherefore seeing Christs ascension is the complement of all his doings, and of all his doctrines, our Church is worthie to be honoured, in making this festiuall one of the chiefe holidaies in the whole yeere.

In the Gospell allotted for this holy Thursday, two points are most obseruable:

namely,
1. Christs goodnesse toward his Apostles, in his
   1. Apparition, *Iesus appeared vnto the eleuen.*
   2. Correction, *and cast in their teeth*, &c.
   3. Commission, *Goe ye into all the world* &c.
   4. Consolation, *These tokens shall follow*, &c.
   5. Ascension, *So when the Lord had spoken vnto them, hee was receiued into heauen*, &c.
2. The Apostles obedience toward Christ, *and they went forth, and preached euery where*, &c.

Iesus appeared vnto the eleuen] Hee had often appeared vnto his followers after his resurrection, and now he manifested himselfe, *to the eleuen Apostles as they sat at meate*. Wherein hee did appeare like himselfe, full of meekenesse and mercy, giuing vs assurance that he will be present with vs, *orationi incumbentibus*, at our meetings in the Temple, *Quando nec recumbentibus quidem dedignatur adesse*, seeing he vouchsafed his companie to his Apostles in their meates at the table. It is reported, Luk. 24. 43. that he did eate with them also; now this question (as the [d] Schoolemen out of the Fathers haue disputed) was not *egestatis*, but *potestatis*. He did eate to feed our soules, and not to fill his owne bodie, being after his resurrection immortall and impassible. That which

[c] *Bernard. ser. 1. in ascen. dom.*

[d] *Vide Suarez, in 3. Thom. disput. 47. sect. 5.*

which he did eate was not (as *Durandus* imagined) turned into the substance of his body, for as [e] *Gregorie* the great, disputes out of S. *Paul*, Rom. 6. 9. *Christ being raised from the dead dieth no more, death hath no dominion ouer him*, his glorified body needed no sustenance to preserue life. Neither was this eating (as [f] other thinke) a seeming onely to take bread, and fish, and honie: but it was a true comestion, albeit assuredly there followed no digestion, or ordinarie election. And so by consequence he did not eate to nourish his owne flesh, [g] but onely to cherish our faith, in that great article concerning the truth of his resurrection. [h] Or hee did in this appearing eate with his Apostles at the table familiarly, that he might hereby the better imprint in their hearts a memoriall of his sweet loue toward them. Or he did appeare to his Apostles at meate, [i] to signifie that he giueth our food in due season, and that he filleth all things with his plenteousnesse. Psal. 145. 15.

And cast in their teeth their vnbeleefe] The Patriarks, and Prophets, and Apostles instruct vs, not only by their vertues, but also by their infirmities. As there the Disciples vnbeleefe turned in fine to the confirmation of our Creed. [k] *Dubitatum est ab illis, ne dubitaretur à nobis*, vndoubtedly some did doubt (the diuine prouidence sweetly so disposing) that all other might bee put out of doubt. And therefore [l] *Thomas* in beleeuing Christs resurrection so slackly, did vs hereby more good then *Mary Magdalene* in beleeuing so quickly, because Christs correction of his fault occasioned further direction for our faith, [m] *Infidelitas bona quæ seculorum fidei militauit*. See Gospell on Saint *Thomas* day.

The world doth exalt first, and then humble, Prou. 14. 13. The end of the worlds mirth is heauinesse. [n] But God on the contrary first humbleth, and then exalteth. As Christ here first humbled his Apostles in rebuking their *vnbeleefe, and hardnesse of heart*, and then he doth exalt

[e] *Moral. lib. 14. cap. 31.*

[f] *Apud Suarez. vbi sup.*

[g] *Gregor. in euang. hom. 29.*

[h] *Ardens homil. in loc.*

[i] *Raulin. ser. 4. in ascen. dom.*

[k] *Leo ser. 1. de ascen. dom.*

[l] *Gregor. vbi sup.*

[m] *August. ser. 156. de temp.*

[n] *Diez. con. 1. in ascen. dom.*

exalt them, in making the whole world their Dioces, *Euntes in mundum, vniuersum prædicate*, &c. Hee being the true [o] Samaritane, powred into their wounds oyle and wine; first [p] *vinum tribulationis*, and then *oleum consolationis*, he [q] chasteneth all such as he loueth, and he scourgeth euery sonne that he receiueth.

[o] *Luk* 10.34.
[p] *Raulin. vbi sup.*
[q] *Heb.* 12.6.

In Christs commission or grant to his Apostles obserue two things especially,

1. Their warrant, *goe and preach*; for [r] how shall they preach except they be sent; hee that runneth of his owne accord, without a calling, is a false Prophet, Ier. 23. 21. See Gospell 1. Sund. after Easter, and 8. after Trinitie.

[r] *Rom.* 10.15.

2. Their worke, in respect of their
- Dioces where they must preach, *in the whole world to euery creature.*
- Doctrine what they must preach, and that is said expressly, to be *the Gospell.*

Concerning their Dioces, [s] it is not the meaning of our blessed Sauiour that his Apostles should preach vnto liuelesse stones, or senselesse plants, or witlesse beasts; but he doth vnderstand by (*all creatures*) onely men, as being an abridgement of all the creatures. Stones haue a being, but not a life; plants haue both a being and a life, but not sense: beasts haue being, life, sense, but they want vnderstanding: Angels haue being, life, sense, vnderstanding. Now man as being a little world, and as it were the compendious *Index* of Gods great booke *in folio*, participates a being with stones; life, with plants; sense, with beasts; vnderstanding, with Angels: and therefore fitly called *euery creature*, as hauing the chiefe perfections of euery creature. [t] Or man may bee called *all creatures*, as being that excellent creature for whom all other creatures were made, Psalm. 8. 6. *Thou makest*

[s] *Gregor. Beda. Ardens.*
[t] *Aretius. Raulin.*

makest him to haue dominion ouer the workes of thine hands, and thou hast put all things in subiection vnder his feet. Or preach the Gospell vnto *all creatures*, vnderstanding onely such as are capable to receiue the Gospell. So Christ [u] elsewhere said, *all things that I haue heard of my father haue I made knowne vnto you*, that is, *all things* which are necessary for your saluation, and are fit for you to know. And Ioh. 12.17. *If I were lift vp from the earth, I will draw all men vnto mee*, that is, all which are to be drawne. So [x] *Paul, Loue suffereth all things, beleeueth all things, hopeth all things*; that is, all which are to be suffered, and beleeued, and hoped. [y] Or preach the Gospell vnto *all creatures*, that is, all nations, for so Saint *Marke* may be well expounded by S. *Matthew*, who relating this commission saith, *Euntes ergo docete omnes gentes*, goe and teach all Nations. Hereby repealing a former edict, Matth. 10.5. *Goe not into the way of the Gentiles, and into the Cities of the Samaritans enter ye not.* That commission is determined; now therefore *goe into all the world*, and preach the Gospell vnto *all creatures*, to men of all countries and conditions whatsoeuer. This vnlimited extraordinarie commission is expired and hath his end; for now the successors of the Apostles, as Bishops and Pastors haue their peculiar prouinces, and proper Parishes assigned for their cure; [z] yet so, that they may preach the Gospell of Christ in other places also where need requireth, albeit the same be not particularly committed vnto them. And therefore the Church of England [a] enioyneth euery learned Pastor sometime to preach in Chapels and Churches adioyning neare to his benefice.

As for their worke, [b] they must employ their time neither in secular actions of the world, nor yet in idle speculations of the Schoole: but apply themselues vnto preaching, *goe ye into the world and preach.* And they must preach not their owne wisedome, but the Gospel, if any man speake, let him deliuer [c] oracles of God, consent-

[u] *Iohn* 15.15.

[x] 1.*Cor.*13.7.

[y] *Iansen. Piscator. Maldonat.*

[z] *Dr. Whitgift defense of his answere to the admonit fol.*229.

[a] *Can.*45.

[b] *Ardens.*

[c] 1.*Pet.*4.11.

[a] consenting to the wholesome words of our Lord Iesus Christ, and to the doctrine which is according to godlines. And for as much as the Law, the Psalmes, and the Prophets are nothing else but as it were a preface to *the booke of the generation of Iesus Christ*; I say for as much as Christ is the supplement of the Prophets, and end of the Law: they must especially preach vnto the world the glad tidings of saluation, making this sentence the period of all their Sermons, [c] *vnto vs a child is borne, vnto vs a son is giuen*: or that of Christ himselfe, [f] *So God loued the world, that he gaue his onely begotten sonne, that whosoeuer beleeueth in him should not perish, but haue euerlasting life.* To the preaching of the Gospell, administration of the Sacraments is adioyned, and enioyned also, Matth. 29. 19. *Go teach all Nations, baptizing them in the name of the Father, and the Sonne, and the holy Ghost.* The which our Euangelist implieth here, when hee saith, *hee that beleeueth and is baptized shall be saued, but he that beleeueth not shall bee damned.* Concerning Baptismes necessity, see Gospell on Trinity Sunday.

And these tokens shall follow them that beleeue] These words are to bee digested with a little salt, to bee construed with a great deale of caution, otherwise the simple soule will obiect, how shall I know that I beleeue, seeing I worke no miracles. If wee take them (as many learned and ancient [g] Diuines haue done) mystically, then euery true beleeuer *in Christs name casteth out* of his heart *diuels*, that is, euils; for euery foule sinne is a foule fiend to man: and then his soule being sound, his mouth [h] *ex abundantia cordis*, out of the hearts abundance *speakes with new tongues.* His communication heretofore was impious toward God, and vncharitable toward his neighbour, his throte an open sepulchre, his tongue deceiuing, his lips [k] flattering, his mouth full of cursing and bitternesse. But now hauing put on the new man, he speakes in a new language words of truth and

[a] 1. Tim. 6. 3.

[c] Esay 9. 6.

[f] John 3. 16.

[g] S. Gregor. hom. 29. in Euangel. Bernard. ser. 1. in ascen. dom. Ardens. hom. in loc. Iansen concord. cap. 149.

[h] Mat. 12. 34.

[i] Psalm. 14. 5. 6.

[k] Psalm. 12. 2.

and sobernes, Acts 26.25. Words of meekenesse and courtesie, Titus 3.2. Words agreeable to the wholsome words of our Lord Iesus Christ and to the doctrine which is according to godlines, 1.Tim.6.3. After this compunction in his heart, and confession of his mouth, if any venemous temptation be suggested he shall haue power to *drine away serpents, and if he drinke any deadly thing, it shall not hurt him*, although he taste of it a little, yet he shall not in any case swallow it downe to his vtter destruction. And lastly, *he shall impose his hands vpon the sicke*, and *they shall recouer*, that is, he shall out of his loue beare the [l] infirmities of his weake brethren, and [m] hide a multitude of their sinnes, his exhortation and doctrine (*the Lord working with them*, as it is in the last words of our text) shall heale the sicke, yea raise the very dead in sinne to newnes of life.

[l] *Rom.*14.1.
[m] *Iames* 5.20.

If we take Christs promise (*these signes shall follow them that beleeue*) literally, then it must of necessity bee construed with a few limitations and exceptions. As first in respect of the time, [n] miracles are not necessarie for a Church already planted, but only for a Church in planting. So *Paul* 1 Cor.14.22. *Strange tongues are for a signe not to them that beleeue, but to them that beleeue not*: a yong plant must often be watered at the first setting; but after it is once thoroughly rooted in the ground it will easily sprout and spring without irrigation; euen so the Church primitiue was a while watered *by signes and tokens in those who did beleeue*: but being now perfitly grounded in Christ, it may not say *thy wonders* O Lord, but *thy* [o] *word* O Lord is a lanterne vnto my feet and a guide to my pathes.

[n] *Gregor. Ardens Iansen. vbi sup. Idem Augustin. de vtilitate credendi cont. Manichaeos cap.*16.

[o] *Psal.*119.105.

The second limitation is in respect of the persons, [p] all beleeuers in the primitiue time were not workers of wonders, but only some few, whereof euery one had a seuerall gift, as S. *Paul* teacheth expressly, 1.Cor.12.30. *Are all doers of miracles? haue all the gift of healing? doe all speake with tongues?* it is said indefinitly (*them*

[p] *Aretius in loc. & Marlorat. in Mat.*28.19.

that

that beleeue) becauſe *theſe tokens* were wrought at the firſt *preaching of the Goſpell vnto euery creature* for the common good of ſuch as beleeue; but euery true beleeuer was not endued with a gift actually to worke theſe ſignes himſelfe. *Iohn* the *Baptiſt* albeit he was [q] more then a Prophet, yet he did no miracle, Iohn. 10.41. Hee had as [r] one diſtinguiſheth vpon this text, *poteſtatem faciendi miracula, ſed non actum*, a power to haue done many wonders if need had bin, but hee did act none. The meaning then of theſe comfortable words vttered by Chriſt vnto his Apoſtles are plaine, though I goe now to my father, and ſo leaue you, yet in executing your miniſtry ye ſhall haue power to worke *ſignes and tokens*, your preaching of my Goſpell vnto the world ſhall *euery where be confirmed with miracles*. I haue done many ſtrange things among you, yet [s] *I ſay vnto you verily, verily, he that beleeueth in me, the workes that I doe, he ſhall doe alſo, yea greater then theſe ſhall he doe*. And he did performe ſo much as he did promiſe, for we reade that his Apoſtles *in his name did caſt out deuils*, Acts 16.18. And *ſpake with new tongues*, Acts 2.4. And *driue away ſerpents*, as *Paul*, Act. 28.5. ſhooke off a viper from his hand into the fire and felt no harme: and *heale the ſicke*, as *Peter* Acts 9.34. There was a certaine man at Lydda named *Æneas*, which had kept his bed eight yeares, and was ſicke of the palſie, to whom *Peter* ſaid, *Æneas, Ieſus Chriſt maketh thee whole; ariſe, and make vp thy bed, and he aroſe immediatly*. Yea they did *greater ſignes* in Chriſts name then Chriſt himſelfe, greater in number, for whereas Chriſt wrought all his workes either about the borders, or elſe within the bounds of Iudea: his Apoſtles *preached vnto all the world, and had the word confirmed euery where with miracles*. [u] Other thinke that they did greater workes in nature, *maius eſt enim vt ſanet vmbra, quam fimbria* ſaith [x] *Auguſtine*, it was a greater miracle that the very ſhadow of Saint *Peter* as hee walked in the ſtreete ſhould heale many

[q] *Mat.* 11.9.

[r] *Maldonat.*

[s] *Iohn* 14.12.

[t] *Aretius. Arborem in Ioan.* 14.

[u] *Auguſtin. Beda. Rupert. in Ioan.* 14.

[x] *Tract* 71. & 72. *in Ioan.*

ſicke, Acts 5.15. Then that the hem of Chriſts veſture ſhould heale one woman, who hauing an iſſue of blood, Mat.9.22. But here you muſt obſerue [y] that Chriſt ſaid not hee that beleeueth in me ſhall doe greater workes then I can, or then I will doe; but only *greater then thoſe* which I haue done. Hereby ſignifying that they ſhould not doe greater workes out of thir owne power, but only thorough his helpe. *Hoc* (ſaith *Euthymius*) *eſt demonſtratio potentiæ eius qui ſigna dedit, non eius qui ſigna edit.* And *Auguſtin. tract.71.in Ioan. Maiora quæ ipſe fecit dicit eos eſſe facturos, ſed in eis, vel per eos ſe facientes, non ipſis tanquam ex ſeipſis.* He ſaith [z] elſewhere *without me can ye do nothing, but in my name they ſhall caſt out deuils, and ſpeake with new tongues, &c.* [a] The ſeruant is not greater then his Lord, nor the diſciple greater then his maſter, nor man greater then his maker. In the beginning he made [b] the world without them, and hee made [c] them alſo without them, and in vouchſafing to be man he made himſelfe without them, [d] *ipſe ſine ipſis fecit hunc mundum, ipſe ſine ipſis fecit eos, ipſe ſine ipſis fecit & ſeipſum.* but alas what haue they without him, excepting ſinne. Chriſt then in ſaying (*he that beleeueth in me ſhall doe greater workes then I doe*) [e] meaneth vndoubtedly this, *if our heart be ſo troubled, that ye can not now beleeue that I am in the father, and the father in me*: yet when *I am gone to the father, and ſhall in his kingdome ſit at his right hand*, ye ſhall euidently ſee that I am God, and that [f] *I and my father are one*, for I will in my corporall abſence from you, doe *greater workes* in you, and by you, then euer I did hitherto before you. So himſelfe doth interpret himſelfe in the words immediatly following, *what ſoeuer ye aske in my name, that will I doe, that the father may bee glorified in the ſonne*: and againe, *if ye ſhall aske any thing in my name, I will doe it.* The which is agreeable to the tenour of our text, verſe 17. *in my name they ſhall caſt out deuils, &c.* and verſ.20. *The Lord wrought with them, and confirmed the word with*

[y] *Theophylact. Euthym. Maldonat. in Ioan.14.*

[z] *Iohn 15.5.*

[a] *Mat.10.24.*

[b] *Iohn.1.3. Heb.1.2.*

[c] *Pſalm. 100.2.*

[d] *Auguſtin. tract.72.in Ioan.*

[e] *Vide Marlorat. & Maldonat. in Ioan.14.*

[f] *Iohn 10.30.*

with miracles following.

He was receiued into heauen] Saint [g] *Augustine*, [h] *Gregorie* the great, and [i] other Diuines obserue, that the foure beasts mentioned Ezechiel 1. & Apocalyps 4. mystically represent the 4. chiefe actions of Christ in his working of our redemption. *The 1. beast had a face like a man, the 2. like a bullocke, the 3. like a lyon, the 4. like a flying Eagle.* So Christ in his incarnatiō was found *a man*, in his passion as a sacrificed *Bullocke*, in his resurrection like *a lyon*, in his ascension as a *flying* [k] *Eagle* mounting aboue the cloudes, and sitting at the right hand of God in the highest heauens. And therefore S. *Marke* relating here the glorious ascension of Christ, addes to the name *Iesus*, the title *Dominus*: so when *the Lord* had spoken vnto them, hee was receiued into heauen, [l] hereby shewing that he was Lord of all things, able to command the cloudes in heauen, as well as the doddes on earth. He manifested himselfe to be Lord of the seas, in [m] walking on the water without a ship, and in [n] calming the stormy waues when he was in a ship. He manifested himselfe to be Lord of the land, in commanding the graue to giue forth her prisoner [o] *Lazarus* which had bin dead foure dayes. He manifested himselfe to be commander of hell, in casting out [p] Deuils, and when he did ouercome Sathan in his temptations, and [q] take from him all his armour wherein he trusted, and diuided his spoiles, openly triumphing ouer him and his, on the crosse, Coloss. 2. 15. And now to shew that he was Lord of heauen, and [r] equall with God, hee did ascend [s] farre aboue all heauens, and is (saith our text) *on the right hand of God.* To *sit* (as *Ardens* vpon the place pithily) *quiescentis, regnantis, & Iudicantis est, ergo bene redemptor noster post passionem ascensionemq; suam sedere describitur; quia post laborem requieuit, post prelium regnat, & postquam iudicatus est iudicat.*

Is Christ ascended on high? then let vs [t] seeke those things

[g] Ser. 167. de temp.
[h] Hom. 4. in Ezechiel.
[i] Rupert. Aretius. Meyer. in Apocalyp. 4.
[k] Vide didac. de yanguas con. 2 in ascen. dom.
[l] Ferus ser. 2. in ascen. dom. & Aretius. in Act. 1.
[m] Mat. 14. 25.
[n] Mat. 8. 26.
[o] Iohn 11. 44.
[p] Mat. 8. 32.
[q] Luke 11. 22.
[r] Philip. 2. 6.
[s] Ephes. 4. 10.
[t] Coloss. 3. 1. See August. ser. 174. de temp. & Greg. hom. 29. in Euang.

things which are aboue, where Christ sitteth at the right hand of God. Albeit our bodies be tied with the fetters of flesh on earth, yet let our soules ascend with the winges of faith into heauen, euen to the place from whence commeth al our helpe and hope. *Saluator noster ascendit in cœlũ, non ergo turlemur in terra: ibi sit mens, & hic erit requies*, as *Augustine* sweetly. The way to make a ladder vp to heauen (as the same father teacheth in his 3. sermon preached on this day) is to trample vnder our feet, *de vitijs nostris scalum nobis facimus, si vitia calcamus*, tread pride vnder thy feet, and thou shalt instantly passe one step, [x] *he that humbleth himself shall be exalted*: tread couetousnes vnder thy feet, and it will proue another step, [y] *how hard is it for them who trust in riches to enter into the kingdome of God*. tread maliciousnes vnder thy feet, and thou shalt approach yet neerer vnto heauen, *for* [z] *God is loue, and hee that dwelleth in loue dwelleth in God, and God in him.*

x Luke 18.14.

y Mat. 10.24.

z 1. Iohn 4.6.

Grant we beseech thee almighty God, that like as we doe beleeue thine only begotten sonne our Lord to haue ascended into the heauen: so we may also in heart and mind thither ascend, and with him continually dwell. Amen.

The

The Epistle, Acts 10.34.

Then Peter opened his mouth, &c.

THe former part of this text is expounded on Easter Munday, the contents of the latter on Whitsunday.

The Gospell, Iohn 3.16.

So God loued the world, that he gaue his only begotten sonne, that whosoeuer beleeueth in him should not perish but haue euerlasting life, &c.

IT is reported of a noble Lantgraue, [a] *Fredericke* by name, that the very gingling of his spurre was a terrour to his foes. And so the very repeating of this sweet text is able to make Satan our greatest enemy to quake, for it is (as [b] one calleth it) *a common armory for the Christian*, as it were the tower of [c] *Dauid, a thousand shields hang therein, and all the targets of the strong men.* Apply this one sentence to thy soule, and thou shalt in thy most grieuous agonie, [d] *quench all the fiery darts of the deuill.* It brancheth it selfe into

3. considerations especially.
- who, *God loued.*
- what, *the world.*
- how, *so that hee gaue his only begotten sonne, &c.*

Ambitious men in the court, loose their time, their liberty, their estate, yea sometime with *Iscariot* they sell vnder hand their owne soule, their owne Sauiour, to gaine the Princes respect, or else some fauour of his chiefe Fauourite. But behold a greater then *Salomon* in all his royalty, higher then the highest, immortall, al-

[a] *Manlius loc. com. tit. de calamitat.*

[b] *Martin. Mollerus in loc.*

[c] *Cant. 4.4.*

[d] *Ephes. 6.16.*

mighty, without beginning or end loued vs, and [c] his loue muſt of neceſſity bee greater then others loue, for that himſelfe is the greateſt of all.

God loued, and herein hee neither expected any correſpondence of loue, for (ſaith our text) *hee loued the world*. That hee ſhould loue the glorious Angels is not ſtrange, becauſe they be his [f] *meſſengers & miniſters, executing his* [g] *pleaſure*. That he ſhould loue good men is not ſtrange, becauſe they loue him, *O thou whō my ſoule loueth*, Cant. 1.6. That he ſhould loue both his witleſſe and his ſenſeleſſe creatures is not ſtrange, becauſe [h] *fire and haile, ſnow and vapours, wind and ſtorme fulfill his word*. [i] But herein appeares the greatneſſe of his loue, that he loued *the world, mundum immundum*, the worthleſſe world [k] *lying in wickednesse, caſting out its malice* (ſaith the [l] Prophet) *as the fountaine caſteth out her waters*. A world (as [m] *Auguſtine* deſcribeth) *impuris voluptatibus illereboſus, nefandis crudelitatibus furioſus, erroribus & terroribus inimicus*. A bad world, a mad world, a deceiuing world, a blind world that knew him not, Ioh 1.10. A bloody world, that [n] hated him and all his. Herein God ſetteth out his loue toward vs for that he reconciled vs to himſelfe, euen while we were his enemies, Rom. 5.10. *he loued* [o] *vs firſt*, euen before wee would, yea before we could loue him. [p] He that is moſt high and moſt holy, debtor vnto no man, and wanting no thing, loued vs which are but [q] duſt and aſhes, [r] conceiued in ſinne, and brought forth in iniquity, [s] corrupt in our conuerſation, and abominable, doing no good, and infected with euery kind of euill, euen from the ſole of the foot vnto the head, there was in vs nothing whole, but wounds and ſwelling, and ſores full of putrifaction, Eſay 1.6.

But how did hee loue? *ſo loued*, that is, ſo fatherly, ſo freely, ſo fully, *that he gaue*. Hee did not ſell, or let, or lend: but *gaue*. [t] Not an Angell, or a Prophet, or any ſeruant: but *a ſonne*. And that not anothers, but *his* and his

[c] *Dicz. Cont. 1. in loc.*

[f] *Heb. 1.7.*
[g] *Pſal. 103. 20, 21.*

[h] *Pſal. 148.8.*
[i] *Aretius. Culman. Mollerus in loc.*
[k] *1. Ioh. 5.19.*
[l] *Jer. 6.7.*
[m] *De ciuit. dei. lib. 1. cap. 27.*

[n] *Mat 10.22. Iohn. 15.19.*

[o] *1. Ioh. 4.19.*
[p] *Janſen. contord. cap. 10. & Kilius in loc.*
[q] *Gen. 18.27.*
[r] *Pſalm. 51.5.*
[s] *Pſalm. 14.3.*

[t] *See Theophylact. Aretius. Ianſen. in loc.*

his ſonne not adoptiue, but naturall, his *begotten* ſonne: and further, not one among many, but his *onely* begotten ſonne. If a man had 32. ſonnes as [u] *Babo*, or ſeuenty ſonnes as *Gideon*, Iudg 8.30. Or 80. ſonnes as *Scilurus*, or if a man had as many ſons as a woman in Paris, called [x] *Yoland Baillie*, from whoſe body while ſhee liued (as we read) iſſued 295. children; yet he would hardly part with any to his friend, much leſſe to his foe. When the Patriarke *Iacob* had conceiued that *Ioſeph* his ſonne was deuoured of ſome wilde beaſt, *he rent his cloathes, and put ſackcloath about his loines, and ſorrowed for him a long ſeaſon. And when his other ſonnes and his daughters roſe vp to comfort him, he would not bee comforted, but ſaid, I will ſurely go downe into the graue vnto my ſon mourning.* How bitterly did *Dauid* lament the death of a rebellious ſonne, [z] *O my ſonne Abſalon, my ſonne, my ſonne Abſalon: would God I had died for thee, O Abſalon, my ſonne, my ſonne!* How did an harlot pitie the fruit of her wombe before King *Salomon*, 1. King. 3. *Oh my Lord, giue her the liuing child, and ſlay him not.* Almighty God then manifeſted the riches of his mercy toward vs, in *giuing his onely ſonne*, not onely to bee borne, but alſo to die for vs, and that vpon the Croſſe moſt ignominiouſly. So Chriſt in the words immediately going before this our preſent text, as *Moſes* lift vp the Serpent in the wilderneſſe, ſo muſt the ſonne of man bee lift vp, *probatio dilectionis exhibitio operis*, his exceeding great gift is a demonſtration of his exceeding great loue. Thus in briefe you ſee the fact, let vs examine now the fruit, for what end God gaue his onely begotten ſonne.

That whoſoeuer beleeueth in him] In which obſerue two things eſpecially.

[u] *Kitius in loc.*

[x] *Reſtitut. of decayed intelligence, pag. 3. and it is written on her tombe in Saint Innocents Church-yard Paris*

[y] *Gen. 37. 34.*

[z] *2. Sam. 18. 33.*

[a] *Aretius. Ianſen.*

The { 1 Felicity gained by this gift, { 1 a deliuerance from damnation, *he shall not perish.* 2 a possession of saluation, *hee shall haue life euerlasting.*
2 Facility how to get it, *whosoeuer beleeueth*, Almighty God requires not at thy hands.

An exact obseruation of his law, but onely that thou beleeue in his sonne whom he gaue to die for thy sinnes, and to rise againe for thy iustification. Hee did abundantly satisfie the law for thee, making thy sinnes his sinnes; and on the contrary, making his righteousnesse, thy righteousnesse, [b] couering all thine iniquities, and [c] healing all thine infirmities.

This one sentence doth afford many profitable lessons appertaining to doctrine and exhortation. 1. Itsheweth our dignity, though a man be dust & dung, fading like grasse, sickle like glasse, like a thing of naught, Psal. 144. 4. Yet God so much honoured him, as that hee gaue his onely begotten sonne, *to be lift vp, as Moses lift vp the Serpent in the wildernesse*; that is, to bee crucified for him. [d] *O Lord, what is man that thou hast such respect vnto him; or the sonne of man that thou so regardest him?*

2. It doth administer comfort in temptation, if the diuell obiect against thy sinne Gods seuere iustice, thou maist answere that God is also [e] *rich in mercy*, [f] louing vs in [g] his best beloued, and that with an euerlasting loue, Ierem. 13. 3. If thy cunning aduersary make reply, that these sweet texts onely concerne the iust and godly, thou hast here Christ on thy side, saying, *God loued the world*, reconciling sinners his enemies vnto himselfe by the death of his sonne, Rom. 5. 10.

3. It proues euidently that Christ is very God of very God, against [h] *Arrius*, as being not onely Gods *son*, but *his onely begotten*, for a sonne begotten, is a naturall and a true sonne.

4. It confutes the [i] *Nouatian* heresie, denying repentance to such as after Baptisme fall into grieuous sinnes.

If

[b] 1. Iob. 2, 2.
[c] Psalm. 103. 3.
[d] Psal. 8. 4. & 144. 3.
[e] Ephes. 2. 4.
[f] Iohn 16. 27.
[g] Ephes. 1. 5.
[h] Cyrillus. Theophylact.
[i] Ambros. de pœnit. lib. 1. cap. 10.

If we must be so mercifull as our father in heauen is mercifull, how shall we deny repentance to those whom *God so loued as that he gaue his only begotten sonne, that whosoeuer beleeueth in him, should not perish, but haue euerlasting life.*

5. This confoundeth all [k] merit-mongers ascribing iustification and saluation vnto their owne good workes. *He that beleeues shall not perish, but haue euerlasting life.* We are saued by grace [l] thorough faith, apprehending and applying the mercies of God the father and the merits of Christ his sonne. *He that beleeueth in him shall not be condemned, but he that beleeueth not is already condemned,* as it followeth in our text. [m] *Quare saluator dictus est mundi, nisi vt saluet mundum, non vt iudicet mundum, saluari non vis ab ipso, ex te ipso iudicaberis.*

As for exhortation, [n] if God so loued vs, let vs also loue one another: if he spared not his owne and only sonne but gaue him for vs, [o] it is meet that we should expend our substance for the good of his Church and children in need. It is an olde prouerbe, *loue me, loue my friend.* Let vs then manifest our loue to Christ in louing his members, and in cherishing such as mourne in Sion. His first comming (as it followeth in our text) *was not to condemne; but sauing the world.* He came to call [q] sinners vnto repentance, to seeke the [r] lost sheepe, to bind vp the [s] broken hearted, to refresh the weary, to giue rest vnto the [t] laden soule. His second comming shall be to iudge the world, and then shall be [u] iudgement merciles to him that shewed no mercy, but vnto those which haue bin mercifull as his father in heauen is mercifull, he shall say, *come ye blessed, inherit yee the kingdome prepared for you from the foundation of the world, for I was hungrie, and ye gaue me meate, I was thirsted, and ye gaue me drinke,* &c. If any shall aske whether this text is allowed for a *Whitsun holy day,* which is a memoriall of the Gospell, and of Christs

k *Melanct. Culman. Marlorat.*
l *Ephes. 2. 8.*
m *August. tract. 12. in Ioan.*
n *1. Iohn 4. 11.*
o *Rom. 8. 32.*
p *Euthym. in loc.*
q *Mat. 9. 13.*
r *Luke 15. 6.*
s *Esay 61. 1.*
t *Mat. 11. 28.*
u *Iames 2. 13.*

Christs sending downe the holy Ghost; [x] and were may be that the spirit of truth teacheth vs all things according to Christs owne doctrine preached in the world, the summe whereof is this one little line, *so God loued the world*, &c.

[x] *Martin. Mollerus in lot.* [y] 1. *Iohn* 2. 27.

The Epistle, Acts. 8. 14.

When the Apostles which were at Hierusalem, had heard say that Samaria had receiued the word of God, they sent vnto them Peter and Iohn, &c.

THe blessed Apostles inioyned by Christ at his last appearing to [z] goe into the whole world, and to teach [a] all nations, hearing now *that Samaria had receiued the word of God, they sent vnto them Peter and Iohn*, to build vp the Churches of Samaria whose foundation had bin laid afore by *Philip*: in this embassage two points are more chiefly regardable, namely

The { 1 vigilant care of the whole Colledge in sending, verse 14.
2 diligent faithfulnes of *Peter* and *Iohn*, that were sent executing their charge

By { 1 prayer, verse 15.
2 imposition of hands, verse 17.

[z] *Mark.* 16. 15.

[a] *Mat.* 28. 19.

When the Apostles of Hierusalem heard] They shew their solicitous care for the Churches in [b] hearking after their good, and in [c] affording their helping hand of their owne accord readily when any fit occasion was offred. For we read not heare that the brethren of Samaria wrote to the Colledge to send them an Apostle, but they did send two, and those two which of all their company were of the most [d] eminent note, *Peter* and *Iohn*. Euery Bishop (as more properly succeeding Apostles in office) is taught from hence to be [e] [illegible]

[b] *Aretius.* [c] *Caluin.* [d] *Galat.* 2. 6. 9. [e] *Bernard.*

ad cathedram, quam vigil ad curam. If any congregation in his Dioces need confirmation, he must either send those Suffraganes which are fit like to *Peter* and *Iohn*, or else come himselfe *to pray for them, and to lay his hands on them.*

[f] Protestant Diuines vrge this example to proue that Saint *Peter* was not head of the Apostles or absolute soueraigne, because the text is plaine, Iohn 13.16. *the messenger is not greater then he that sent him.* I know the foure great Cardinals of Rome, [g] *Turrecremata*, [h] *Caietan*, [i] *Baronius*, [k] *Bellarmine* which vpon the point are the foure cheife supporters of Saint *Peters* chaire of estate) haue found out many shifts how to decline the heauy blow of this weighty reason, and [l] they who gather slickes vnder these Cardinals hedge, report and repeat their distinctions as vnanswerable. But examine them, and you shall instantly see that they be like *Hercules tragicall club* in shew massie, but in substance nothing else but shreds and straw (as the Poet speakes) *an affrighting vanity.*

To their first example, God the sonne is sent into the world by God the father, and yet in the Trinity none is greater or lesse then another. [m] Answere is made, that Christ was sent into the world as he was in the forme of a seruant, according to that of *Paul*, Galat. 4.4. *God sent forth his sonne made of a woman*; and Christ as man acknowledgeth himselfe to be lesse then his father, Iohn 14.18. *my father is greater then I.* But Christ, (if you consider him in the forme of [n] God) [o] filled heauen and earth, and so he may be said to send himselfe, as [p] elsewhere to giue himselfe for vs. See Saint *Augustine vbi sup. in margin. Lombard sent. lib. 1. dist. 13. Thomas part. 1. quæst. 43. art. 8.*

Touching that eternal sending of the holy Spirit from the father and the sonne; [q] we say that the mysteries of the sacred Trinity being ineffable, the words are almost all borowed that are vsed to shew the distinct operations

[f] *B. Iewel answere to Harding art. suprem. diuis. 20. Calvin. Instit. lib. 4. cap. 6. § 7. Dr. Sutlif. de Rom. pont. lib. 2. cap. 1. Aretius. Bucer. Marlorat. in loc.*

[g] *Lib. 2. sum. cap. 14.*

[h] *In loc.*

[i] *Annal. tom. 1. ad an. 35 fol. 253.*

[k] *De Rom. pon. lib. 1. cap. 16. § ad illud autem.*

[l] *Rhemist. & Lorin. in loc.*

[m] *Augustin. de trinit. lib. 2. cap. 5.*

[n] *Philip. 2.8.*

[o] *Jeremy 23.24.*

[p] *Ephes. 5.2.*

[q] *Dr. Fulke in loc.*

Rome
A Gaudi
Cardinals
& Christ
Crucified
the Pope
Cardinals

ons of the same. Saint [a] *Augustine* speaking of the generation of the sonne and proceeding of the holy Ghost, ingeniously confessed his want of wit and wordes, *Inter illam generationem, & hanc processionem distinguere nescio, non valeo, non sufficio: quia & illa & ista est insatabilis.* But here the Apostles in proper phrase of speaking sent *Peter* and *Iohn*, *ergo* they were subiect to their authority.

[a] *Contra Maximinum lib. 3. cap. 14.*

Thirdly, whereas they say that there is a twofold *sending*, one, which is *amoris*, and another, which is *imperij*: for an equall or an inferiour, may perswade his friend to doe his businesse for him, a body politike may send their head to the Parliament, and a common weale their Prince to the warres; our answere is ready that an inferiour intreating his friend can not truely say that he sent his peere, much lesse his superiour, neither can a corporation that is vnder a soueraigne head (such as the Church of Rome would haue *Peter* to be) choose him to be their foot to goe for them, he may peraduenture goe by his owne consent or desire, but hee can not bee sent: neither can a common weale thrust their absolute King into the danger of warre, [b] *Sponte hoc ille faciendum indicat, sed ab illis ad bellum gerendum extrudi non potest.* Lastly, [c] we say that *Peter* here was sent not as a Prince, but as a peere, for *Iohn* was ioyned with him in the mission and commission as a [d] copartner in his office: so the text, *they sent Peter and Iohn*. And *Peter* being sent into Samaria by his brethren [e] repined not as holding himselfe their gouernour, but went his way as their messenger, and [f] elsewhere being questioned by the Apostles for going to *Cornelius*, and eating with vncircumcised heathens, he forthwith excused himselfe and came to his answere.

[b] *Dr. Sutlif. vbi sup.*

[c] *Aretius. Caluin.*

[d] *Sibi persuasum vt Aratur. lib. 1. Carm. in Act.*

[e] *Bezel vbi supr.*

[f] *Acts* 11. 3.

Fourthly, whereas they be driuen here to confesse, that the Colledge of Apostles consisting *Peter*, was greater then *Peter* their head alone? [g] Wee say (this being granted) that *Peter's* Popedom was not the soueraigne

[g] *Dr. Fulke in loc.*

power of Christ, neither was *Peter* head of the Apostles as Christs Vicar, for the whole Church comprising Christ the head thereof is not of greater authority then Christ himselfe. Againe, it is a receiued opinion among moderne Iesuited Papists, [a] that *the Church is nothing else but the Pope*; so that the Successor of *Peter*, is now a farre greater then *Peter* himselfe, for hee will bee tied neither to Councell, nor Canon, nor custome, more then himselfe liketh.

[a] See B. Bilson against the Iesuites. part. 3. fol. 367.

Who when they were come downe prayed for them, that they might receiue the holy Ghost] It is probable that *Peter* and *Iohn*, did preach as well as pray, [b] but S. *Luke* reporteth onely what new thing happened to Samaria by their comming, namely, *the receiuing of the holy Ghost*, through *imposition of hands and prayer*. Here S. [c] *Augustine*, [d] *Lombard*, and [e] other obserue, that Christ is God in giuing the holy spirit, *quantus deus est qui dat deum*. His Apostles did not giue the holy Ghost at Samaria, *they prayed for them, that they might receiue the holy Ghost, and they laid their hands on them, and they receiued the holy Ghost*: euery good gift is from aboue, Samaria then had extraordinarie gifts of the spirit. By *Peter* and *Iohn*, not from *Peter* and *Iohn*; and *Simon Magus* insinuates so much in his offer of money to them, at the 19. verse, *giue mee this power, that on whomsoeuer I lay the hands, hee may receiue the holy Ghost*. He did not say, that I might giue; but onely *that he may receiue*. Happily some will obiect, that *Paul* gaue the spirit to the Galathians, as it may seeme when hee saith, [f] *he that ministreth vnto you the spirit, and worketh miracles among you, doth hee it through the workes of the law, or by the hearing of faith preached?* Our answere may be gathered out of the text, [g] that hee gaue not the spirit by his proper power, but onely that they receiued the spirit through his preaching and ministry.

[b] Calvin in loc.

[c] De trinit. lib. 15. cap. 26.
[d] Lib. 1. sent. dist. 14. cap. hic quæritur.
[e] Lorin.

[f] Galat. 3. 5.

[g] Lombard. vbi sup. cap. sed huic videtur. Idem August. Ambros. Aquin. in Gal. 3.

They were baptized onely in the name of Christ Iesus] You must here referre the word [h] *onely*, to *baptized*, and

[h] Lyran. & Lorin. in loc

and not to the clause following, *in the name of Christ Iesus.* It is not the meaning of S. *Luke*, that they were baptized in the name of God the Sonne onely: for it is Christs owne Canon, Matth. 28. 29. That all the three persons of the blessed Trinity must expressly bee named in Baptisme, *Goe teach all nations, baptizing them in the name of the Father, and the Sonne, and the holy Ghost.* See *Bellarm. de Baptismo. lib. 1. cap. 3. Suarez in Thom. 3. part. tom. 3. disput. 21. Calvin & Lorin. in act. 2. 38.* So that to bee *baptized in the name of Iesus Christ*, in this and other like place of this booke, [i] is to be baptized in the faith of Iesus Christ, or in the power of Iesus Christ, or according to the prescript of Iesus Christ. Here then a question is moued, how the faithfull in Samaria were baptized, and *yet the holy Ghost was come on none of them.* Hee that is baptized, must acknowledge that Christ is the Lord, and *no man* (as [k] *Paul* telleth vs) *can say that Iesus is the Lord, but by the holy Ghost. All that are* [l] *baptized into Christ haue put on Christ, and are* [m] *buried with him in his death, that like as Christ was raised vp from the dead by the glory of the Father, so they likewise should walke in newnesse of life.* [n] Answere is made, that the Samaritans had already receiued inuisible graces of the sanctifying spirit, which are common vnto all such as truly beleeue: but as yet Samaria had not any singular and extraordinarie miraculous gifts, as in Christs name to cast out diuels, and to speake with new tongues, and to heale the sicke, &c. the which in the Primatiue time was conferred vpon certaine persons, according to the will of the spirit, for the confirmation of the Gospell. It is apparant that the Apostles had the sanctifying and illuminating spirit for their guide from the very beginning of their preaching, Matth. 10. 20. *It is not ye that speake, but the spirit of your father which speaketh in you.* Yet wee reade, Iohn 7. 38. *that the holy Ghost was not yet giuen, because Iesus was not yet glorified.* For they receiued not those miraculous gifts of healing

[i] *Bellarm. de baptismo, lib. 1. cap. 3.*

[k] *1. Cor. 12. 3.*

[l] *Galath. 3. 27.*
[m] *Rom. 6. 4.*

[n] *Calvin instit. lib. 4. cap. 19. §. 8. Idem Aretius. Iustus Ionai. Marlorat. Lorin. in loc.*

healing and speaking with strange tongues, according to the comfortable promises of Christ at his farwell, vntill the holy Ghost on the feast of Pentecost, came downe to them, appearing in clouen and fiery tongues, Acts 2.

o *Mark.16.17.*

p Other thinke that the Churches of Samaria by these prayers and imposition of hands receiued a greater measure of sanctification, and so they cite this text to proue *confirmation after Baptisme.* As also that *Bishops* onely must administer this confirmation, and hereupon we call it in our countrie, *Bishopping.* *Philip*, as a Deacon, did his part in baptizing and in preaching the word, but imposition of hands appertained not to his order and office. See *Chrysost. in loc. Cyprian epist.73. ad Iubaian. August. de trinit. lib.15. cap.26. Ambros. & Haymo in Hebr.6.2. Thom.3. part. quæst.72. art.11. Hooker vbi sup. in marg. Dr. Hakewill tract.* of conformation, cap.3.

p *Glos. interlin. & ordinar. Beda. Hugo. Caietan in loc. Hooker eccles. polit. lib.5.§.66. and Dr. Fulke disalloweth it not in Act.8. and his testimonie is cited sum. conference pag.32.*

The Gospell. IOHN 10.1.

Verily, verily I say vnto you, he that entreth not in by the doore into the sheepfold, but climbeth vp some other way, the same is a theefe and a murtherer, &c.

THe text following in this chapter (*I am the good shepheard*) appointed for the Gospell, 2. Sund. after *Easter*, is both an q explication, and an application of this our present *parable.* Thither I send the courteous Reader, and so my loue be with him in the Lord, to whom onely wise, bee glory through Iesus Christ euermore. Amen.

q *Arethas. Bullinger. Piscator in Ioan.10. Idem Pontan. con. ser.3. Pentecost. See S. August. tract. 45.46.47 in Ioan.*

FINIS.

Errata.

Words miſtaken, Pag.	1. line 8. a fin. *wiſe,*	for	*mother.*
	56. lin. 14. a fin. *Greeke,*		*great.*
	59. lin. 10. *fecimus,*		*ferimus.*
	64. lin. 8. *to*		*for.*
	90. lin. 6. in marg. *ſerm.*		*idem.*
	95. lin. 6. in marg. 336.		339.
	103. in marg. *Rom.* 1.		*Tom.* 3.
	107. lin. 9. a fin. *folys,*		*filys.*
	125. lin. 1. *with,*		*vnto.*

VVords left out, Pag.	29. lin. 10. *ſecundum.*
	39. lin. 11. *little.*
	67. lin. 5. a fin. *vt.*
	122. lin 15. *man.*
	150. lin. 4. *nor yet reſpected.*

THE THIRD PART FROM S. IOHN BAPTISTS NATIVITIE TO the laſt Holy-day in the *whole yeere.*

DEDICATED VNTO THE RIGHT RELIGIOVS AND RESOLUTE Doctor, MATTHEVV SVTCLIFFE, Deane of Exeter.

By IOHN BOYS, *Doctor* of Diuinitie.

HIERONYMVS EPIST. AD RIPARIVM. *Honoramus ſeruos, vt honor ſeruorum redundet ad Dominum.*

AT LONDON
Imprinted by FELIX KYNGSTON, for *William Aſpley.* 1615.

S. IOHN BAPTISTS DAY.

The Epistle. ESAY 40.1.

Be of good cheere, my people; O yee Prophets, comfort my people, saith your God, &c.

THe Sermons of *Isaiah* are for the greater part so Gospel-like, that (as [a] *Hierome* notes) he seemes to be rather an Euangelist, or Apostle, then a Prophet: for he speakes of Christs [b] conception, as if he had been taught by the glorious Angel who brought the first annunciation of it vnto the blessed Virgine his mother: of Christs [c] birth, as if with olde *Simeon* he had lulled him in his armes: of Christs death and [d] passion, as if with the beloued disciple *Iohn*, he had stood by the crosse when he was crucified: of Christs [e] resurrection, as if with all the faithfull Apostles he had been present vpon mount Oliuet, where the Lord vsed a cloud as his heauenly Chariot to conuey him out of the world to his father.

The text now read is a prophecie concerning the comming of Christ in the [f] flesh, and the comming of Christ in the flesh is the [g] consolation of Israel, and *comfort of Hierusalem*; and this comfort the [h] God of all comfort will haue proclaimed *vnto Hierusalems heart*, by the mouth of all his Preachers, as namely his *Pro-*

[a] *Proem. com. in Esa. & epist. Paulin. tom. 3. fol. 9.* Non prophetiam videtur texere, sed Euangelium.

[b] *Cap. 7. 14.*

[c] *Cap. 9. 6.*

[d] *Cap. 53. vers 3. 4. 5. 6.*

[e] *Cap. 53. vers 8*

[f] *Musculus, Hyperius, Caluin in loc.*

[g] *Luke 2. 25.*

[h] *2. Cor. 1. 3.*

phets,

phets, his *Apostles*, his *Prodromus* or Harbinger, *Iohn the Baptist* a [i] midling betweene the Prophets and Apostles.

1. By the Prophets, *Comfort my people O ye Prophets, comfort my people.* &c. verse 1.2.

2. By *Iohn the Baptist*, *A voyce cried in the wildernes, prepare the way of the Lord*, &c. verse 3.4.5.6.7.8.

3. By the Apostles, *Goe vp vnto the high hill (O Sion) thou that bringest good tydings*, &c. verse 9.10.11.

Comfort my people] in this commission obserue first Gods bounty, then his Prophets duty. You may behold the riches of Gods mercy toward his afflicted people. 1. In raysing vp Prophets vnto them in their captiuity, when as otherwise they might haue complained with the Psalmist, *O* [k] *God, wherefore art thou absent from vs so long, and why is thy wrath so kindled against the sheepe of thy pasture? we see not our tokens, there is not one Prophet more, no not one is there among vs that vnderstandeth any more.*

2. [l] For that he sent not one or two, but many: the number is plurall, comfort *ye*, speake *ye*, [m] the Lord giuing his word, great was the number of the Preachers.

3. For that he called not all his Prophets at once, but at sundry times according to the Churches exigence. Wherefore [n] some read not as our translation here, *saith your God* in the present; but in the future, *will your God say*: [o] Signifying hereby that God will in all ages to come so prouide for his Church, as that it shall neuer be destitute of Prophets; and so we finde in holy Bible that he stirred vp *Daniel, Haggai, Malachi, Zachariah, Ezra, Nehemiah*, and other (vntill the comming of Christ himselfe the [p] chiefe shepheard) who did alwayes exhort his people *to be of good comfort*, and to [q] hope against hope, so *Zacharias* in his hymne; Blessed be the Lord God of Israel for he hath visited and redeemed his people, raysing vp the horne of saluation vnto vs, *as he spake by the mouth of all his Prophets which haue beene since*

[i] *Tertullian cont Marcian. lib 4.cap.33. Cyril cat.3. August. de Io.Baptist.ser.1.*

[k] *Psal.74.1.10.*

[l] *Caluin.*

[m] *Psalm.68.11.*

[n] *Musculus, Caluin.*

[o] *Geneua gloss.*

[p] *1.Pet.5.4.*

[q] *Rom.4.18.*

since the world began. So S. *Peter* in his Sermon *ad populum*, Acts 3.24. *All the Prophets from Samuel, and thence forth as many as haue spoken haue likewise foretold of these dayes*; and to Cornelius, Acts 10.43. *To him all the Prophets giue witnesse, that through his name all that beleeue in him shall receiue remission of sinnes.*

4. The [r] doubling and tripling of this charge to the Prophets (*comfort ye, comfort ye, speake ye comfortably*) expresseth as it were the very bowels of compassion in God, as if he could not endure that his people should suffer any more misery, giuing them also further assurance that he will euer be their God, euen in their greatest aduersity, when as they seeme to bee swallowed vp of death and desperation, and that they shall be still his Hierusalem and his people, *your God* will say comfort *my people.*

[r] *Hyperius, Musculus.*

Concerning the Prophets office, God in this charge requireth on their part that they *speake comfortably to his Hierusalems heart*: Yet here you must obserue with [s] Ecclesiastes, that *there is a time for all things*; a time for admonition, a time for reprehension, a time for consolation; a time [t] *to shew Gods people their transgression, and to the house of Iacob their sinnes*; as well as a time to tell Hierusalem in distresse that *her trauell is ended, and her iniquity pardoned*; a time saith our Prophet [u] elsewhere, to denounce *woe to such as iustify the wicked* for a reward; a time to denounce *woe to such as speake good of euill, and euill of good*; a time to denounce *woe to such as follow drunkennesse, and are strong to powre in strong drinke.* And assuredly (beloued) the Prophets haue iust occasion in this age to cry out against such [x] *as are at ease in Sion*, making (as [y] *Paul* speakes) *their belly their God*, and their gullet their glory. For swinish, idle, base drunkennesse heretofore scorned as the beggers fault, is now reputed (among moe then a good many) not only the seruingmans complement, but also the gentlemans grace. God as hauing [z] *no pleasure in the death of a sinner*, but a long-

[s] *Ecclesiast.* 3.1.

[t] *Esay* 58.1.

[u] *Esay* 5.

[x] *Amos* 6.1.

[y] *Philip.* 3.19.

[z] *Ezech.* 33.11.

ging desire to haue the coales of his wrath quenched with the teares of our repentance, commandeth his Prophets in the dayes of securitie, to sound out the threats of his severity, denouncing a woe before woe, that is a woe of instruction, before there come the woe of destruction. For albeit *the* [a] *axe be laid vnto the root of the tree*, yet shal it not be *hewen downe* so long as there is any hope of *the fruites of amendment*. Though there be [b] *yet but fortie dayes, and Nineue shall be destroyed, yet if Nineue proclaime a fast, and put on sackcloth from the greatest vnto the least; the Lord will repent of the euil he sayed he would doe vnto them, and turne away from his fierce wrath*. As soone then as Hierusalem *hath receiued at the Lords hand sufficient correction for all her sins*, it is time *to tell her that her trauayle is at an end, and that her offence is pardoned*. After once the law hath humbled and terrified distressed consciences; after all her [c] waues and stormes haue rent asunder troubled spirits, it is time *to bring* [d] *glad tidings of salnation vnto the poore, to bind vp the broken harted, to preach liberty to the Captiue, to comfort all that mourne in Syon, to giue beauty for ashes, and the garment of gladnesse for the spirit of heauinesse*, among many, this one doubtlesse is the maine part in the Prophets office *to comfort Hierusalem at the heart*.

This ought to be performed plainely, painefully, powerfully: [e] Plainly *cry to her, and lift vp thy voice*, for if the Prophet whisper only, this consolation happily might seeme doubtfull or weake, but all doubting is taken away, seeing it is to be deliuered freely with a loud voice: [f] Painefully, comforting Hierusalem againe and againe, *comfort ye, comfort ye*, &c: Powerfully, for the Prophet ought to speake not only to Hierusalems eare, but also fully to her heart, that he may like a good Oratour *relinquere aculeos in auditorum animis*: [h] the wordes of the wise are like goades and like nayles fastened by the masters of the assemblies, and the best way to fasten a nayle is to strike home, Gods word is an [i] hammer, and our exhorta-

[a] *Luke* 3.9.
[b] *Ionas* 3.
[c] *Psalm.* 42.9.
[d] *Esay* 61.
[e] *Caluin.*
[f] *Musculus.*
[g] *Hyperius. Dan. Arcularius.*
[h] *Ecclesiastes* 12.11.
[i] *Ieremy* 23.29.

exhortations are like nayles, and therefore we must often and earnestly strike home that we may pricke the hearts of our hearers, as Saint *Peter* did Acts 2.37.

Or as [k] other expound this clause, to speake *to the heart of Hierusalem* is in Scripture phrase nothing else but to speake that which is pleasing and acceptable. So *Sychem* the son of *Hamor* is said to speake to the heart of *Dinah*, Gen.34.3. Now the glad message to be preached vnto Hierusalem is, *that her trauaile is at an end, and her offence pardoned*, for as Physitians in healing bodily diseases ordinarily remoue first the cause from whence they spring: euen so the Lord dealeth with vs in curing our spirituall infirmities. The rods wherewith he beateth vs proceed from our sinnes, hee must of necessitie therefore pardon them, ere his strokes can cease, so that remission of our sinnes is the ground of our comfort, that man and only that man is blessed [l] *Whose vnrighteousnesse is forgiuen, and whose sinne is couered*, he that trauayles with mischiefe conceiues sorrow, Psalme 7.15. [m] There is no peace to the wicked saith our God; [n] heathen Philosopher could say, that *the best way to shunne sadnes is to line well*. Idolatrie, stincking drunkennesse, and other sinnes are called by the Prophet [o] *Hosea* *shame*, because they bring with them alway confusion and shame: Hierusalems warfare was neuer at an end, till her sinnes on her part were repented, and on Gods part pardoned.

But how was her offence forgiuen? because *she had receiued at the Lords hand double for all her sinnes:* [p] that is double grace for her double griefe. As Hierusalem had a double punishment, one in her soule, another in her body: so now she shall haue by Christ a double blessing, to wit, in this world collation of grace, and in the world to come possession of glory; or a double fauour, 1. in that *her trauaile is ended*: 2. *for that her sinne is pardoned*, or *double*, [q] that is many benefits, a certaine number for an vncertaine, the suffrings of Christ are a sufficient propitiation

[k] *Hierom, Vatablus, Caluin.*

[l] *Psalm.32.1.*

[m] *Esay 57.21.*

[n] *Socrates.*

[o] *Cap.4. vers.18. See Ribera in loc.*

[p] *Musculus.*

[q] *Vatablus, Arcularius.*

pitiation for all her ſinnes, and for the ſins of the whole world, 1. Ioh. 2. 2. Yea where ſinne abounded there grace ſuperabounded, Rom. 5. 20.

[r] Other haue conſtrued it as our Church here tranſlateth it, ſhe hath receiued *double*, that is, *ſufficient correction for all her ſinnes*, inſinuating that the Lord will afflict his people no more ſo long, nor ſo ſharpely, becauſe his louing kindnes hath ouercome his heauy diſpleaſure. [r] So the word *double* ought to be taken for enough or full, as it is vſed, Chap. 61. 7. Here then a queſtion is moued, if Hieruſalems iniquity were forgiuen, how did *ſhe receiue ſufficient correction at the Lords hand for all her ſinnes*? If ſhe were *pardoned* freely, what place could there be for ſatisfaction or ſatiſ-paſſion, anſwere is made that this puniſhment was inflicted on Gods people not as a ſatisfaction for their offence, but as an exerciſe rather for their humiliation, and when almighty God had exerciſed them enough in the ſchoole of affliction, he commanded his Prophets againe and againe to *comfort them at the very heart*: and whereas it is obiected further that their ſinne deſerued an eternall puniſhment, *ergo*, this temporarie could not be ſufficient correction, it is anſwered in a word that howſoeuer it was not in it ſelfe ſufficient, yet vnto God being pleaſed it was enough, albeit they deſerued to be beaten with a great many moe ſtripes, yet thoſe few blowes ſufficed the Lord as [u] *ſmiting in meaſure*, moderating his ſtrokes as a [x] father who pitieth his children, in his very [y] wrath remembring mercy: ſo the Prophet [z] *Ieremy* deſires the Lord to correct him *in iudgement*, [a] that is in meaſure, that ſo the blowes might be proportionable to his infirmitie, not anſwerable to his iniquitie, God ſaith [b] *Paul* is faithfull, and will not ſuffer vs to be tempted aboue that we are able to beare, [c] for he knoweth whereof we are made, he remembreth that we are but duſt, and therefore chaſtiſing vs for our good, hee doth accept a little puniſhment for a *ſufficient correction*.

[r] *Hierom, Hyperius, Caſtalion.*

[r] *Caluin.*

[t] *Muſculus in loc. Idem Caluin Inſtit. lib. 3 cap. 4 §. 33.*

[u] *Eſay 27. 8.*
[x] *Pſalm. 103. 13*
[y] *Abacuc. 3. 2.*
[z] *Cap. 10. ver. 24*
[a] *Caluin in Eſai. 27. 8.*

[b] *1. Cor. 10. 13.*
[c] *Pſalm. 103. 14.*

A

A voyce cried in the wildernes] all the [d]foure Euangelists expound this of *Iohn the Baptist*, how fitly, see Gospell on the fourth Sunday in Aduent. The summary pith of the proclamation verse 6.7.8. is in briefe [e] this, our selues are mortall, it is good therefore that we should haue something else to rest our soules vpon: we consist of *flesh*, and that is *like vnto the grasse*, and if we should imagine other men to be better then our selues, and so put our trust in [f] Princes, yet are they but as we are: for *all flesh is grasse, and all the grace thereof is as the flower of the field:* Wherefore let vs embrace the mercy which is offred by the sonne of God, the Sauiour of the world, the redeemer of mankind, the great shepheard of our soules, *he shall gather the lambes together with his arme, and cary them in his bosome*, &c.

All flesh is grasse, and *the grace*, that is, the best of all flesh (as [g] *Peter* expoundes it) *all the glory of man*, as wisedome, valour, industry, iudgement, *all is like grasse*: [h] for the drift of the text sheweth euidently that *Esay* speakes not of the outward man only, but also comprehends the gifts of the minde whereby men are beautified aboue other, [i] *intelligit totum hominem, & quicquid in rebus humanis illustre*: all men are corruptible *like grasse*, and the most gracefull among all men are *like the flower of the field*, the which happily whilest it flourisheth is more glorious [k] then *Salomon* in all his royaltie, but the flower of the field being deuoured at a trice by the beast of the field, becommeth in a few houres a stinking excrement. I could here compasse you about with a very great cloud of witnesses: the witty Poet [l] *Anacreon* was in a moment choaked with the kernell of a rayson, and [m] *Fabius* a graue Senatour in drinking milke was strangled with an haire: the famous Emperour [n] *Fredericke Barbarossa* going for Palestina to recouer the holy land out of the hands of the Saracens (a seruice which hee thought acceptable to Christ and for effecting whereof he left his friends and countrey) was by the way

[d] *Matth.3.3. Mark.1.3. Luk.3.4. Ioan.1.23.*
[e] *Melanc. in Ioan.1.* See D. Abbots sermon at the funerall of Thomas Earle of Dorset. pag.2.
[f] *Psalm.146.2.*
[g] *1.Epist.1.24.*
[h] *Caluin.*
[i] *Arcularius in loc.*
[k] *Matth.6.29.*
[l] *Plin.nat.hist. lib.7.cap.7.*
[m] *Idem.*
[n] *Ibid. Matth. Paris in Ric.1.*

as he passed suddenly drowned in the riuer Sapheth. When [o] *Harrald* King of Denmarke made warre vpon *Harquinus*, and was ready to ioyne battell, a dart was seene in the ayre flying this way and that way, as though it sought vpon whom to rest, and when all men stood wondering what would become of this strange matter, euery man fearing himselfe; at the last the dart fell vpon *Harquinus* head & slew him. The French King [p] *Charles* the 8. as he was beholding teniſſe players, among other talke he said that he hoped to doe nothing hereafter that should offend God: which words were no sooner out of his mouth but he fell downe speechles, and languishing a few houres he died in the same place. A popish priest called [q] *Nightingall* in the dayes of Queene *Mary*, Parson of Crondall in Kent, as he was boasting in the pulpit of the Popes absolution and by reason of it of his own purenes, most fearefully fell downe and dyed instantly. The Pope (though he doth exalt himselfe aboue all that is called God) perisheth notwithstanding as a man, and hereupon at his inauguration the [r] master of the Ceremonies vsed to burne an handfull of flaxe before him, as in solemne procession he passed by, saying with a loud voyce, *ecce pater sancte sic transit gloria mundi.* I conclude this argument in [s] *Gregories* glosse, man is like to grasse, *quia per natiuitatem viret in carne, per iuuentutem candescit in flore, per mortem aret in puluere*, by his birth he is greene in his flesh, by his youth he is white in his blossome, by his death he is withered in the dust.

Whether the grasse wither, or that the flower fade away, yet the word of God endureth for euer] [t] this repetition is added once more to bring all the glory of proud flesh vnto nothing: it also conteineth an excellent comfort, namely that the Lord hauing humbled his seruants in aduersity forthwith affordes them matter of ioy, *the grasse withers, but the word of the Lord* (which is the ground of our consolation) *endures for euer*; it is (as Saint Peter

[o] Sr. Ric. Barckley, discourse of felicity lib. 5. pag. 450.

[p] *Philip. Commi. hist. lib. 8. cap. 18.*

[q] *Fox Mart. fol. 1731.*

[r] Walsingham in Hen. 5. pag. 444. *Idem Paradinus in sym bol. pag. 126.*

[s] *In Psalm. 5. pœniten. vers. 4.*

[t] *Caluin.*

[u] *Peter* termeth it) *an incorruptible seed, a liuing, yea euerliuing word.* And that in [x] two respects especiallie: 1. in respect of the giuer, as being the word of the liuing God which [z] only hath immortalitie: 2. in respect of the receiuers, in that it bringeth all true beleeuers vnto life which endures for euer, according to that of *Peter* vnto Christ, [a] *thou hast the words of eternall life.* [b] Here then in a few words is comprehended the whole summe of the Gospell; it consists in acknowledging our owne misery, weakenes, and vanity, that being humbled enough in the consideration of our faultes and frailtie, we might haue recourse to Christ our only Sauiour, by whose grace we shal be wholy restored. Againe from hence we may learne to seeke true consolation and contentment no where but in eternity, the which is only to be found in God: all flesh is grasse, and the grace thereof as the floure of the field, the grasse withereth, and the flower fadeth away, there can be no stability in earth and earthly things, and therefore let vs not set our affections on things below, but alway [c] seeke those things which are aboue, let our conuersation bee in heauen, and from thence let vs looke for saluation. Philip. 3. 20.

Goe vp vnto the high hill O Sion] this commission (as [d] some thinke) concernes especially the Apostles, in which obserue 1. How they must preach: 2. What they must preach. How, they must *get vp into the high hill*, [e] euen so high that their exalted voyce may well bee heard, and accordingly we find that [f] *their sound went into all the earth, and their wordes vnto the endes of the world.* [g] Here you may see that the dumbe Idols in the papacie boast of the name of the Church absurdly, for the Church (as being the [h] pillar of truth and [i] mother of all the faithfull) is not taught of God that she should keepe her knowledge to her selfe, but that she should *proclaime* that vnto other which she hath learned, and that earnestly with a free spirit, *O thou preacher Hierusalem lift vp thy voyce without feare.* Now the tenour of the

[u] 1. *Pet.* 1. 23.
[x] *Arcularius.*
[y] *Heb.* 10. 31.
[z] 1. *Tim.* 6. 16.
[a] *Iohn* 6. 68.
[b] *Caluin.*
[c] *Coloss.* 3. 2.
[d] The translatours of our Church Bible in the contents of this Chapter. *Et Arcularius in loc.*
[e] *Musculus.*
[f] *Rom.* 10. 18.
[g] *Caluin.*
[h] 1. *Tim.* 3. 15.
[i] *Esay* 66. 11. 12. 13.

the doctrine to be publiſhed by the Apoſtles and their ſucceſſours in the Church for euer is briefly this, that Chriſt Ieſus is our God and Sauiour, *behold your God*, both able and willing to redeeme his people, able, for that *he ſhall come with power, and a ſtrong arme, who can meaſure the waters in his fiſt, and mete heauen with his ſpanne, and comprehend the duſt of the earth in a meaſure, and weigh the mountaines in ſcales, and the hilles in a ballance*: willing, for that *he ſhall feede his flocke like an heardman, he ſhall gather the lambes together with his arme, and cary them in his boſome and ſhall intreat kindly thoſe that beare yong.*

The Goſpell. Luke 1.57.

Elizabeths *time came that ſhe ſhould be deliuerd, and ſhe brought forth a ſonne*, &c.

Saint [k] *Ambroſe* preaching on this day was a great deale troubled, where he ſhould either begin or end the praiſes of *Iohn the Baptiſt*: for what ſoeuer was eminent almoſt in [l] all other is found in this one Saint, as being an [m] Angel, a [n] Prophet, an [o] Apoſtle, an [p] Euangeliſt, a confeſſor conſtantly teaching the truth, and patiently ſuffering for the ſame, his ingreſſe into the world, progreſſe in the world, egreſſe out of the world, were not (as our text ſpeakes) without a *marueilous noyſe throughout all the countryes of Iury, and the* [q] *coaſt about Iordan*, he was in his death a Martyr, in his life a miracle, yet his natiuity ſurmounted both; and therefore whereas the Church ordinarily celebrates the liues and deaths of other Saints, it doth eſpecially ſolemnize the birth of *Iohn the Baptiſt*; allotting for this feaſt a Goſpell accordingly, that ſets downe the cheife parts and purtenance thereof, as namely

1. *Elizabeths* ſafe deliuerance, *when her time was come*, verſe 57.

2. The

[k] *Serm.* 63. *chiſ ſaint â parabolâ to Father Iohn: ſe p: ag: ſe: pno*

[l] See Ferus ſer. 1. *de Io. Baptiſt.*

[m] *Malac.* 3.1. *Angelus officio.*

[n] *Luke* 1.76.

[o] *Iohn* 1.6.

[p] *Mark* 1.7. *Iohn* 1.29.

[q] *Matth.* 3.5.

2. The congratulation of neighbours and cosins for this *great mercy shewed vpon her*, verse 58.

3. The circumcision of *Iohn*, verse 59.

4. The contention about his name, verse 60.61. 62.63.

5. The marueyling of such as were present vpon the sight of these things, and of such as were absent vpon the report hoysed abroad, verse 63.65.66.

6. The *Benedictus* of *Zachary*, *Blessed be the Lord God of Israel*, &c.

Elizabeths time was come] The word of the Lord is true, Psalme 33.4. *I the Lord haue spoken it, and I will performe it*, *Ezechiel* 37.14. Whereas therefore God promised olde *Zacharie* by the mouth of his Angell at the 13. verse, that *Elizabeth his wife should beare him a sonne*: he now deales with his seruant according to his word, for albeit *Zachary* was a forspent man, and *Elizabeth* in respect both of yeares and sicknes a [r] barren woman; yet *when her time came that she should be deliuered she brought forth a sonne*. The most almighty truth, and most true almightines effected whatsoeuer he determined, [s] *Plinie*, [t] *Gellius*, and [u] other secretaries of nature report that some children are borne in the 7. moneth after their conception, other in the 8. other in the 10. but ordinarily children are borne in the 9. moneth: and [x] so *Iohn* was brought into the world, when his mother *Elizabeths time came that she should be deliuered*, according to the most vsuall course of nature.

[y] Hereupon we may build a generall rule, namely that nothing is able to disappoint Gods holy determinations and purposes, and therefore whereas he hath [z] appointed that all men shall once dye, and after death come to iudgement, whereas he saith expressly that they who [a] sleepe in the dust of the graue, shall awake some to perpetuall contempt, and other to an [b] incorruptible crowne of glory; (for the [c] sea and the sepulcher shall deliuer vp the dead which are in them at the last day:) let vs looke for

[r] *Luke* 1.7.

[s] *Nat. hist. lib.* 7. *cap.* 5.

[t] *Attic. noc. lib.* 3 *cap.* 16.

[u] *Aristot. de nat. animal. lib.* 7. *cap.* 3.4.

[x] *Aretius. Maldonat.*

[y] *Heming. post. in fest. Io. Baptist.*

[z] *Heb.* 9.27.

[a] *Dan.* 12.2.

[b] 1. *Pet.* 5.4.

[c] *Apocal.* 20.13.

for the [d] blessed hope & glorious appearing of Christ our Sauiour, who shall [e] change our vile body that it may be like his glorious body; though happily the resurrection of the dead seeme most impossible to nature, yet let vs which are [f] borne not of blood, nor of the will of the flesh, nor of the will of man, but of God, comfort our selues in these things, as being assured that our [g] redeemer liueth, and that hee which is the [h] resurrection and the life shall himselfe [i] descend from heauen with a shoute, and with the voyce of the Arch-angel; and with the trumpet of God, and the dead in Christ shall arise first, and then the liuing that remaine shall also bee caught vp with them in the cloudes to meete the Lord in the ayre, and so we shall be with him euermore.

She brought forth a sonne] it is probable that *Zachary* being at his deuotion in the temple prayed not for any priuate blessing, but for the publike good of the whole congregation, and namely that God would (according to his gratious promises) giue his sonne, and so forgiue the sinne of his people: the coherence then of *Gabriels* speech vnto him at the 13. verse (*feare not Zachary, for thy prayer is heard, and thy wife Elizabeth shall beare thee a sonne*] may be [k] this, thy prayer is heard for the Messias of the world, in that *thy wife shall beare a sonne, who shall be great in the sight of the Lord, and shall goe before him in the spirit and power of Elias, as a Prophet to prepare his wayes, and to make ready a people for him.* He which is the [l] light of the world, and [m] delight of his people, shall ere it be long be borne of a Virgine, and *Elizabeth* thy wife shall haue a sonne, who shall as his beadle goe before his face, the sonne of a barren shall preach vnto the world the sonne of the Virgine, [n] *Et pulchrè de sene & sterili nascitur, qui nascturum de virgine prædicare veniebat, vt mirabiliter natus mirabilius nasciturum demonstraret.*

Or as other [o] obserue, *thy prayer is heard* for the sins of the people, because *thy wife Elizabeth shall beare thee*

[d] *Tit.2.13.*
[e] *Philip.3.21.*
[f] *Iohn 1.13.*
[g] *Iob 19.25.*
[h] *Iohn 11.25.*
[i] *1.Thess.4.16.*
[k] *Augustin. quæst. Euang. lib.2.cap.1.*
[l] *Iohn 1.9.*
[m] *Cant.1.3. Haggai.2.8.*
[n] *Ardens bom. in loc.*
[o] *Theophylact. Euthym. Iansen.*

thee a sonne, who shall openly proclaime the Messias, and say, *Behold the lambe of God which taketh away the sinne of the world*, p *Dum ille solicitus pro salute populi supplicat, promissus est per quem populus saluaretur.*

Or as Saint q *Ambrose*, God according to his r rich grace s giuing to all men liberally, did not only heare the prayer of *Zachary*, for the common good, but also for his owne comfort in particular: and therefore t some construe the clause *(thy prayer is heard)* of his priuate suite for a sonne, commensed either at this instant in Gods house (for being hic Priest as u many coniecture, his office was *to* x *make an atonement for himselfe, and his household, and for all the congregation of Israel)* or else often y heretofore in his owne house praying with *Elizabeth* his wife. We finde a parallel example to this Acts 10 4. *Cornelius* a deuout man euidently saw in a vision an Angel of God comming vnto him and saying, *thy prayers and thine almes are come vp into remembrance before God.* It is not sayed that *Cornelius* at that houre was either praying vnto God, or giuing almes vnto men: but the Lords Angel speakes of duties and bounties already past: and so *Gabriel* in saying *thy prayer is heard*, insinuates that his former and frequent suite for a childe was obtained now, *thy wife shall beare thee a sonne*, and our text reportes accordingly that *in due time she brought forth a sonne*, from hence learne, 1. That the prayer of the righteous z auaileth much if it be feruent: *Iohn* is gotten, and (as a *Ambrose* speakes also) begotten of his parents, *non tam complexibus, quàm orationibus.*

2. b That we must not cease from praying because many times our requests are delayed long; it is our duty to continue knocking vntill the father of mercies open the doore of grace; Christ in his preamble to that exquisite forme of prayer inioyneth vs to call vpon God in faith, hope, loue; faith, in saying *father:* loue, in saying *our:* hope, in saying *which art in heauen:* I finde the like conceit

p *Euseb Emisen. hom. 2. de S. Io. Bap.*
q *Com. in Luc. 1. vers. 13.*
r *Ephes. 1. 7.*
s *Iames. 1. 5.*
t *Arboreus, Caluin.*
u *Apud Marlorat. & Maldonat. in loc.*
x *Leuit. 16. 17.*
y *Heming. Caluin. Maldonat.*
z *Iames 5. 16.*
a *Ser. 63.*
b *Heming post. in fest. Io. Bap.*

conceit in [c] *Augustine* vpon the *fish, egge, and bread*, mentioned Luke 11. *fides in pisce, spes in ouo, charitas in pane.* [d] *Paulinus* said of the woman anoynting Christs feete that she was *pudenter impudens, & piè improba*; so wee must in our prayers vnto God (as it were) put on a modest impudence, fainting occasioneth a fayling, whereas [e] importunity preuaileth euen with vnrighteous men on earth, and therefore much more with our holy father in heauen.

3 Doc.

3. That maried couples ought to liue in the feare of God, alway relying vpon his gratious prouidence both in wealth and woe: more principally the Preachers of the word and their wiues ought to shine before others in all kinde of vertues, in feruent and frequent prayers especially.

And her neighbours and her cousins] [f] *Themistocles* intending to sell a farme, caused the cryer to proclaime that it had among other commodities *a good neighbour*, as being assured that this one circumstance would ỳ rather induce chapmen to purchase it: olde *Zacharias* and *Elizabeth* had good neighbours, who did not enuy their happinesse, but according to the precept of [g] *Paul*, *reioyce with those that reioyce*. A Preacher that liueth among such hath obtained a fat benefice, hee may well acknowledge with [h] *Dauid, the lot is fallen vnto me in a faire ground, and I haue a goodly heritage*, but woe to that *Zacharie* which *is a* [i] *brother vnto Dragons, and a companion of Ostriches,* [k] *constrained to dwell with Mesech, and to haue his habitation among the tents of Kedar.*

As *Zachary* the Priest had good neighbours, so likewise kinde *cousins*, for albeit they might haue well expected large legacies if he had dyed without issue, yet *they reioyced at the birth of his sonne*; an [l] enuious man hath a great deale of fesse wit in his malice then a very brute, for whereas neither foule nor fish is taken in a snare without a baite, the spitefull wretch is brought to the diuels hooke without any pleasant bite: the voluptuous

[c] *Epist.* 121. *cap* 8.
[d] *Epist. lib.* 1. *epist.* 4.
[e] *Luke* 18.5.
[f] *Plutarch.*
[g] *Rom.* 12.15.
[h] *Psalm.* 16.7.
[i] *Iob* 30.29.
[k] *Psalm.* 120.5.
[l] *Diez. con.* 1. *in festo Io. Bap.*

tuous man hath a little pleasure for his soule, the couetous a little profit for his soule, the proud and ambitious a little honour for his soule; but an enuious man hath nothing of the deuill, or flesh, or world for his soule, but hearts-griefe, [m] *hoc solum inuidus bene agit quod se cruciat.* Wherefore [n] laying aside all malitiousnes and enuie, let vs imitate the good neighbours and allyes of *Elizabeth* here: let vs as feeling and fellow members of the same mysticall body [o] remember those that are in bondes, as though our selues were bound with them, and if any [p] member be had in honour to reioyce with it.

[m] *Laurent. Pisan. Euang. paradox.*
[n] *1 Pet. 2. 1.*
[o] *Heb. 13. 3.*
[p] *1. Cor. 12. 26.*

These neighbours and cousins visiting *Elizabeth* in childe-bed, came not (as [q] one notes vpon the place) with basket and bottle to drinke and eate, (though I confesse that kind of neighbourhood were better vsed in a Priests house, then in a tap-house) neither came they like the gossips in our time with a great deale of [r] tattle speaking things vncomely: but they came to praise God for his goodnesse shewed vpon their friend *Elizabeth*: 1. [s] In taking away the reproach of barrennesse: 2. For giuing her a sonne; so the text, *they heard how the Lord had shewed great mercy vpon her, and they reioyced with her*; it was *mercy* that she brought forth a sonne; *great mercy*, that she bare such a sonne. The *Thracians* vsed to laugh at the death, and to weepe at the birth of men; but the Scripture teacheth vs to reioyce when a sonne is borne: [t] children and the fruit of the wombe are a gift that commeth of the Lord; and therefore when *Eua* conceiued and bare *Cain* she said, [u] *I haue gotten a man from the Lord*: and [x] *Lamech* hauing gotten a sonne called his name *Noah*, saying, *this same shall comfort vs concerning our worke and sorrow of our hands*, &c. When *Isaac* was borne *Sarah* his mother said, [y] *God hath made me to laugh*: a woman (as Christ speakes Iohn 16. 21.) when she is in trauel hath sorrow, because her houre is come, but assoone as she is deliuered of the childe, she remembers

[q] *Culman con. 1. in loc.*
[r] *1. Tim. 5. 13.*
[s] *Paludensis Beauxamis.*
[t] *Psalm. 127. 4.*
[u] *Gen 4. 1.*
[x] *Gen. 5. 29.*
[y] *Gen. 21. 6.*

bers no more the paine, for ioy that a man is borne into the world: [z] *quid dulcius in humanis quàm gignere sibi similem, aut beatius in terris quàm natos videre natorum.* *Elizabeth* then had good cause to praise God in the gift of a sonne; but her selfe and her friends had greater cause to reioyce because she bare such a sonne, [a] *tantum & talem filium*, a sonne so *great in the sight of the Lord, filled with the holy ghost, and strong in spirit euen from his mothers wombe*; such a son, of whom as yet in swadling cloutes his father moued by the spirit said, hee should be *the prophet of the most high*, of whom also (when hee was growen vp and executed his office) [b] Christ himselfe gaue this testimony, that *among those which are borne of woemen there hath not risen a greater then Iohn the Baptist*. If a [c] wise sonne make a glad father, and a foolish sonne bring heauines to his mother: *Elizabeth*; had great mercy shewed vpon her, in that she brought forth a *Iohn* into the world.

[z] *Aeneas Syluius epist progenitori suo.*

[a] *Paludensis.*

[b] *Mat.* 11. 11.

[c] *Prouerb.* 10. 1.

[d] *Mystically*, gratious *Iohn* borne of barren *Elizabeth*, liuely represents the fulnes and fruitfulnes of the Gentiles arising from the barrennesse of the Iewes, and therfore the [e] Prophet exhortes the Church, *reioyce thou barren that beares not, breake forth into singing thou that trauayles not, for the desolate hath many moe children then she which hath an husband.*

[d] *Euseb. Emisen. hom. 2. de Io. Bap. Idem Beaux. & alij.*

[e] *Esay* 54. 1. *Galat.* 4. 27.

In the eight day they came to circumcise the child Zacharias and *Elizabeth* [f] walking in all the commandements and ordinances of the Lord without blame, caused their new borne babe to be circumcised according to the prescript of the law, concerning the time when, part where, cause why; see Gospell on the circumcision of Christ.

[f] *Luke* 1. 6.

Now [g] baptisme succeeds circumcision, and so consequently parents are taught by this example to bring their children in due time to holy baptisme; wherein they be made *the members of Christ, the children of God, and inheritours of the kingdome of heauen.* Againe parents

[g] *Coloss.* 2. 11. 12.

rents may learne by this [h] president (except some great necessity compell them otherwise) to baptize their infants in the face of the congregation, and not in the corner of a chamber or chimney: there was a great meeting of neighbours and cousins at the circumcision of *Iohn* in his fathers house, and the Iewes at this day circumcise their children in their publique Synagogues: and lastly from hence wee may further obserue three things, especially concerning imposition of names among Gods children in old time.

1. That names were giuen in circumcision, as among vs in baptisme, *they came to circumcise the childe, and called his name Zachary*: the reason hereof is plaine, that as often as we heare our selues named, we might instantly call to minde the solemne couenant betweene God and vs in holy baptisme: or (as [k] other obserue) because circumcision and baptisme are seales of Gods grace whereby men are first admitted into the Church, and as it were [l] *written in the booke of the liuing*: it is fit that none should be named or registred as the seruants and souldiers of Christ afore they haue receiued his Sacrament, which is the [m] badge of their profession and signe of their new birth.

2. From hence we may note [n] that Gods people did vsually name their children after the names of their ancestours, except God in some singular case by reuelation inioyned the contrary: for the neighbours and cousins of *Elizabeth* (as not knowing the Lords expresse pleasure concerning the naming of her childe) began to *call his name Zachary after the name of his father*; and when *Elizabeth* answered and said, *not so but his name shall be called Iohn*; they replied *there is none of thy kindred that is named with this name*. This example condems the nicenes of some, who thinke it vnlawfull to giue their children [o] vsuall names of their nation and families, as *Edward, George, Robert*, and the like: as also the prophanes of other, who giue names of [p] flowers, or stones, or

[h] *Calvin, Beauxamis.*

[i] *Heming. post. in Euangel. circum. Christi.*
[k] *Theophylact. Iansen. Beauxam. in loc.*
[l] *Psalm. 69. 29. See Sixt. senen. Bibliothec. sanct. lib. 2. fol. 126.*
[m] *Anglican. confess. art. 27.*
[n] *Maldonat.*

[o] *Aretius.*
[p] *Estey hyst. of the Gospel pag. 125.*

heathen names vnto christians: if we name not our children after the names of our ancestours, it is fit that wee
q *Rhem. in loc.* should take the names of q Saints that may put vs in minde of their vertues, as *Iohn, Peter, Stephen.* &c. And not the names of Idols, as *Venus, Mercurie, Bacchus*, or the strange names of Saxon and Romane infidels, and therefore the Popes and Cardinals are worthily censured by reuerend
r *Annot. in loc.* r *Fulke*, for that hauing most antichristianly renounced their names giuen in baptisme, by which they were first dedicated vnto Christ: they chuse many times vnto themselues prophane names, as *Sergius, Leo, Iulius, Cæsar, Sixtus*, &c.

2 Doc. 3. We may learne from hence that imposition of names is a duty belonging properly to parents, especially to the father, and therefore *Gabriel* said vnto *Zachary*, *thou shalt call his name Iohn.* And in our present text, the determination of the question about the childes name was wholy referred vnto the father, *they made signes to his father, how he would haue him called, and he asked for writing tables, and wrote, saying, his name is Iohn.*

s *Maldonat.* *Not so, but his name shall be called Iohn*] It s may be (*Zachary* being now dumbe and not able to speake) that the neighbours asked *Elizabeth* his wife how the childe should be named, or happily hearing their consultation about this businesse, she might (as knowing the Lords pleasure herein) answere them vnasked, *his name shall be called Iohn.* Here then a question is moued, by what meanes *Elizabeth* vnderstood Gods expresse commandement in appointing his name, seeing her husband (to whom only *Gabriel* had made this knowen) was mute; to this obiection t answere is made, that she knewe the name by reuelation as a prophetisse, *per prophetiam didicit, quod non didicerat à marito* saith u *Ambrose*: or (as x other assoyle the doubt) it may be *Zachary* signified so much vnto her in writing heretofore, as now to his neighbours and kinsmen, for *he asked for writing tables.*

t *Theophylact. Euthym. Caietan.*
u *Com. in loc.*
x *Dio. Carthus. Aretius.*

and

and wrote, saying, his name is Iohn. [y] Here then obserue, that the parents of *Iohn* obeyed the commandement of God before the counsell of their friends and kinsemen, albeit they were neuer so deare to them. [z] *Agamus quæ Christus iussit, vt adipiscamur quæ Christus spopondit, veritas illius nobis adsit, illi fides nostra non desit &c.* If the Lord say *follow me*, then instantly we must *forsake all, and leaue the dead to bury the dead*, Matth. 8. 22.

His name is Iohn,] [a] As if *Zacharie* should haue sayd, I gaue not this name, but God himselfe hath appointed it. The words of his Angel *(thou shalt call his name Iohn)* are [b] *non solum prædictio, sed etiam præceptio nominis imponendi.* Now the word signifies *fauoured of God*, or *the grace of God*, a name fit for the Baptist in many respects, as first, [c] for that he was the fore-runner & first preacher of Christ, [d] *of whose fulnesse we receiue grace vpon grace, for the law was giuen by Moses, but grace and truth came by Iesus Christ.* [e] The bunch of grapes that the spies of the children of Israel caryed from the land of promise was borne by two strong men vpon a staffe or pole, he that went before could not see the grape, but he that was behind might both see & eate of it: So the Fathers of the old testament did not in like manner see the bunch of grapes, that was the son of God made man, as they that went behind vnder the new testament saw and tasted it, after *Iohn* had openly shewed this grape, *behold the lambe of God that taketh away the sin of the world.*

2 The Baptist is so called, [f] as being filled with the holy ghost, abounding with a great many [g] prerogatiues of grace both in his conception, birth, and conuersation.

3 So called, as being borne not by natures ordinarie power, [h] but bestowed vpon his parents by Gods extraordinarie grace.

4 So called, as being [i] gratious among men, for many reioyced at his birth, and moe at his doctrine, [k] Hierusalem and all Iudea went out vnto him in the wilder-

[y] *Beauxam. Culman.*

[z] *Paulinus epist. lib 1. epist. 1.*

[a] *Ambrose Ianſen.*

[b] *Maldonat.*

[c] *Ardens. Luther. Culman.*

[d] *Iohn 1. 16.*

[e] *Numb. 13. 23.*

[f] *Aretius Paludensis.*

[g] *See Raulin. ser. de nat. Io. Baptist.*

[h] *Bonauent. Beauxamis.*

[i] *Paratus ser. 2. de Io. Baptist.*

[k] *Matth. 3. 5. Mark. 1. 5.*

nes, and were baptized of him in the riuer Iordan. To compendiat all these notes in a few words, *Iohn* was gratious

- In the sight of God the
  - Father, as being vpon the point his Godfather, [l] impoſing his name by the mouth of his Angell.
  - Sonne, for [m] Christ highly commended him in respect of his calling and carriage.
  - Holy Ghost, as being *ſtrong in ſpirit, and going before Christ in the power of Elias*, Luk. 1. 17. 18.
- In the sight of
  - Kindred,
    - The blessed virgine *Mary* visited his Mother afore his birth, Luke 1. 40.
    - Other Cousins reioyced at his birth, acknowledging it for *a great mercy*.
  - Men,
    - Good, who were both [n] aduised by him, and Baptized of him: he *ſpake comfortably to Ieruſalems heart*, and therefore gracious in the eyes of all good people.
    - Straungers,
      - Bad, for they thought his life too ſtrict, Matthew 11. 18. and his greateſt enemy cruell *Herod*: [o] who bound him, and put him in priſon, and in fine beheaded him alſo for *Herodias* ſake his brother *Philips* wife, did notwithſtanding

[l] *Luke* 1.13.

[m] *Matth.* 11.

[n] *Luke* 3.

[o] *Matth.* 14.

standing [p] *reuerence him, and in many things heard him gladly, knowing that he was a iust man, and an holy.* We may pronounce then in some sort of *Iohn*, as the [q] Psalmist of God, *according to thy name, so is thy praise vnto the worlds end: Iohn* is thy name, and gratious was thy person. O blessed Saint if thou wert now liuing, thou wouldest goe to the courtes of Princes, and tell *Herode* to his face (whilest other Prophets happily sowe [r] pillowes vnder his elbowes) *that* [s] *it is not lawfull for him to haue his brothers wife:* if he were now liuing, hee would call our Pharisees *a* [t] *generation of vipers?* if hee were now liuing, he would not stand vpon by-questions and idle disputations which are fruitlesse, but the summe of all his sermons should be *repent, for the kingdome of heauen is at hand:* If he were now liuing, and preaching in the wildernes, he would teach vs all to be more modest in our apparell, and moderate in our diet.

This gratious Saint hath a [u] surname added to his name, called Mat. 3. 1. *Iohn the Baptist*, either [x] for that he baptized Christ, or else for that he was the [y] first Minister of holy baptisme.

And his mouth was [c] *opened immediatly*] The dumbnes of *Zachary* (saith [z] *Eusebius Emisenus*) *Et fidem rei praesentis expressit, & mysterium figurauit:* it was a seale of Gods present promise, for when olde *Zachary* doubted, and said vnto *Gabriel* at the 18 verse, *whereby shall I know that I shall haue a sonne?* the Lords Angel answered, *behold, thou shalt be dumbe, and not able to speake vntill the day that these things be done, because thou beleeuest not my words which shall be fulfilled in their season.* His punishment is [a] answerable to his fault, he was stricken deafe for that he would not hearken vnto the word of God, and dumbe for that he contradicted it: hee was made mute through vnbeleife, but as soone as he beleeued his mouth was opened, [b] *quam vinxerat incredulitas, fides soluit:* so that *Zacharie* might apply that of the [c] Psalmist vnto himselfe, *I beleeued, and therefore haue I*

[p] *Mark. 6. 20.*

[q] *Psalm. 48. 9.*

[r] *Ezechiel. 13. 18.*

[s] *Mark. 6. 18.*

[t] *Mat. 3. 7.*

[u] *Caietan. in Mat. 3.*

[x] *Maldonat.*

[y] *Aretius, Marlorat. Piscator.*

[z] *Hom. 2. de S. Io. Bap.*

[a] *Theophylact. Caluin.*

[b] *Ambros. com. in loc.*

[c] *Psalm. 116. 10.*

spoken. At the birth of *Iohn* (which as I haue shewed signifies the grace of God) he who was dumbe *began to speake and to praise the Lord.* [d] Sin closed his mouth, and on the contrary grace loosed his tongue. The guilt of grieuous sinne confoundeth a man, and maketh him mute, not daring to [e] *open his mouth any more because of his shame.* Ignorance maketh a man mute, Eccles. 20. 6. *Some man holdeth his tongue because hee hath not to answere.* Esay 56.10. *Their watchmen are all blind, they haue no knowledge, they are all dumbe dogs and cannot barke.* The forgetting of Gods abundant mercy maketh a man mute, Psal. 137.6. *If I doe not remember thee, let my tongue cleaue to the roofe of my mouth.* Now Gods grace remoueth all these stops and impediments, it is he that [f] teacheth man knowledge, it is he that out of the mouth of [g] infants hath ordained strength, it is hee that openeth a [h] doore of vtterance. Wherefore let vs pray with *Dauid, O Lord open thou my lips, and my mouth shal shew thy praise.*

2. The dumbnesse of *Zacharie* the Priest vpon the conception of *Iohn* the *Baptist* is [i] *mistycall*, insinuating that how the Priests & Prophets also should hold their peace. So Christ himselfe teacheth in the [k] Gospell, *all the Prophets and the Law prophesied vnto Iohn*, but after once *Iohn* had not onely painted out in his preaching, but also pointed out with his finger the Messias of the world, saying, *behold the Lambe of God*, &c. After once the Center of the Prophets, and end of the law was come, it was time for Priest and Prophet to bee silent, *hee shall cause the sacrifice and oblation to cease*, Dan. 9. 27. Then as [l] *Hierome* doth apply the words of *Iob*, *The Princes stayed talke, and laid their hand on their lips, and their tongue cleaned to the roofe of their mouth*, Iob 29.9. In this houre the time drew nigh wherein there should be [m] *neither Prince, nor Prophet, nor burnt offering, nor sacrifice, nor oblation, nor incense.* Iohn is *the voice of him that crieth in the wildernesse*, it was therefore

[d] *Hugo Card. Beuxamis.*
[e] *Ezech. 16. 63.*
[f] *Psal. 94. 10.*
[g] *Psal. 8. 2.*
[h] *Coloss. 4. 3.*
[i] *Hierom. com. in Iob cap. 29. Origen. hom. 5. in Luc. August. hom. 44.*
[k] *Mat. 11. 13.*
[l] *Vbi sup.*
[m] *Song of the 3. children, ver. 38*

fore fit that his father *Zacharie* ſhould vpon his conception become mute, as [n] *Auguſtine* acutely, *Tacet Zacharias generaturus vocem.* Hence wee may learne to confound the ſtubborne Iewes as yet continuing in vnbeleefe, [o] *Aut Chriſtum veniſſe conſentiant, aut ſi renuunt, dent prophetas qui annuncient eſſe venturum,* either they muſt acknowledge that the Meſſias is come, or elſe ſhew the Prieſts and Prophets in holy Bible which as yet foretell his comming.

The hand of the Lord was with him] Almighty God is ſaid in ſacred writ to haue feet, and hands, and eyes, not properly, but metaphorically, not ſimply, but in a *ſimile, nihil enim in deo niſi deus, nihil habet in ſe niſi ſe, non partibus conſtat vt corpus, non affectibus diſtat vt anima, non formis ſubſtat vt omne quod factum eſt, vnus eſt, ſed non vnitus* as [q] *Bernard* excellently.

Now the word *hand*, in a borrowed ſenſe ſignifies ſometime *counſell*, as in the words of *Dauid* vnto the woman of Tekoah, [r] *Is not the hand of Ioab with thee in all this?* Sometime *hand* is vſed for *power*, as Pſal. 102. 25. *The heauens are the worke of thy hands*, and Ier. 18. 6. *Behold ſaith the Lord, as the clay is in the potters hand: ſo are ye in mine hand.* And [s] *Dauid* reportes how God brought his Iſrael out of Egypt, *with a mighty hand and ſtretched out arme.* Sometime the giuing of the hand is a token of *amity*, ſo [t] *Iehu* to *Ionadab*, *giue me thine hand.* So [u] *Iames* and *Cephas* and *Iohn* gaue to *Paul* and *Barnabas*, *the right hand of fellowſhip.* In all theſe reſpects *the hand of the Lord was with Iohn*, his counſell and power, and loue was with him. 1. Iohn as *being filled with the holy Ghoſt had the ſpirit of* [x] *counſell*, he was the forerunner of *the* [y] *counſellor*, and ſo conſequently wel acquainted with that hidden [z] *myſtery of Chriſt in other ages vnknowne vnto the ſons of men.* 2. The *power* of the Lord was apparantly with him in his conception and birth, in ſo much that *all marueiled at theſe things, and ſaid in their heart, what manner of child ſhall this be?* 3. Gods

n *Hom.* 44.

o *Emiſen. hom.* 2. *de Io. Baptiſt.*

p *Auguſt. de gen. ad lit. lib.* 6. *cap.* 12. & *octogin. quæſt.* 52. *quæſt. Thomas part.* 1. *quæſt.* 3. *art.* 1.

q *Lib.* 5. *de conſid. ad Eugen.*

r 2. *Sam.* 14. 19.

s *Pſal.* 136. 12.

t 2. *King.* 10. 15.

u *Galat.* 2. 9.

x *Eſa.* 11. 2.

y *Eſa.* 9. 6.

z *Epheſ.* 3. 4.

grace and loue was with him euen from his mothers wombe both in his conuersation and doctrine. See *Illephons. Giron. Con. 3. in festo Io. Baptist.*

4

[a] *August cont. Faust. Man. lib. 14. cap. 5.*

A mans writing is called his [a] *hand*, so the Clyent hath his *lawyers hand* to his bill, and the Merchant his *debtors hand* to his booke; the cunning Artificer also calleth his painting *his hand*, and his Carving *his hand*; and so the pillar of *Absolon* is tearmed *manus Absolom* in the vulgar translation, 2. Sam. 18. 18. After this manner the Lords hand was with *Iohn*, hee was so powerfull in his preaching, so sanctified in his life, that euery one might say with [b] *Dauid, how that this is thine hand, and that thou Lord hast done it.* [c] A bird taken in the nest is soone made gentle; whereas a flying bird caught in a net is hardly tamed: our blessed Sauiour enclosed his Apostles within the net of his mercy when they were growne ancient; and therefore they forsooke their old nature with a great deale of difficulty; but he tooke *Iohn the Baptist* in the nest as it were, sanctifying him euen in his mothers wombe, so that hee was from his childhood [d] *a burning and a shining light*, that is, as [e] *Aquine* glosseth, *Ardens per exemplum, lucens per verbum.*

[b] *Psal. 109. 26.*
[c] *Diez. con 1. in fest. Io. Baptist.*
[d] *Ioh. 5. 5.*
[e] *Ser. fist. in loc.*

God hath two hands, a right hand of mercy, and a left hand of iustice. So wee reade in the [f] Gospell how Christ at the last day shall set the sheepe on his *right hand*, and the goates on his *left*. His right hand is full of mercies, able to guard, open to giue: Able to guard his people; for he saith of it, [g] *none shall plucke my sheepe out of my hand*; Open to giue, for hee doth [h] *open his hand, and filleth all things liuing with plenteousnesse.* In these two respects his hands are tearmed by the Church [i] *golden rings set with the beril*, that is, exceeding rich vnto such as call vpon him. Rom. 10. 12. the cup of wrath is in his left hand, Esa. 51. 17. The [k] fingers of this hand wrote vpō the plaister of ỹ wall of *Balthazzars* palace, *Mene, mene, Tekel, vpharsin.* Of this hand *Iob* said, *withdraw thine hand from me.* Iob 13. 21. And [l] *Paul, It is a feare-*

[f] *Mat. 25 33.*
[g] *Ioh. 10. 28.*
[h] *Psal. 145. 16.*
[i] *Cant. 5. 14.*
[k] *Dan. 5. 5. 25.*
[l] *Heb. 10. 31.*

fearefull thing to fall into the hands of the liuing God.

Now both hands of God are *right hands* vnto the iuſt and godly, [m] *though he fall he ſhall not be caſt away, for the Lord vpholdeth him with his hand,* [n] all things euen woe ſo well as weale worke together for the beſt vnto him, hee finds and feeles each hand of the Lord gentle, for [o] *in his right hand is length of daies, and in his left hand riches and glory.* Both hands of the Lord were ſo with *Iohn* the *Baptiſt*, as that it was no wonder if al men wondered at him. The firſt part of *Zacharies* hymne concerning Chriſt and his kingdome, is expounded in the Liturgie tit. *the Benedictus.* The latter touching *Iohn* the *Baptiſt* and his office. Goſp. Sun. 3. & 4. in Aduent.

[m] *Pſal.* 37. 24.
[n] *Rom.* 8. 28.
[o] *Prou.* 3. 16.

The Epiſtle, Acts 12. 1.

At the ſame time Herod the King ſtretched forth his hands to vex certaine of the Congregation, &c.

THis Chapter containeth a relation of *Herods*
1. bloody life, in
   1. *Killing Iames the brother of Iohn with the ſword.*
   2. *Impriſoning Peter.*
2. terrible death, *an Angel of the Lord ſmote him in the middeſt of his pride, becauſe he gaue not glory vnto God, ſo that hee was eaten vp of wormes, and gaue vp the ghoſt.*

I am to treate of *Saint Iames martyrdome* vpon his proper holy day, that which eſpecially concernes our preſent feſtiuall is *S. Peters impriſonment.* Wherein (according to the record of S. *Luke*) two things are more chiefly remarkable; to wit,

his

- 1 apprehending and taking him, aggrauated by circumstances of
  - 1 the cause why, *for that it pleased the Iewes.*
  - 2 the time when, *in the daies of sweet bread.*
- 2 Durance by *Herods* cruelty in his holding and keeping him fast
  - 1 1. *Hee put him in prison.*
  - 2 2. *He deliuered him to foure quaternions of souldiers to be kept.*
  - 3 3. Hee caused him to bee *bound with two chaines.*
  - 4 4. He set *keepers and a double watch ouer him.*
- 2 Deliuerance by Gods mercy, wherein also note the
  - 1 Motiues, *praier without ceasing of the congregation.*
  - 2 Meane, *an Angell of the Lord.*
  - 3 Manner, *a light shined* &c.

Because he saw it pleased the Iewes.] *Herod* persecuted the Saints of God p not out of any hatred to Christs gospell, or any loue to *Moses* law, but only to serue his own turne, namely, *to please the people.* So *Pilat* to content the Iewes (as it is apparent in the q gospels history) quit *Barrabbas* a notable prisoner, Math. 27. 16. a notorious murtherer, Mark. 15. 7. but scourged Iesus, and deliuered him into their hands to be crucified, albeit he did openly confesse that he was *a iust man, in whom he could finde no fault at all,* Iohn 19. 4. So *Felix* willing to get fauour of the Iewes, left *Paul* bound Acts 24. 28. It is a base

p *Caluin & Pelargus in loc.*

q *Mat.* 27. *Mark.* 15. *Luk.* 23. *Ioh.* 19.

base sinne in a subiect to be made his Princes instrument in any wicked designe, as [r] *Ioab* was king *Danids* agent in murthering *Vriah* the Hittite, and the [s] nobles of Iezreel *Ahabs* and *Iezebels* instruments in killing *Naboth* for his Vineyard. But it is a most vnworthy thing for a Prince to flatter and to follow his subiects in their giddie courses, for ordinarily the people walke not in the best, but in the beaten way, [t] *non qua eundum est, sed qua itur*. It is a good [u] obseruation that popular and military dependence in noble men to make them great, are like *Icarus* two wings, which were ioyned on with waxe, they will happily for a while mount them aloft, and then faile them at the height. It is therefore better to stand vpon two feet, then to flye vpon two wings, the two feet are the two kinds of Iustice, *Commutatiue* and *Distributiue*, for great men shall grow greater if they will aduance merit, and relieue wrongs.

The scriptures are plentifull in this argument, [x] *If sinners entise thee consent not*; [y] *thou shalt not follow a multitude to doe euill:* [z] *Blessed is the man that hath not walked in the counsell of the vngodly, nor stood in the way of sinners, &c.* If sayd [a] *Paul, I should yet please men, I were not the seruant of Christ:* and therefore let Princes and Prelats also take heed that they be not too popular in their courses, alway remembring the words of *Peter* and *Iohn* Acts 4.19. *Whether it be right in the sight of God to harken vnto you more then vnto God, iudge yee.*

2 From hence we may learne, that the wicked accord in doing mischiefe, though otherwise they be most opposite. The *Sadduces*, *Herodians*, and *Pharisees* were Sectaries of diuerse and [b] aduerse factions, all differing one from another, and yet all these ioyned together against Christ, Math. 22. The *Libertines*, and *Cyreneans*, and *Alexandrians*, and *Cilicians*, and *Asians* disputed against S. *Stephen* Acts 6. The *Macedonians*, *Arrians*, and *Eunomians* had [c] confused language like the Giants in old time, who built the tower of [d] *Babel*; and yet in malice they

[r] 2. *Sam.* 11.
[s] 1 *Kings* 21.
[t] *Seneca.*
[u] *Sir Fran. Bacon apolog. pag.* 17.
[x] *Prouerb.* 1.10.
[y] *Exod.* 23.2.
[z] *Psalm.* 1.1.
[a] *Galat.* 1.10.
[b] *Iosephus antiquit. lib.* 18. *ca.* 2.
[c] *Socrates hist. lib.* 5. *cap.* 10.
[d] *Gen.* 11.

they were lincked against the true Catholicks. *Herod* neither loued the Iewes, nor the Iewes *Herod*, yet both agree *to vex the Church*, according to that in the second Psalme, *The kings of the earth stand vp, and the rulers take counsell together against the Lord, and against his anointed*: and therefore that [c] *Wisedome may be iustified of all her children*, let vs which are true Christians [f] *endeuour to keepe the vnity of the spirit in the bond of peace, being of* [g] *one heart, and of one soule, of one* [h] *accord, and of one iudgement*, that as there is a Society of *Iesuits*, a family of *Anabaptists*, a brotherhood of *Scismaticks*; euen so to confront all these, let there be still a communion of Saints, and a perpetuall holy league in truth against all such as trouble Gods Israel. See Gospell Sun. 18. & 23. after Trinity.

[c] *Luke* 7. 35.
[f] *Ephes.* 4. 3.
[g] *Acts* 4. 32.
[h] *Philip.* 2. 2.

Then were the dayes of sweet bread] The feast of vnleauened bread was instituted by [i] *Moses* according to Gods owne direction, and afterward repeated by Duke [k] *Iosua*, and from his time celebrated by Gods people solemnely till this day [l]. This circumstance then aggrauates the bloody sinne of *Herod*, who did not abstaine from his mischeuous enterprises on a feast so high and holy. The Iewes obserued their Easter in abstayning from leauened bread, the mystery whereof and morall (as [m] *Paul* teacheth) is, that we should *purge the old leauen of sinne*, [n] that corrupteth and sowreth all the sweetnes of our life before God, and become *a new lump voyd of the leauen of malitiousnes and wickednes*: but *Herod* here contrariwise sowred the whole dough with his leauen of mischiefe and malice.

[i] *Exod.* 12.
[k] *Iosua* 5. 10.
[l] *Aretius, Salmeron.*
[m] 1. *Cor.* 5. 7. 8.
[n] *Church hom. of the resurrection of Christ.*

Againe from hence we further obserue *Herods* [o] hypocrisie, who seemed to reuerence the feast in such sort that he would not slay *Peter in the dayes of sweet bread*, and yet he *caught him, and put him in prison, and deliuered him to foure quaternions of souldiers to be kept, intending after Easter to bring him forth to the people*: so the chiefe priests who gaue *Iudas Iscariot* thirty peeces of siluer

[o] *Caluin, Kilius, Arcularius.*

siluer to betray Christ, afterward sayd, P *it was the price of blood, and therefore not lawfull for vs to put them into the treasurie*: so the Pharisees q *strayned out a gnat, and swallowed vp a camell*: so the r popish Monks *hold it an honester thing for a priest to be entangled with many concubines in secret, then openly to be toyned in mariage with one wife.*

He put him in prison s.] Foure things increase the miseries of a man in custodie, *the prison, souldiers, chaines, and keepers*, all which *Herod* vsed in the persecution of S. *Peter* at this time. 1. *He put Peter in prison.* 2. t Doubting that the prison was not strong enough, he *deliuered him vnto foure quaternions*, u that is, sixteene *souldiours*: for x *quaternion* is not as *centurion* a word of office, but of number. Now these sixteene by foure and foure did euery y sixe houres thoroughout the whole night and day watch *Peter*, or else euery z three houres in the night only: a or it may be that all the sixteene did watch all the night, *two* within the prison, and the rest in a guard without. 3. *Herod* fearing that his prisoner notwithstanding all this might escape, caused him to be *bound with two chaines.* 4. Least haply chaines and all should faile, *the keepers before the dore kept the prison*, his intent was to make all sure, that he might *after Easter bring him foorth*, and expose him vnto the peoples malice. Poore *Peter* was bound not only with one, but with *two chaines*, and he slept betweene *two souldiers*, and he was guarded by *two watches, the first and the second.* So b *Nebuchadnezzar* full of indignation and rage comanded the fiery fornace into the middest wherof *Shadrach, Meshech* and *Abednego* were to be cast, should *at once be made hot seuen times more then it was wont.* So the persecutors of c *Daniel* after he was thrown by them into the Lions den, layd a stone vpō the mouth of the den, least otherwise he might escape their violent iawes and pawes. So the Priests and Pharisees intreated *Pilate* when Christ was dead, that he would *giue* d *command*

P *Matth.27.6.*

q *Matth.23.24.*

r See Epistle Sun. 1. in Lent.

s *Lorinus & glossa in loc.*

t *Aretius.*

u *Oecumen. vertit syrus sexdecem militibus.*

x *Lorinus.*

y *Arius montan.*

z *Oecumen.*

a *Arctius.*

b *Dan.3.19.*

c *Dan.6.17.*

d *Matth.27.64.*

mand for the making of his Sepulchre ſure, leaſt his diſciples ſhould come by night and ſteale him away. Now the Lord who dwelleth in heauen & is a preſent help to his ſeruants in trouble,[e] laughs them to ſcorne, for whē the three children were now ready to be caſt into the flames of the ſcorching fornace, they told *Nebuchadnezzar* vnto his face, *wee are not carefull to anſwere thee in this matter.* And *Daniel* in the Lions den had an Angel of God for his guard, *who ſtopped the mouthes of the beaſts, and ſo no maner of hurt was found vpon him:* and ſo S. *Peter* here, though he were caſt into priſon, and bound with two chaines, yet (hauing a good cauſe and a good conſcience) ſecurely *ſlept betweene two ſouldiers* euen the night before cruel *Herod* would haue brought him out to the people. The prophane[f] Poet ſpake diuinely, *ſat fautorum habet ſemper qui rectè facit*; and therefore *Peter* in his indurance caſt his[g] burden vpon the Lord, and ſayd happily with[h] *Dauid*, *I will lay me downe in peace, and take my reſt, for it is thou Lord only that makeſt me dwell in ſafety.* God either deliuereth his ſeruants out of perſecution, as he did *Peter*; or elſe if he crowne them with martyrdome as he did S. *Iames*, he will in his kingdome of glory giue them inſtead of this bitter a better inheritance.[i] *Pro veritate morientes, cum veritate viuentes.*

Prayer was made without ceaſing of the congregation. Prayers and teares are the Churches armour, and therefore when *Peter* was impriſoned by cruell *Herod*, the congregation commeth vnto prayer, and not vnto pouder for his deliuerance; they did not aſſault the priſon, nor kill the ſouldiers, nor breake the chaines, only prayer and patience were there weapons,[k] *arma chriſtianorum in aduerſis alia eſſe non debent quàm patientia & precatio*: prayer (quoth[l] *Auguſtine*) is the key of heauen, and as it were that fiery chariot of[m] *Eliah* whereby we mount vp and haue our conuerſation with God on high, it is the hand of a chriſtian which is able to reach from earth

[e] *Pſalm.* 2. 4.

[f] *Plaut. prolog. Amphit.*

[g] *Pſalm.* 55. 23.

[h] *Pſalm.* 4. 9.

[i] *Auguſt. de Ciuit. Dei, lib.* 4. *cap.* 30.

[k] *Salmeron tract.* 35. *in Act.*

[l] Church hom. concernig Prayer, part. 2.

[m] 2. *Kings* 2. 11.

earth to heauen, and to take forth euery manner of good gift out of the Lords treasure; so the Scripture speakes in expresse termes, [n] *aske and yee shall haue*, &c. *The prayer of a righteous man availeth much if it be fervent*, Iames 5.16. *Aske in* [o] *faith, and then all things are possible to him that beleeueth*, Marke 9.23. Many times our Prayers are sent out like to incense made happily according to the Lords direction, but not kindled with fire from his altar; that is, petitions lawfull enough and agreeable to Gods holy word, but not poured out in feruency. We fall into them often without preparation, and vtter a number of wordes without deuotion, and therefore no marualle if we misse, when as we thus aske amisse. But if our prayer be like the Churches here, *made without ceasing*, if it be faithfull and feruent the God of all grace will out of the riches of his mercy giue vs either that we desired, as [p] *Eliah* prayed for raine and the heauen gaue raine: or else that which is better, as God tooke [q] *Moses* into the spirituall Canaan, because he did not enioy that earthly Canaan: or at the least that which is sufficient, as he told *Paul*, 2.Cor.12.9. *My grace is sufficient for thee*. See Gosp.Sun.5.after Easter,

There is nothing in the world [r] more strong then a man who giueth himselfe to feruent prayer; his deuotion is so powerfull as that it [s] commandeth all things in heauen, earth, and hell; it commandeth all the foure Elements, ayre, fire, water, earth: *Ayre*, Iames 5.17. *Elias* prayed earnestly that it might not raine, and it rained not on the earth for three yeares and sixe moneths, he *shut vp heauen* as the [t] wiseman reportes of him, hee said, [u] *as the Lord God of Israel liueth before whom I stand, there shall be neither dew nor raine these yeeres, but according to my word*: againe he prayed for raine, and the raine fell, and the earth brought forth her fruite. *Fire*, the same Prophet *Elias* by his prayers [x] three times brought fire from heauen, Ecclesiasticus 48.3. *Water*, at the [y] crying of *Moses* vnto the Lord, the red sea runne backe

[n] *Mat.7.7.*

[o] *Iames 1.6.*

[p] *Iames 5.18.*

[q] *Deut.34.*

[r] *Chrysostom.*

[s] *Est quædam omnipotentia orationis, Alstedius System. Theolog. lib.4. cap.2.*

[t] *Eccle.48.2.*

[u] *1.Kings 17.1.*

[x] *1.King.18.38. 2.King.1.10. 12.*

[y] *Exod.14.*

backe and was made drie land, ſo that Gods Iſrael walked vpon firme ground in the middeſt of the ſea: but whē their enemies purſued them, all the diuided waters returned, and ouerwhelmed them in the deepe; and at the prayer of the ſame *Moſes*, bitter waters were made ſweete, Exod. 15. 25. *Earth*, vpon the complaint of *Moſes* vnto God the [z] earth opened her mouth, and ſwallowed vp *Korath*, *Dathan*, and *Abiram*, and all their families, and all their goods: in ſo much that they together with all theirs went downe quicke into the pit, and the ground cloſed vpon them, and they periſhed in the ſight of Gods people. Nay the prayer of one deuoute man is able to conquer an hoaſt of enemies in battaile, for in the fight betweene Iſrael and *Amalek*, [a] when *Moſes* held vp his hand, Iſrael preuailed, but when he let his hand downe, *Amalek* preuailed. In this preſent text the prayer of the congregation without ceaſing fetched *an Angel out of heauen*, and brought *a ſhining light* into the darke dungeon, and looſed the fetters from Saint *Peters* feete, and *the chaines from his hands*, it brake thorough *the firſt and ſecond watch, and opened an iron gate*, and ſo deliuered the ſeruant of God *from the waiting of the Iewes*.

What ſhould I ſay more? prayer is ſo potent that it raiſeth the [b] dead; it ouercommeth [c] Angels, it caſteth out [d] Deuils, and that which is yet more wonderfull, it maſtereth euen God himſelfe: for when [e] *Iacob* wreſtled with God, he ſaid, *I will not let thee goe, except thou bleſſe me*: when the Lord ſaid *let me goe*, becommeth it *Iacob* to ſay, *I will not let thee goe*: yea (beloued) there be ſome things wherein the Lord is very well content that his ſeruants ſtriue with him, as namely, when they haue his word for their warrant, it is a commendable ſtrife to take no refuſall at his hand, and in effect it is nothing elſe but a conſtant affirmation that his truth is inuiolable. So the woman of [f] Canaan ſtroue with Chriſt, ſhee would take no denyall of that which he had promiſed:

and

[z] *Numb.* 16.

[a] *Exod.* 17. 11.

[b] 1. *Kings* 17. 21.
[c] *Gen.* 19 22.
[d] *Mat.* 17. 21.
[e] *Gen.* 32. 16.

[f] *Mat.* 15.

and blinde [g] *Bartimeus* made Christ as he paſſed in his way to ſtand ſtill, hee could not for the multitude lay hands on him, and yet his prayers reached vnto him, and held him faſt vntill he receiued a comfortable anſwere, *receiue thy ſight, thy faith hath ſaued thee.* So when almighty God would haue deſtroyed his people becauſe they worſhipped the golden calfe, ſaying, *theſe be thy Gods O Iſrael, which haue brought thee out of the land of Egypt*; *Moſes* fell downe on his face before the Lord, and prayed vnto his God, he ſtood (ſaith the [h] Pſalmiſt) in the gap as a mediatour betweene God and his people to turne away his wrathfull indignation, and this prayer was ſo powerfull, as that it conſtrained the Lord in the midſt of his anger to ſay vnto *Moſes*, [i] *let me alone, that my wrath may waxe hot againſt them*: all the powers of heauen, and the crying of all men on earth are not able to hold the Lord from doing any worke he is about to doe, for he can [k] *meaſure the waters in his fiſt*; *and mete heauen with his ſpanne*; *and weigh the mountaines in ſcales*; *and the hils in a ballance*, [l] *whatſoeuer pleaſeth him he doth in heauen, and in earth, and in the ſea*: yet the prayers of his children are able to binde him hand and foot, and to compell him (as it were) to powre downe an vndeſerued bleſſing, and to turne away a iuſt deſerued puniſhment: the very crying of an infant that vtters no diſtinct voyce, moues a mother vnto compaſſion, and ſo the Lord pitying vs as a [m] father, and comforting vs as a [n] mother, heareth our very groanes, and ſo [o] fulfilleth our deſires if we call vpon him in faith and feare.

Now the reaſon why the prayers of the faithfull are ſo powerfull is, becauſe they be not ours, but the interceſſion of Gods owne ſpirit in vs, powred out in the name of Chriſt his owne ſonne, in whom he is euer [p] well pleaſed. For as for vs, [p] *we know not what to pray as wee ought, but the ſpirit it ſelfe makes requeſt for vs with ſighes which can not be expreſſed*; *it is the ſpirit whereby*

[g] *Marke* 10. *Luke* 18.
[h] *Pſal.* 106.23.
[i] *Exod.* 32.10.
[k] *Eſay* 40.12.
[l] *Pſalm.* 135.6.
[m] *Pſalm.* 103.13.
[n] *Eſay* 66.13.
[o] *Pſalm.* 145.19.
[p] *Mat.* 3.17.
[q] *Rom.* 8.26.

we cry abba father, [r] as in vs the ſpirit makes requeſt for vs, ſo with the father he grantes our ſuites, and forgiues our ſinnes, that for which we pray euen he giueth vnto vs who giueth vs this grace to pray: God inuiteth vs to [s] come vnto him, and to [t] call vpon him in all our troubles, and his holy ſpirit when as we preſent our ſelues before the throne of grace helpeth our infirmities and maketh interceſſion for vs: and therefore no maruell if the Lord be bound by deuoute men with his owne promiſes, as [u] *Sampſon* was by *Dalila* with his owne haire. Let theſe godly meditations ſtrengthen our feeble hearts and weake handes that they faint not in deuotion, but according to the paterne of the Saintes here, and the precept of *Paul* [x] elſewhere, we may *without ceaſing alwayes pray*, [y] that is, vpon all occaſions offred as well for our ſelues as other: [z] *Omne quod agis oratione obſignato, id verò maximè de quo mentem vides dubitantem.*

Behold the Angel of the Lord was there preſent] I am occaſioned here to treat of two queſtions eſpecially: The firſt concerning Angelical protection in generall, as namely, *whether Angels helpe and keepe men from euill or noe?* The ſecond whether beſide the generall protection of many or all Angels in common, *euery man hath one peculiar Angel as his peculiar guard and guide?* The doctrine concerning Angelicall protection in generall at the firſt appearance may ſeeme ſtrange, becauſe the Scripture teacheth vs expreſly, that [a] *the pathes of man are directed by the Lord*, and Pſalm. 34. 18. *Great are the troubles of the righteous, but the Lord deliuereth him out of all:* and for this ſo particular care and prouidence, God is often compared vnto a [b] father, [c] mother, [d] paſtour, [e] bridegroome, [f] buckler, [g] Eagle. &c. To ſhew that he only is to vs [h] all in all: Eſay 63. 16. *Doubtleſſe thou art our father, though Abraham be ignorant of vs, and Iſrael know vs not: yet thou O Lord art our father, and our redeemer.* As who would ſay, thoſe that are fathers according to the fleſh, are not worthy of that name

[r] *Bernard in feſto Pent. ſer. 1.*
[s] *Mat. 11 28.*
[t] *Pſalm. 50. 17.*
[u] *Iudges 16.*
[x] *Epheſ. 6. 18. 1. Theſſ. 5. 17.*
[y] *Zanchius in loc. ad Epheſ. ſee Thomas 2 2æ. quæſt. 83. art. 14.*
[z] *Nilus in ſententijs.*
[a] *Pſalm. 37. 23.*
[b] *Deut. 32 6.*
[c] *Eſay. 49. 15.*
[d] *Pſalm. 23. 1.*
[e] *Cant 5.*
[f] *Pſalm. 18. 1.*
[g] *Exod. 19. 4.*
[h] *1. Cor. 15. 28.*

name if they be compared with thee: *can a woman forget her childe? and not haue compassion on the sonne of her wombe? though she should forget* (saith the Lord, Esay 49. 15.) *Yet I will not forget thee; behold, I haue grauen thee vpon the palme of my hands, and thy walkes are euer in my sight.* If thou beest burdoned with vnrighteousnes, Christ is thy righteousnes: if thou need helpe, he is thy strength: if thou feare death, he is life: if thou desire heauē, he is the way: if thou hate darknes, he is light: if thou seeke for meate he is food: for although he be but one in himselfe, yet he is all things vnto vs for the relieuing of our necessities which are without number: and therefore if the rule be true *non sunt multiplicanda entia sine necessitate*, what need any man expect other aide from other powers, though Angelicall and neuer so great, seeing almighty God himselfe is *the* [k] *keeper of Israel*, our immediat protectour, [l] *strength, hope, and helpe in trouble.*

[m] Answere is made that Angelical custody doth not extenuate, but rather extoll the greatnes and goodnes of God toward mankind, for as much as it is an execution of his high and holy prouidence. For as by the [n] wisedome of an excellent Emperour, all the Towers, all the Cities, all the Castles, are fortified with men and munition against the common enemies assault, lest by barbarous inuasion they should be destroyed: euen so, because the deuils are in euery corner raging and ranging for our ouerthrow, God hath ordained for our guard that an host of Angels should [o] pitch their tentes about vs, and [p] keepe vs in all our wayes. Indeed God is able to defend vs himselfe by himselfe thorough his immediate concourse which he hath in all things, but to manifest his abundant loue to men which are [q] wormes, and rottennes, and mere [r] vanity, he doth inioyne the pages of his honour & princes of his court, euen his glorious Angels to become messengers and Ministers for their sakes, who shal be heires of saluation, & that all the time of this life, in the houre of death, and in the day of iudgement.

[1] *Ambrose.*

[k] *Psalm.* 121.4.
[l] *Psalm.* 46.1.

[m] *Thom. part.* 1. *quæst.* 113. *art.* & 2.

[n] *Chrysost ser. de ascens. dom.*

[o] *Psalm.* 34.7.
[p] *Psalm.* 91.11.

[q] *Job* 25.6.
[r] *Psalm.* 39.6.

The good which Angels procure to the Saints in this life, concerneth either the body or the soule: as for the body, these ministring spirits attend vs euen from the beginning of our dayes vnto the end, most carefully performing all manner of offices appertaining necessarilie to the preseruation of our temporall life. When [f] *Agar* cast out of *Abrahams* family wandered in the wildernes, an Angel appeared vnto her, and aduised her to returne to her mistresse, and to humble her selfe vnder her hands: the reuenging Angels caught and carried [t] *Lot* out of Sodom and Gomorrha, before they did burne those Cities with fire and brimstone. [u] *Abraham* as being assured of the protection of Gods Angels in all his wayes, said vnto his seruant, the Lord God of heauen who tooke me from my fathers house, &c. *will send his Angel before thee*: when [x] *Iacob* feared his brother *Esau*, hee met Angels comming vnto him, and thereupon he did acknowledge that they should be his guard in his iourney, saying, *this is Gods host*: an Angel appeared vnto Duke [y] *Iosua* when he was about to sacke Iericho, with a drawen sword in his hand as a captaine to fight for Israel: an Angel comforted and fed [z] *Elias* when he fled from *Iezebel*: an Angel deliuered the three children out of the fierie furnace, Dan. 3. An Angel assisted *Daniel* in the Lyons denne, and kept him also from all manner of hurt, Dan. 6. An Angel directed [a] *Ioseph*, to flie into Egypt. An Angel ministred vnto [b] Christ in his heauines, and in our present text *the Lords Angel brought Peter out of prison, and deliuered him out of the hands of Herod, and from all the waiting of the people of the Iewes.*

Angels procure good vnto the soules of the faithfull *illuminando & confortando* saith [c] *Aquine*, because they be maintainers and furtherers of the true worship of God, and of all good meanes whereby saluation is attained. The [d] law was deliuered in mount Sina by the hands of Angels; an Angel expounded vnto [e] *Daniel* the 70. weekes; an Angel forbids [f] *Iohn* to worship him, and inioyneth

[f] *Gen.* 16.7.
[t] *Gen.* 19.16.
[u] *Gen.* 24.7.
[x] *Gen.* 32.1.
[y] *Iosua* 5.13.
[z] 1. *Kings* 19.
[a] *Mat.* 2.13.
[b] *Mat.* 4.11. *Luke* 22.43.
[c] *Part.* 1. *quæst.*
[d] *Gal.* 3.19. *Acts* 7.38.
[e] *Dan* 9.21.
[f] *Apocalip.* 19 10.

inioyneth him to worship God the creatour of heauen and earth; an Angel declared the will of God vnto father [g] *Abraham* that he should not kill his sonne *Isaac*; an Angel reuealed the mystery of Christs [h] conception, vnto the Virgin his mother; of Christs birth, vnto certaine shepheards in the field attending their flockes by night, Luke 2.10. Of Christs resurrection, vnto *Mary Magdalen* and other deuout women, Mat.28.5. In a word, Angels are pursuants, harbingers, and Heralds betwixt heauen and earth alwayes in a readines to make knowne the will of God vnto men.

[g] *Gen.22.11.*
[h] *Luke 1.31.*

In the houre of death Angels conuey the soules of the faithfull, as they did the soule of [i] *Lazarus* into blessed *Abrahams* bosome. And in the day of iudgement they shall [k] gather together all Gods elect from the foure windes, and from the one end of heauen vnto the other, that they may come before Christ and enter into the fruition of eternall glory both in body and soule.

[i] *Luke 16.22.*
[k] *Mat.24.31.*

The vse of this doctrine is manifold. 1. It serues to terrifie the wicked who despise Gods children, for so Christ himselfe reasoneth, Mat.18.10. *Despise not one of these little ones, because I say vnto you, that in heauen their Angels alway behold the face of my father.* It behoues reuiling scoffers therfore to take heed who they mocke, for though happily good men (called *little ones* in respect of their innocency and humility) for their parts are content to put vp abuses and iniuries; yet their Angels may take iust reuenge by smiting them (as they did *Herod* in this Chapter) with heauy punishments for their offences.

2. This may teach vs humility; for if Angels high and holy serue vs, let vs not thinke it any bad or base dutie to [l] serue one another in loue.

[l] *Galat.5.13.*

3. Wee may learne from hence to behaue our selues in open and in secret places after a reuerent and seemely manner, as being spectacles vnto glorious Angels, which are [m] witnesses and obseruers of all our words

[m] *Bucan loc. com. tit. Angel. quæst.34.*

and deeds. To this purpose [n] *Paul* saith, that *the woman ought to haue power on her head, because of the Angels.* [o] That is, not onely the Ministers of the Church, but Gods heauenly Angels, which daily wait vpon his children and guard them in all their waies.

4. This ought to stirre vs vp vnto the Lords praise, saying with [p] *Dauid, Lord, what is man, that thou hast such respect vnto him, or the sonne of man that thou shouldest so regard* and guard him? Alas all flesh is grasse, and man is like a thing of nought; yet behold if hee truely loue God, [q] all things are for his good, for God is his father, the Church his mother, Christ his brother, the holy Ghost his comforter, Angels his attendants, all other creatures his [r] subiects, the whole world his [s] Inne, and heauen his [t] home. I will end this obseruation with a meditation of S. [u] *Augustine.*

O Lord, thou makest thy spirits messengers for my sake, to whom thou hast giuen charge ouer me to keepe me in all my waies, that I hurt not my foote against a stone. For these are the watchmen ouer the [x] walles of the new Hierusalem, and of the mountaines about the same, which attend and keepe watch ouer the flocke, lest he as a Lion make a prey of our soules, while there is none to deliuer; he, I meane that old [y] serpent, our aduersary the diuell, who walketh about as a [z] roaring Lion seeking whom he may deuoure. These Citizens of Hierusalem aboue walke with vs in all our wayes, they goe in and out with vs, diligently considering how godly and how honestly we doe walke in the [a] midst of a naughty and crooked generation, how earnestly wee seeke the [b] kingdome of God and the righteousnes thereof; with what [c] feare and trembling we doe serue thee, and how our hearts [d] reioyce in thee O Lord? those which labour they strengthen, those which rest they protect, such as fight they encourage, they crowne such as ouercome, they reioyce with such as [e] reioyce, such I meane as reioyce in thee; and they suffer with such as suffer,

[n] 1. *Cor.*11.10.
[o] Perkins expos. Creed tit. creation of Angels.
[p] *Psalm.*144.3.
[q] *Rom.*8.28.
[r] *Psalm.*8.6.
[s] 1. *Pet.*2.11.
[t] *Iohn* 14.2.
[u] *Soliloqui. cap.* 27.
[x] *Esay* 62.2.
[y] *Reuelat.* 12.9.
[z] 1. *Pet.*5.8.
[a] *Philip.*2.15.
[b] *Mat.*6.33.
[c] *Psalm.*2.11.
[d] *Zacha.*10.7.
[e] *Rom.*12.15.

suffer, I say with such as suffer [f] for thy names sake: great is the care which they haue of vs, and great is the affection of their loue toward vs, and all this for the honour of thine inestimable good will, wherewith thou hast loued vs: for they loue those, whom thou doest loue: they keep those, whom thou doest keep: they forsake those, whom thou doest forsake: neither can they abide such as worke iniquity, because thou also [g] hatest all them that worke iniquity. When we doe well the Angels reioyce, but the deuils are sad: when we doe ill the deuils reioyce, but the Angels are sad: grant therefore good Lord, that they may alwayes reioyce ouer vs, that both thou alwayes mayest be glorified in vs, and we may be brought with them into thy fold, that together we may praise thy name O creator both of men and Angels.

To the second *quære*, whether beside the generall protection of all Angels in common, *euery particular man hath one peculiar Angel for his guard*; I finde that many learned and ancient doctours hold the affirmatiue part. So S. [h] *Basile* categorically, *to euery one that beleeueth in Christ an assistant Angell is appointed, vnlesse we driue him away from vs by our wicked actions; for as smoake driueth away bees, and stinch doues: so filthy sinne the Angel the keeper of our life.* The which assertion he confirmes [i] elsewhere more at large by diuers testimonies of holy writ: so S. [k] *Hierome, that euery one of vs hath his Angel, many places of Scripture teach*, as namely that of Christ, Mat. 18.10. *See that ye despise not one of these little ones, for I say vnto you, that in heauen their Angels alway behold the face of my father*, &c. As also that which is recorded, Acts 12.15. *It is Peters Angel*: So [l] *Chrysostome, euery faithfull one hath his Angel, in deede at the first holy Angels were according to the number of the nations, but now not so, but according to the number of the faithfull.* So [m] *Theophylact, all men, especially the faithfull haue their Angels.* So [n] *Gregory Nyssen* speaking of this argument insinuates that it was ordinarily

[f] 1. Pet. 4.14.

[g] Psalm. 5.5.

[h] In Psalm. 33. & 48.

[i] Lib. 3. contra Eunomium circ. prin.

[k] Com. in Esaiæ 66.

[l] Hom. 3. in 1. Coloss.

[m] In Mat. 18.

[n] In vita Moysis.

rily holden of the fathers, *a true ſpeech hath deſcended vnto vs, by which we beleeue that our nature ſince our fall into ſinne, is not altogether forlorne of the diuine clemencie, neither left without his ſuccour, but that then alſo there is giuen to euery man one of the Angels as an helper and protector.* So[o] *Primaſius vnto euery man (as the Doctours ſay) there is generally giuen an Angel for his cuſtody, and this either from his birth, or rather from his baptiſme.* Vnto theſe fathers I might adde [p] *Origine,* [q] *Iuſtine Martyr,* [r] *Clemens Alexandrinus,* [s] *Auguſtine,* [t] *Euſebius,* &c. As alſo moſt of the [u] ſchoolemen, and [x] many proteſtant diuines.

Yet for mine owne part I ſay (*ſaluo ſemper meliore iudicio*) with *Caluin inſtitut. lib 1. cap. 14 §. 7. An ſingulis fidelibus ſinguli angeli ſint ad eorum defenſionem attributi pro certo aſſerere non auſim:* and my reaſon is, for that I ſee not any cleare ground in holy Bible for ſuch an aſſertion. The two chiefe places in the iudgement of all diuines aſwell ancient as moderne are Mat. 18.10. and Acts 12.15. The firſt whereof (as [y] *Caietan* and [z] other popiſh expoſitours obſerue) proues not euidently, that euery little one hath one peculiar Angel for his guardian in particular, but only that all are appointed ouer all in generall, as the Scripture conſtrueth it ſelfe Luke 15.10. Saying of euery one of thoſe little ones which turne from their ſinnes, that all Gods holy Angels reioyce at it: and as for the wordes of the diſciples aſtoniſhed at the ſudden newes of *Peters* comming, it is not he, *but his Angel*; [a] anſwere is made, that this allegation is a very ſlender proofe, becauſe the diſciples in *Maries* houſe being amazed vpon the ſtrange report of *Rhode*, ſpake they knew not what: ſo we might proue that the Saints departed may dwell in tabernacles, becauſe [b] *Peter* ſaid, *Lord, let vs make tabernacles, one for Moſes, another for Elias:* and whereas it is further obiected that they ſpake after the common opinion of men in that age; we reply that in thoſe dayes it was a receiued opinion

o *In Heb. 1. v 14.*

p *Hom. 8. in Gen.*
q *Quæſt. 30.*
r *Strom. 6.*
s *Soliloq. cap. 27.*
t *De præparat. Euang. lib. 13. cap. 7.*
u *In 2. ſent. diſt. 11*
x *Salkeld treat. of Angels cap 44.*

y *Com. in loc.*
z *Ambroſ. Compſe Epiſ. apud S. ſeuer. Bibliothec. lib. 6. annot. 77.*

a *Decring lect. 6. in Heb.*

b *Mat. 17.4. Marke 9.5.*

nion that dead men did walke, as it appeares by [c] *Herod*, who thought our Sauiour was *Iohn Baptist* risen againe from the dead. *Vox populi* is not alway *vox dei*, common errours are no certaine rules of truth: and what if that place were so manifest as they could wish it, why might it not be construed thus, *it is his Angel*, [d] that is, some Angel which almighty God hath sent for his deliuerance, this being according to the Scripture more then that, to haue it his particular Angel; so the present text here, *behold the Angel of the Lord was their present, and a light shined in the prison, and he smote Peter on the side, and stirred him vp, saying, arise vp quickly, and his chaines fell from his hands*, &c.

[c] *Mat.* 14. 2.

[d] *Caluin instit. lib.* 1 *cap.* 14. §. 7. *& com. in loc.*

The Gospell. MAT. 16. 13.

When Iesus came into the coasts of the city, which is called Cæsarea Philippi, &c.

THis Scripture being a dialogue betweene Christ and his Apostles of it owne accord falleth into two questions, and two answeres vnto those questions.

1. { 1. Quest. *Whom do men say that I the sonne of man am?* answere, *some say thou art Iohn Baptist*, &c.
2. { 2. Quest. *Whom say ye that I am?* answere, *thou art the Christ the sonne of the liuing God*: the which answere
   - is { commended, *blessed art thou Simon*, &c.
   - is { rewarded, *vpon this rocke I wil*. &c.

Cæsarea Philippi there were two *Cæsareaes*, one called [e] *Stratonis* vpon the mediterrane sea, which *Herod* sumptuously built in the honour of *Augustus Cæsar*, another called *Cæsarea Philippi*, [f] founded by *Philip* (brother of *Herod* the tetrarch who beheaded *Iohn the Baptist*) in honour of *Tiberius Cæsar* at the foote of Libanon.

[e] *Ioseph. antiq. lib.* 15 *cap.* 13. *& de bello iudaico lib.* 1. *cap.* 16.

[f] *Ioseph. antiq. lib.* 18. *cap.* 3.

[g] *Hierome Anselm.*

Libanon. *Philip* built,[h] or rather repaired and enlarged this towne out of his seruiceable loue to *Cæsar*, but yet for his owne glory he did adde a *Philippi* to *Cæsarea*. The Papists in mingling the blood of their Saints with the pretious blood of our Sauiour, and in making themselues also (by relying too much vpon their owne merits) halfe mediatours, and ioint purchasers of saluation with Christ, haue set vp in the Synagogue of Antichrist as it were a *Cæsarea Philippi*. The Iesuited Papists especially swearing to the Kings Supremacie, with a Romish equiuocation, or Spanish reseruation, adde a *Philippi* to *Cæsarea*. This as[i] some thinke was the City where the Kings in old time receiued their tribute, and therefore the King of heauen aptly required of his disciples in the very same place *tributum confessionis:*[k] or it may be that Christ exacted this cõfession of faith *in the coasts of Cæsarea Philippi*, to signifie, that his Apostles should not only preach the Gospell among the Iewes, but also that [l] *their sound should goe through all the earth, and their words vnto the ends of the world*; or he made this demaund farre from Hierusalem out of the Scribes and Pharisees hearing,[m] that they might the more fully and freely confesse what they thought of him.

Whom doe men say] He did not aske this question as being[n] ignorant hereof himselfe, but to teach other, especially his Apostles, and such as hold the like place, not to be[o] negligent in examining what opinion the world conceiueth of them, that if they heare ill, they may labour to cut off all iust occasions of so bad a report: if well, indeuour to deserue and preserue the same to Gods and the Gospels honour:[p] or he began with this *quære, whom doe men say?* that he might hereby come the better vnto that other, *whom doe yee say?* hee did not enquire what the[q] Pharisees or Priests say, for they reputed him a[r] deceiuer, a[s] Samaritan, a[t] glutton, & drinker of wine; but he doth aske what the people say, for so[u] S. *Luke* doth expoũd S. *Matthew*, *whom say the people that I am?*

The

h *Aretius. Marlorat. Iansenius.*

i *Ardens.*

k *Diez con.* 1. *in fest. Pet. & Pauli.*

l *Rom.* 10.18.

m *Theophylact Iansen.*

n *Euthym. Rabanus.*

o *Caietan Ardens Iansen ex origine.*

p *Aretius.*

q *Theophylact Euthym.*

r *Matth.* 27.63.

s *Iohn* 8.48.

t *Matth.* 11.19.

u *Luke* 9.18.

The ſon of man] He did ordinarily vſe this ſtile ſpeaking of himſelf for [x] three cauſes eſpecially, 1. To put vs in minde how much he did abaſe himſelfe for our ſake, [y] *who being in the forme of God, made himſelfe of no reputation, and tooke on him the forme of a ſeruant, and was found in ſhape as a man.* 2. To confute the [z] *Manichees* and other Hereticks denying his humanitie. 3. By his example, teaching vs, how we ſhould thinke and ſpeake of our ſelues with humilitie.

Some ſay that thou art Iohn Baptiſt, ſome Elias, ſome Ieremias.] [a] They who conceiued he was *Iohn Baptiſt*, agreed with [b] *Herod* the Tetrarch, for when he heard of the fame of Ieſus, he ſaid vnto his ſeruants, *This is Iohn Baptiſt, he is riſen againe from the dead, and therefore great works are wrought by him:* other thought him *Elias*, for that he did ſo ſharply rebuke all degrees of men in his [c] preaching: other ſaid that he was *Ieremy*, for that he was indued with excellent knowledge, which he learned of no man, and that as [d] *Ieremy* from his childhood.

[e] Hence we may learne, that the rumors of the vulgar ſort are moſt vſually falſe, Bugs (as one [f] ſaid) to feare children & fooles. Again we note here [g] that there were ſundrie diſcrepant opinions of Chriſt among thoſe who were not of his ſchoole, *ſome ſayd he was Iohn Baptiſt, other Elias, other Ieremyas,*

Scinditur incertum ſtudia in contraria vulgus;

But his owne diſciples agreed altogether in one truth, one ſpeaking it, and all according in it.

Now the reaſon why men erre ſo much, and haue ſo many Creedes almoſt as heads, is, becauſe they be men; for [h] all men are lyars, and being left vnto themſelues are [i] not able to thinke any thing which is good. The Philoſophers ingenie was great, and induſtrie greater, yet becauſe they were not guided by Gods ſpirit their [k] imaginations were ſo vaine, that (as [l] *Auguſtine* notes) *alij atque alij, alind atque alind opinati*, Schollers of the ſame

[x] *Ardens.*
[y] *Philip.2.6.*
[z] *Auguſt.hæreſ. 46.*
[a] *Thcophylact.*
[b] *Matth.14.1.*
[c] *Matth.3. Luke 3.*
[d] *Ieremy 1.5.*
[e] *Ardens.*
[f] *Socrates.*
[g] *Steph. Gard. Ser. before King Edw.6. ann.1550. Idem Ianſen con.cap.66.*
[h] *Pſal.116.10.*
[i] *2.Cor.3.5.*
[k] *Rom.1.21.*
[l] *Lib.8.de Ciuit. Dei.cap.3.*

same Schoole differed among themselues, [m] *dissenserunt à magistris discipuli, & inter se condiscipuli*, neuer agreeing in any thing but in the vnitie of vanitie. The tale-tell Astrologers and Chronologers are so constant in their vnconstancie, that it is truly sayd of them, [n] *inter horologia magis conuenit quàm inter exactos temporum calculatores*. [o] *Erasmus* hath obserued the like of the *Rabbins*, and all Hereticks are in the same predicament, for being once run out of Christs Schoole, they be diuided among themselues, hauing confused language like to the builders of [p] *Babel*, and contrary tales like to the wicked accusers of *Susanna*. [q] *Suaue mari magno &c.* quoth a Poet, It is a view of delight to stand on the shore and to see Ships tossed with a tempest on the Sea: or in a fortified Tower to behold two battels ioyne vpon a plaine: but it is a greater pleasure for the minde of man to be firmely setled in the certaintie of truth, and from thence to descry the manifold perturbations, errours, wauerings and wanderings vp and downe of other in the world. Blessed is *Peter*, and blessed are all such, as [r] *endeuour to keepe the vnitie of the spirit in the bond of peace, confessing one Lord, one Faith, one Baptisme.*

Whom say ye that I am] As who would say, men haue diuers, yea peruerse iudgements of me because they be meere men: but what *say ye* which are more then men, as being directed by the spirit of God. For S. *Hierome*, *Ardens*, *Anselme*, *Druthmarus* vpon the place haue noted an *antithesis* here, [s] *prudens lector attende, quod ex consequentibus textuque sermonis, apostoli nequaquam homines sed dij appellantur.* The sonnes of men as being [t] lighter then vanity it selfe haue many fond imaginations of me, but I would know of you which are the sonnes of God, of you which haue seene my wonders, and heard my words, of you which haue long conuersed with me, *whom say ye that I am?* *Simon Peter* as the [u] mouth of the rest, and [x] head man of the quest, answered for [y] all the company, saying, *thou art that Christ the*

[m] *Idem lib. 18. De Ciuit. Dei. cap. 41.*

[n] *Theodor. Bibliander de rat. tem. pag. 1.*
[o] *Annot. in Matth. 21.*

[p] *Gen. 11. 19.*
[q] *Lucret.*

[r] *Ephes. 4. 3.*

[s] *Hierom. in loc.*

[t] *Psalm. 61. 9.*
[u] *Maldonat. ex Augustin. & Chrysost. in loc.*
Hem. Iansen. con. cap. 66.
[x] *Steph. Gardiner vbi sup.*
[y] *Anselm.*

sonne

ſonne of the liuing God, a ſhort, but a ſweet confeſſion, comprehending in one ſentence the [z] whole Goſpell of Chriſt as well concerning his natures, as his offices: he confeſſeth his natures, in affirming *thou which art the ſonne of man, art alſo the ſonne of the liuing God*: his offices, in auowing, *thou art that Chriſt*.

[z] *Melanct. Marlorat. Beza.*

It is a witty ſaying of [a] *Bernard*, *Fides lineeos habet oculos*, and therefore *Simon Bar-Iona*, though he beheld Chriſt with his corporall eyes in the forme of a ſeruant as the ſonne of man, yet with his ſpirituall eyes of faith he perceiued that he was alſo *the ſon of the liuing God*. The Lord is tearmed a *liuing God*, to diſtinguiſh him from Idols, which are dead Gods, [b] *hauing mouthes and ſpeake not, eyes and ſee not, eares and heare not, neither is there any breath in their mouthes*. And for as much as Angels and Kings are ſtiled *Gods* in holy ſcripture, to diſtinguiſh him alſo from theſe liuing Gods, he is called *the liuing God*, [c] in whom all other Gods liue, and moue, and haue their being. And becauſe Saints are called often ſonnes of God, he is tearmed, [d] ὁ υἱὸς, *the ſon*, [d] inſinuating, that Chriſt is not a ſon of God by grace, but the ſon of God by nature, that [e] *only begotten ſon of God*, ὁ μονογενὴς. As for his offices, it is ſaid [f] Emphatically, that Ieſus is ὁ χριστὸς, not a Chriſt onely, but alſo *the Chriſt*, or, *that Chriſt*, euen the promiſed Meſſias of the world, for ſo that word is expounded Iohn 1.41. *Wee haue found the Meſſias, which is by interpretation the Chriſt*. Ieſus then is *that anoynted* of God, anoynted with oyle of gladnes [g] aboue his fellowes, our anoynted King to gouerne vs, our anoynted Prophet to teach vs, our anoynted Prieſt, who did ſuffer and offer vp himſelfe for our ſinnes, and for the ſinnes of the whole world. [h] *Aaron* the Prieſt was anoynted, [i] *Eliſa* the Prophet anoynted, [k] *Saul* the king anoynted. In the Sauiour which is Chriſt, all theſe meet, that he might be a perfect Sauiour of all, he was all. *A Prieſt* after the order of *Melchiſedeck* Pſal. 110.4. *A Prophet* to be heard when

[a] *Serm. 1. in epiphan.*

[b] *Pſal. 135.16.*

[c] *Acts 17.28.*

[d] *Theophylact. Caietan.*

[e] *Iohn 3.16.*

[f] *Aretius. Eraſmus.*

[g] *Heb. 1.9.*

[h] *Leuit. 8.12.*

[i] *1. King. 19.16.*

[k] *1. Sam. 10.1.*

when *Moses* should hold his peace, Deut. 18. 18. *A King* to saue his people, whose name should be *the Lord our righteousnes*, Ieremy 23. 6. *Danids* Priest, *Moses* Prophet, *Ieremyes* King, & these formerly had met double, two of them in some other; *Melchisedeck*, King and Priest; *Samuel*, Priest and Prophet; *David*, Prophet and King, neuer all *three*, but in him alone, and so no perfect *Christ* but he: but he all, and so perfect. Thus in S. *Peters* confession euery particle and article hath his force, *thou which art the son of man*, as being borne of *Mary* the Virgin, *art the Christ the son of the liuing God*. S. *Luke* [l] reports that *Peter* answered *the Christ of God*, and [m] S. *Marke* sayth only, *thou art Christ*, whereas our Euāgelist here, *thou art the Christ, the son of the liuing God*, [n] but all in effect is one, seeing Christ alone is the whole: for he that confesseth thoroughly *Christ*, is thoroughly a Christian, and doth hereby confesse him to be the son of God, and sauiour of men, euen that anoynted [o] Bishop of our soules, who [p] dyed for our sinnes, and is risen againe for our Iustification, and [q] appeareth in the sight of God for vs as our agent and [r] aduocate.

[s] *Blessed art thou Simon Bar-Iona* vpon *Peters* answere, *thou art the Christ the son of the liuing God*. Iesus replyed after this sort, [s] as if he should haue sayd, I am the naturall son of God, as *thou art the son of Iona*. Mystically *Simon* signifieth obedience, and *Ionas* a doue: to [t] signifie that euery Scholler in Christs Schoole must haue these two properties, obedience, and simplicitie. Curious pride is a great let in Christianitie, [u] *God resisteth the proud and giueth grace to the humble*. The Philosophers in [x] professing themselues to be wise, became fooles, and were so far from acknowledging Iesus for the son of God, as that the preaching of Christ crucified seemed *foolishnes vnto them*, 1. Cor. 1. 23. [y] or *Simon* is called the son of a doue, because flesh and blood reuealed not this mystery, but the holy spirit which appeared in the likenes of a doue, Matth. 3. 16. or as [z] *Hierome*,

Bar-Iona

[l] *Luke* 9. 20.
[m] *Mark.* 8. 29.
[n] *Steph. Gardiner vbi sup.*
[o] 1. *Pet.* 2. 25.
[p] *Rom.* 4. 25.
[q] *Heb.* 9. 24.
[r] *Iohn* 2. 1.
[s] *Chrysost. Theophylact. Iansen.*
[t] *Ste. Gardiner.*
[u] *Iames* 4. 6.
[x] *Rom.* 1. 22.
[y] *Erasmus.*
[z] *Com. in loc.*

Bar-Iona is put for *Bar-Iohanna* the ſonne of *Iohn*, as Chriſtin the 21. Chap. of S. *Iohns* Goſpel at the 15. verſ. Now *Iohanna* ſignifies the grace of God, inſinuating (as the ſame Father and [a] other Doctours obſerue) that *Peter* in vnderſtanding this hidden myſtery was the ſon of grace, ſo Chriſt in the words immediatly following, *fleſh and blond hath not opened that vnto thee*, [b] not my fleſh and blood, for if thou looke vpon me with a corporall eye, thou ſeeſt a man and nothing elſe: not thy fleſh and blood, *non conſanguinei* [c] thy father and thy mother taught it not, [d] this knowledge comes not from other men, or from thy ſelfe, no fleſh and blood, [e] that is the will and wit of man (as *Paul* Galat. 1. 16. *I communicated not with fleſh and blood*) I ſay the wiſdome of man *hath not opened this vnto thee, but my father which is in heauen*, as [f] *Leo* the great gloſſeth it, *non opinio te terrena fefellit, ſed inſpiratio cæleſtis inſtruxit*. Faith is the [g] worke of God, and [h] no man knowes the ſonne but the father, and no man commeth vnto me except my father draw him Iohn 6. 44. Bleſſed art thou therefore *Simon Bar-Iona*, becauſe my father which is in heauen hath inſpired this confeſſion into thee: bleſſed art thou here, yet more bleſſed hereafter, as hauing hereby the [i] promiſes of the life preſent, and of that which is to come. Sō truth it ſelfe telleth vs expreſly, [k] *this is eternall life to know God, and whom he hath ſent Ieſus Chriſt*. He that is a true beleeuer is [l] bleſſed in the City, bleſſed in the field, bleſſed in his going forth, and bleſſed in his comming home, bleſſed in the [m] labours of his hands, in the fruit of his ground, in the flocks of his ſheep, bleſſed in his wealth, and bleſſed in his [n] woe, bleſſed in his health, and bleſſed in his ſicknes alſo, for the Lord will comfort him when he lyeth ſick vpon his bed, and make his bed in his ſicknes, Pſalm. 41. 3. bleſſed in all his life, bleſſed in his houre of [o] death, and moſt bleſſed in the day of Iudgement, when he ſhall haue perfect conſummation of bliſſe both in body and ſoule,

[a] *Anſelm. Ianſen.*
[b] *Hilarius.*
[c] *Anſelm.*
[d] *Ardens.*
[e] *Euthym.*
[f] *Ser. 2. in nat. Pet. & Paul.*
[g] *Iohn 6. 29.*
[h] *Matth. 11. 27.*
[i] *1. Tim. 4. 8.*
[k] *Iohn 17. 3.*
[l] *Deut. 28.*
[m] *Pſalm. 128.*
[n] *Pſal. 119. 71.*
[o] *Apoc. 14. 13.*

soule, *Come yee blessed inherit yee the kingdome*, &c.

Vpon this rock will I build my Church. Stephen Gardiner preaching vpō this text before King *Edward* the 6 sayd, It is a marueilous thing that vpon these words the Bishop of Rome should found his Supremacy, for whether it be *super Petram*, or *Petrum*, all is one matter, it makes nothing at all for that his purpose: This place (quoth he) serues only for Christ, and nothing for the Pope; but afterward in the dayes of Queene [p] *Mary*, reading this Scripture with the Popes owne spectacles, he maintained that the bishop of Rome was the supreme head of the Catholick Church, and he bloodily persecuted all those which held the contrary doctrine. And after him in our age [q] *Bellarmine*, [r] *Baronius*, and other Papists of most eminent note for learning, cite this text as a pregnant testimonie, to proue S. *Peters* Lordship ouer the rest of the Apostles, and so (though inconsequently) the Popes vnlimited Iurisdiction ouer all the Bishops in the world, wherein (as our Diuines haue shewed) they contradict 1. the Scriptures, 2. the Fathers, 3. their owne writers, 4. their owne selues.

[p] *Fox Martyr.* example of *Iohn Rogers* Martyr.

[q] *De Rom. pon. lib. 1. cap. 10.*
[r] *Tom. 1. ad an. 34. fol. 207.*

The Scriptures affirme plainely, that the Church is [s] *built vpon the foundation of the Prophets and Apostles, Iesus Christ himselfe being the chiefe corner stone*, to wit, a [t] *tryed stone, a pretious stone, a sure foundation, and* [u] *other foundation can no man lay then that which is layd, which is Iesus Christ.*

[s] *Ephes. 2. 20.*
[t] *Esay 28. 16.*
[u] *1. Cor. 3. 11.*

The Fathers auow likewise that Christ is the rock vpon which his Church is built, so [x] S. *Augustine* in many places of his works, *Petrus à Petra, non Petra à Petro, quomodo non à Christiano Christus, sed à Christo Christianus vocatur*: vpon this rock then I will build my Church, is nothing else but vpon my selfe *the sonne of the liuing God I will build my Church, edificabo te super me, non me super te*, and whereas he did once construe this of *Peter*, he [y] retracted his opinion, and expounds it of Christ, [z] *Hierome*, [a] *Gregory* the great,

[x] *Tract. 124. in Ioan. & ser. 13. de verbis dom. secundum Mat.*
[y] *Retract. lib. 1. cap. 21.*
[z] *Cam. in Amos 6.*
[a] *Moral. lib. 31. cap. 34.*

[b] *Prima-*

[b] *Primasius*, [c] *Anselm* accord in the same iudgement.

Other of the most ancient fathers interpret it thus, *vpon this rocke*, that is, vpon this faith as being a firme rocke, vpon this confession (*thou art the sonne of the liuing God*) I will build my Church, and hell gates shall not preuaile against it. So S. [d] *Ambrose*, *fundamentum ecclesiæ fides est*: so [e] *Chrysostome*, vpon this faith and confession I will build my Church, [f] *fortitudo fidei petra est, propter quam Simon dictus est Petrus*: so [g] *Theophylact*, this confession is the foundation of all such as beleeue: so [h] *Gregory Nyssen*, *delect. testimon. ex vet. testament. de sanct. trinit. contra Iudeos*, vpon this rocke, that is vpon this confession of me to be *the sonne of the liuing God*: so S. [i] *Augustin*, vpon that which thou hast acknowledged and said, I will build my Church: so *Cyril* and *Hilarius* and other Doctors *apud Maldonat. in loc.* In one word *Ionas* sometime Bishop of *Orleance* writes peremptorily [k] *lib. 3. de cultu imaginum*, that many, yea most expound (*vpon this rocke*) to be nothing else but vpon this confession of faith in saying *thou art the Christ, the sonne of the liuing God*: so that I am occasioned here iustly [l] to returne *Campians* flourish vpon the papist, *patres admiserit, captus est: excluserit, nullus est.*

Their owne writers in their commentaries vpon this text accord with vs and the fathers about this exposition, as namely *Hugo Cardinal, ord. gloss. Dio. Carthusia*; *Soarez. Epis. Conimbricensis*; *Iohan. Arboreus*; *Iohan. Ferus*; *Alphons. Tostatus* and many moe. I conclude this obseruation with [m] *Ambrose* Christ denyed not to his disciple, the grace of this name that he should be called *Peter*, because he had solidity of constancy, and stedfastnes of faith of the rocke, endeuour therefore that thou mayest also be a rocke, seeke the rocke not without thee, but within thee, thine act is thy rocke, thy minde is thy rocke, let thine house be built vpon this rocke, that it may not be beaten with any stormes of spirituall wickednes: faith is thy rocke, faith is the foundation of the

[b] *In Epheſ. 2.*
[c] *In loc.*
[d] *Lib. 6. in Luc. cap. de inter. Iesu.*
[e] *Hom. 55. in Mat.*
[f] *Idem operis imperfect. hom. 7.*
[g] *In loc.*
[h] *Inter opera Nyssen. latin. Basiliæ fol. 255.*
[i] *Exposit. in epist. Ioan. tract. 10.*
[k] *Habetur in monument. patrum fol. 1578.* See B. *Tonstal ser. before K. H. on Palm Sun. & letter to Car. Poole apud Fox Martyr.*
[l] *Rat. 5.*
[m] *Lib. 6. in Luc. cap. de interrog. Iesu.*

Church, if thou be a rocke thou shalt be in the Church, becauſe the Church is vpon a rocke, &c.

n *De Rom. pont. lib. 1. cap. 10. §. reſpond. fidem.*

n *Bellarmine* being compaſſed about with ſuch a cloud of witneſſes anſwereth by diſtinction, affirming that faith as it is conſidered in it ſelfe is not the foundation of Gods houſe, but as it hath a relation vnto the perſon of *Peter*: in which aſſertion he contradicteth himſelfe o elſewhere both alleadging often and approuing alſo the ſaying of *Auguſtine*, *Domus dei credendo fundatur, ſperando erigitur, diligendo perficitur.* As to make an houſe (ſaith he cap. 1. cathechiſ.) it is needfull firſt to place the foundation, then to raiſe the walles, and laſt of all to couer it with the roofe, and to doe theſe things there be ſome inſtruments neceſſary: ſo to make in our ſelues the building of ſaluation, we need the foundation of faith, the walles of hope, the roofe of charity, and the inſtruments are the moſt holy Sacraments. It is *Bellarmines* opinion then in that place, that faith *in abſtracto* conſidered without any mention of any relation vnto *Peter* is the foundation of our iuſtification and eternall ſaluation. Now the vniuerſall Church, and euery particular temple of the holy Ghoſt (as p *Theophylact* obſerues) haue one and the ſame foundation, and that is faith, and that faith is not the perſonall and particular faith of *Peter* alone, for hell gates (as q *Abulenſis* noteth) haue preuailed againſt it, and r *Lira* telleth vs that many Popes haue bin Apoſtataes, and *Io.* ſ *Arboreus* confeſſeth honeſtly that *Romanus pontifex poteſt eſſe ſchiſmaticus & hæreticus.* It is a ſeely ſhift of t *Alanus Copus* to ſay that *Peter* denyed not the faith of Chriſt, but his faith ſaued, he denied no more then Chriſt: for as reuerend u *Iewell* acutely replies, by this pretty tricke a man may haue both Chriſt without faith, and alſo faith without Chriſt. The fathers then in making faith the foundation of Gods houſe, meane the common faith (of which a confeſſiō is made here by *Peter* as the mouth of his fellowes, and type of the whole Church) it is the x Creed

o *Lib. & cap. vbi ſup. præfat. Tom. 1. & cat. cap. 1.*

p *Com. in Mat. 16.*

q *In loc.*

r *In loc.*

ſ *In loc.*

t *Dialog. 1.*

u Defence of Apolog part. 6. cap. 5. diuiſion. 2.

x D. Mortons Apolog. part 2. cap. 21. obiec. 5.

of

of the Apoſtles, and not the ſingular beleife of *Peter* only. Saint *Paul* told his Epheſians that they were *built vpon the foundation of the Prophets and Apoſtles, Ieſus Chriſt himſelfe being the chiefe corner ſtone*; [y] that is, vpon Chriſt as being the foundation of the Prophets and Apoſtles, vpon that [z] faith and doctrine which the Prophets and Apoſtles taught in the [a] old and new teſtament, the ſumme whereof is briefly this, that *Ieſus is that Chriſt the ſonne of the liuing God.* The ſame *Paul* in the ſame letter affirmes that *there is but one Lord, and but one faith: Vna* (quoth [b] *Aquine*) *ratione obiecti, ſed diuerſa ratione ſubiecti*, faith in regard of her eſpeciall obiect is but one, becauſe there is but *one Lord the ſonne of the liuing God*; but it is diuers in reſpect of diuers beleeuers, all which are *Peters* and liuing ſtones in the building of Gods houſe, 1.Pet.2.5. If *Bellarmine* then vnderſtand by the faith of *Peter* that generall faith that was in all the Apoſtles, who did all by *Peters* mouth confeſſe the ſame: [c] then are they all by Chriſts anſwere made foundation-ſtones of the Church as well as *Peter*. It is certaine that Chriſt had his Church from the beginning of the world built vpon the foundation of the Prophets, himſelfe being *the corner ſtone* ſet vp in the moſt conſpicuous place thereof, and a *head ſtone* in the very top and higheſt part of all, and therefore he ſpeakes in this text of the continuance and enlarging of his Church among the Gentiles by the miniſtration of his Apoſtles.

Among other contradictions of the Papiſts, it is an axiome receiued in their owne [d] ſchoole, *ſymbolica theologia non eſt argumentatiua*, that is, we may not fetch an argument in diuinity from allegories and metaphores, vnleſſe we can elſewhere ſhew that the ſame thing is taught in a literal ſenſe, but the Papiſts are not able to produce ſo much as one Scripture where *Peter* is expreſly called the foundation of the Church, *ergo* to raiſe his abſolute Monarchie vpon the bare metaphor of a

[y] *Lombard, Anſelm, Caietan, in Epheſ.2.*
[z] *Salmeron in 1. ad Epheſ. diſp.6.*
[a] *Ambroſ. in 2. ad Epheſ.*
[b] *2.2. Quæſt.4. art.6.*
[c] *D. Falke in loc.*
[d] *Thom.1.part. quæſt.1.art.10. & Caietan, ibid.*

rocke, is not to build on a firme rocke, but vpon the fickle sand: how they further oppose the fathers, and [e] *Ægiptian-like* fight one against another in their expositions of this place, see *Doctor Fulke in loc. D. Sutlif. de Rom. pon. lib. 2. cap. 2. 3. 4. D. Morton Apolog. cat. part. 2. lib. 5. cap. 21. 22. M. Mason* tract. of consecration lib. 4. cap. 2. but especially *Causabon exercit. 15. ad annal. eccles. Baron.* where you shall find euery word of this our text examined most exactly.

[e] *Esay 19. 2.*

The Epistle, Acts 11. 27.

In those dayes came Prophets from the City of Hierusalem vnto Antioch, &c.

THe contents of this text are dearth and death; the dearth is generall, *a great dearth thorough out all the world:* the death is particular, of one person only, to wit of *Iames the brother of Iohn* whose memory we celebrate this day.

In the dearth obserue
1. Gods iustice in punishing the wicked, with *a dearth*, and that a *great* dearth, and that *through out the world.*
2. Gods mercy in preseruing the godly, foretelling it by his Prophet *Agabus*, and so consequently preuenting the rage of it *by the prouident care and charitable contributions of Disciples and brethren.*

In the death obserue the
1. Murtherer, *Herod the King.*
2. Martyr, *Iames the brother of Iohn.*
3. Matter, or cause why, for that *he was of the Church.*
4. Manner, *with the sword.*

[c] Dearth is one of Gods foure sore iudgements Ezechiel 14. 21.

el 14.21. Barrennes of the ground is a maine ſtring of his whip againſt ſinne, when (ſaith [f] he) *the land ſinneth againſt me by committing a treſpaſſe, then I will ſtretch out mine hand vpon it, and will breake the ſtaffe of the bread thereof, and will ſend famine vpon it.* If ye will not obey me, nor hearken vnto my commandements, [g] *I will make your heauen as iron, and your earth as braſſe, your ſtrength ſhall be ſpent in vaine, neither ſhall your land giue her increaſe, neither ſhall the trees of the land giue their fruit.* Famine then is brought vpon a kingdome by [h] Gods appointment, and that for the ſinnes of the land: and ſurely Saint *Luke* [i] points at the cauſes of this vniuerſall dearth in ſaying *it came to paſſe in the dayes of Claudius Cæſar.* For by the worlds Emperour we may iudge much of the worlds eſtate, the vices of Princes firſt infect the nobles, and then afterward the nobles infect the gentlemen, and the gentlemen in fine corrupt the commons, [k] *qualis rex, talis grex,* ſuch prince ſuch people. It is reported of this *Claudius* that he did [l] *indulgere conuiuijs & concubitibus effuſiſſimè,* growing thorough his intemperance ſo dull and vnfit for any good ſeruice, that his [m] mother vſed to ſay *he was a monſter of men, a worke of nature begun, but not finiſhed:* he got his Empire by corrupting the ſouldiers, and during his reigne he ſerued his belly, committing all vncleannes [n] euen with greedines, no maruaile then if the Lord ſent *a dearth in the dayes of Claudius,* no wonder if he denyed the fruites of the ground vnto ſuch a drunken and diſſolute generation: in our age moe then one *Claudius* reignes, there be many Kings of good fellowes in the world; drunkennes domineers in euery place (the country village not excepted) abuſing the manifold bleſſings of God in wantonnes and idlenes: and therefore wee may feare iuſtly, that the Lord ere it be long will ſend ſome *great dearth* among vs, as hee did in the dayes of our forefathers: he hath already [o] whet his ſword, and bent his bow, and prepared his arrowe to ſhoote at vs,

[f] *Ezech.14.13.*
[g] *Leuit.26.19. Deut.28.23.*
[h] *Amos 3.6.*
[i] *Gualter in loc.*
[k] *Traian.ſymb. vti Reuſner in ſymb.*
[l] *Xiphilin in vita Claudij.*
[m] *Sueton.in Claudio.*
[n] *Epheſ.4.19.*
[o] *Pſalm.7.13.*

he hath in these latter yeares turned our winters into sommers, and our sommers into winters, so that whereas P Christ said *the harueſt is great, and the labourers are few:* we contrariwise, the labourers are many, but the harueſt is little; he hath in the spring nipped the fruites of our trees, and in autumne taken away the flockes of our sheepe, hee hath also cursed our q basket and our dough, in so much as the poore haue long felt a dearth, and the rich also begin to feare a famine, the which is the r most grieuous of all the foure sore iudgements of God, for the noysome beasts and the sword kill in a moment, but there be many lingring deaths in a dearth, as the s Prophet in his lamentations, *they that be slaine with the sword are better then they that be killed with hunger*, and to the same purpose t *Vegetius, ferro sauior fames:* And as for the pestilence, there was alwayes in nature so well as in name so great affinity betweene λιμὸς and λοιμὸς, that (as u Physitians and experience daily teach) after a great dearth ordinarily there followeth a great plague, because men in a scarsity of victuals are constrained out of necessity to feed on vnwholsome and vnsauory meates; in holy Bible we find example that extreame hunger made mothers murtherers, and so turned the sanctuary of life into the shambles of death. Lamentat. 4.10. *The hands of pitifull women haue sodden their owne children, which were there meat in the destruction of the daughter of my people.* Famine then as S. x *Basile* termeth it, is the top of all humane calamities, for whereas the noysome beasts, and the sword, and the pestilence make quicke dispatch out of misery: *fames diutiùs malum, ocyùs torquet, lentiùs tabefacit, sensim occidit.*

P *Luke* 10.2.

q *Deut.*28.17.

r *See Lorin in loc. & in Act.*7. 11.

s *Ierem. Lament. cap.*4.9.

t *De re milit. lib.*3. *cap.*3.

u *Galen. apud Lorin in loc.*

x *Ser.*3. *contra diuites auaros.*

In this great dearth it is certaine that the godly suffered among the wicked, the good among the bad, the beleeuing Christians among vnbeleeuing Gentiles: the Church of *Antioch* (as we read in the former part of this present Chapter) endued with many notable graces and adorned with this eminent honour, that *the Disciples*

were

were first called Christians in Antioch, is afflicted now with a grieuous dearth, I say now [y] when her goods were partly taken away by the rage of persecution, and partly giuen away to releiue the poore brethren: all the world was infested with this dearth, and the Church (in these respects) more then all other of the world.

Now the reasons are manifold why God suffers his owne people to be crossed: 1. To bridle the lust of our flesh, that wee should not be [z] condemned with the world: 2. To teach vs patience, saying with holy [a] *Iob*, *shall we receiue good at the hand of God, and shall we not receiue euill?* 3. To shew that he is as well able to deliuer vs in aduersity, as to keepe vs in prosperity. Psalm. 37. 19. *The godly shall not be confounded in the perillous time, and in the dayes of dearth they shall haue enough.* So wee finde here that God in his [b] anger remembring mercy, comforted his Church in this vniuersall hunger-sor ouer all the world: first in foretelling it, and afterward by stirring vp the charitable mindes of good people to preuent the furiousnes of it as wel in themselues as in other, he foretold this famine, for [c] *surely the Lord God will doe nothing, but he reuealeth his secret vnto his seruants the Prophets.* He foretold the flood, vnto [d] *Noe*; the destruction of Sodome, to father [e] *Abraham* and righteous [f] *Lot*; the dearth in Egypt, vnto *Ioseph*; Gen. 41. And here the Prophet *Agabus* not by starre-gazing, or figure-flinging, or coniuring, or any curious arte, but *by the spirit signified that there should be great dearth thorough out al the world, which also came to passe in the dayes of Claudius the Emperour.*

It is obiected here which is said, Mat. 11. 13. *All the Prophets and the law propheſied vnto Iohn*, how then could there be Prophets in this age? to this obiection answere is made, that the [h] meaning of those words is, that *Christ is the* [i] *end of the law and the Prophets*, and so consequently their office who propheſied hee should come, was at an end when *Iohn the Baptist* had openly

[y] *Gualter.*

[z] *1. Cor. 11. 32.*

[a] *Iob 2. 10.*

[b] *Habacuc. 3. 2.*

[c] *Amos 3. 7.*

[d] *Gen. 6.*

[e] *Gen. 18.*

[f] *Gen. 19. 13.*

[g] *Caluin, Salmeron, Arcularius.*

[h] *Musculus, Aretius in Mat. 11. See Lorin in Act. 2. 17.*

[i] *Rom. 10. 4.*

preached that he was come: but there continued still in the Church other Prophets of another kinde, for Christ ascending vp on high gaue gifts vnto men, and *ordeyned some to be Apostles, and some Prophets*, Ephes. 4.11. Now these Prophets are such as [k] interpret the words of the Prophets, as 1.Cor.14.4. *He that prophesieth edifieth the Church*, and Mat.23.34. *Behold* (saith our blessed Sauiour) *I send vnto you Prophets*, that is, preachers. Or else Prophets are such [l] as by the powerfull instinct of the spirit foretold things to come, as the foure daughters of Philip, Acts 21.9. And *Agabus* in this history. See further Epist. on S. Markes day.

[k] *Lombard. Aquin in Ephes. 4.*

[l] *Anselm, Beza, Zanchius.*

Then came Prophets from Hierusalem vnto Antioch] [m] Happily to get some releife *for the poore brethren in Iurie:* or else to confirme the new planted Church in *Antiochia*, for as *the* [n] *Iewes required a signe, so the Grecians sought after wisedome.* And therefore the Prophets in speaking with diuers tongues, and in foretelling things to come manifested exquisite wisedome among those conuerts, and thereby strengthened them in the faith: it is said here that *many Prophets came from Hierusalem*, and yet *Agabus only stood vp, and signified by the spirit that there should be great dearth in all the world*, hereby shewing that euery Prophet had his particular gift, and that in a certaine proportion according to the will of the spirit diuiding to euery man a seuerall grace, 1.Cor.12. See epist.2.Sun. after the Epiphan. and 10.Sun. after Trinity.

[m] *Lorin in loc.*

[n] 1.Cor.1.22.

Then the Disciples euery man according to his ability purposed to send succour] There be two principall heades of Christianity, faith and good workes. The Disciples of Antiochia were so thoroughly conuerted vnto the faith of Christ, as that they receiued this honour to bee the first of all the world that were called *Christians*. And [o] now they shew their faith by there good workes, *in sending succour vnto the brethren in Iury*. Faith is operatiue, made full, and fat, and faire by deeds of charitie, for

[o] *Iustus, Ionas, Gualter.*

for ſo p *Luther* and *Chemnitius* write, q *fides eſt radix charitatis, & charitas eſt fructus fidei, fides efficit filios dei, charitas probat.* And it hath often been obiected againſt the profeſſors in our age, r that our forefathers in the dayes of ignorance did more then they knew: but we liuing in the great light of the Goſpell know more then we doe: many purpoſe much in their mind, and promiſe much alſo with their mouth, who faile notwithſtanding in performance. The witles vnthrift hath a purpoſe ſometime to follow the workes of his calling diligently, yet either all the day bowling or bowzing hold him as a priſoner in his idlenes: a factious ſchiſmatike promiſeth vnder his hand conformity, yet ſometime to pleaſe the people he runneth a courſe contrary to the proceedings of the Church; euen the beſt men haue their fallings and failings in this kinde, for after wee purpoſe to viſite the ſicke, and to ſend ſuccour vnto the poore brethren, either our pleaſures abroad, or elſe profit at home keepe vs (often I feare) from ſo good a worke: but it is ſaid of the Diſciples here, that they did not only purpoſe to relieue the diſtreſſed members of Chriſt among the Iewes; but alſo that they performed it indeed: ſo the text, *which thing alſo they did, and ſent it to the Elders by the hands of Barnabas and Saul.* s One ſaid that hell is like to bee full of good wiſhes, but heauen full of good workes. If a good motion then ariſe in our minde let vs inſtantly cheriſh it, and if it breake forth into promiſe, let vs according to our ability performe it.

Worldly minded cormorants in a deare yeare deſire to make the famine greater, t *quanto æſtu, quanto aſtu*, how doe they ſweat in braine and body to hord vp corne to their neighbours hinderance, if theſe Merchants had the ſpirit of propheſie but one yeare they would afterward turne Gentlemen all the dayes of their life. But the Chriſtians of Antiochia contrariwiſe being admoniſhed by the Prophet *Agabus* of a great dearth in all the world, conſult preſently how to leſſen and mitigate the furiouſnes

p *Chemnit. loc. com. tit. de bonis operibus quæſt.* 4.

q *Alſted. Syſtem. Theolog. lib. 3. loc. 17.*

r *Camden. epiſt.* before his *Britan.*

s *Gueuara epiſt.*

t *Brentius in loc.*

furiousnes of it, as well in other as in themselues: and this prouision and preuention is not against our [u] Sauiours precept, *be not carefull for your life, what ye shall eat, or what ye shall drinke, care not for the morow*, because Christ in so saying onely forbids extraordinarie diffidence, not ordinarie prouidence; immoderate carking, not a moderate care: for euery man must [x] labour in his vocation, and [y] prouide for his owne, namely for them of his household, otherwise he denyeth the faith, and is worse then an Infidel. If it be not lawfull to care prouidently for to morrow, wherefore should the [z] scripture magnifie the wisedome of *Ioseph*, in laying vp corne for seauen yeares to come. Wherefore did *Solomon* commend the good housewife Prouerb. 31.13. and send the sluggard vnto the pismire Prouerb. 6.6. Wherefore did [a] *Paul* aduise fathers to lay vp for their children; wherefore had *Beniamin* a [b] sack, *Dauid* a [c] scrip, Christ himselfe a [d] bag, See Epist. 3. Sunday after Trinity.

[e] *Aristotle* requires in true liberalitie these foure circumstances,

especially { 1 *quid*, what. 2 *quibus*, to whom. 3 *quando*, when. 4 *quomodo*, how.

The Disciples of Antioch obserued in their almes all these, first for *quid*, they gaue neither too little, which had been miserableneſse, nor yet too much, which on the contrary had been prodigality; but euery man sent succour *according to his ability*. We must in deed giue sayd [f] Christ *omni petenti*, but as [g] *Augustine* glosseth it sweetly *non omnia petenti*, we may not exhaust the fountaine of bounty, but so giue to day that we may likewise giue to morrow, and that not niggardly, for [h] *he that soweth sparingly, shall reape also sparingly, and he that soweth liberally, shall reape also liberally.*

2. The Disciples here gaue *quibus* vnto such as they should, *in sending succour vnto the brethren who dwelt in Iewry.*

[u] *Mat.6.25.34.*

[x] *Ephes.4.28.*
[y] *1.Tim.5.8.*

[z] *Gen.41.35.48.*

[a] *2.Cor.12.14.*
[b] *Gen.44.12.*
[c] *1.Sam.17.40.*
[d] *Iohn 13.29.*
[e] *Ethic.lib.4. cap.1.*

[f] *Mat.5.42.*
[g] *Lib.1.de ser. dom.in monte.*

[h] *2.Cor.9.6.*

Iewry. [i] Seneca sayd, *beneficia sine vllo delectu proijcimus magis quàm damus:* as therefore they did not giue *profusè* but *according to their ability*, so likewise not *confusè*, but addressed their almes vnto those who wanted most, and had deserued best of them. The brethren in Iewry had more need then Infidels in Antiochia, because they were [k] spoyled of their goods as *Paul* witnesseth in an Epistle to them. And these conuerts of Antiochia were debtors vnto the Iewes, [l] as hauing receiued the sweet comforts of the Gospel from them. It is our duty to [m] *doe good vnto all men, especially to those which are of the houshold of faith*, and among the houshold of faith aboue the rest vnto such as haue been our spirituall fathers in [n] begetting vs vnto Christ. [o] If the Gentiles be made partakers of the Iewes spirituall things, their duty is to minister vnto them in carnall things, as [p] *Paul* told his Corinthians, *if we haue sowen vnto you spirituall things, is it a great matter if we reape your temporall things?* This paterne condemnes exceedingly the practise of some professors in our age, whose chiefe policy, yea piety consists in contriuing how to lessen the Clergy-mans estate. The Merchants trade concernes our dainty dyet and brauery, the Lawyers occupation our goods, the Phisitians art our body; but the Pastour hath a cure of our soules: now sayth Christ in the Gospell, [q] *is not the life more worth then the meat, and the body then rayment? and the soule more pretious then all?* [r] and yet the carnall Gospellors enuy not the prodigious wealth of Merchants, of Lawyers, of Players, all is well if the Priest be poore, this vpon the point is their only *Diana* both in publique parlie, & in priuate conference; they labour to decrease the Ministers wages, and yet increase his worke: the which is like *Pharaoes* oppressing Gods people mentioned Exod. 5. *get you straw where ye can finde it, yet shall nothing of your labour be diminished.* I know worldlings entertaine some Prophets kindly, but it is not as [s] Christ sayd *in the name of a Pro-*

[i] *De benefic. lib. 1. cap. 1.*

[k] *Heb. 10. 34.*

[l] *Brentius, Caluin, Arcularius.*

[m] *Galat. 6. 10.*

[n] *1. Cor. 4. 15.*

[o] *Rom. 15. 27.*

[p] *1. Cor. 9. 11.*

[q] *Mat. 6. 25.*

[r] *Mat. 16. 26.*

[s] *Mat 10. 41.*

a Prophet, it is happily for that the Prophet is a kinſeman, or a Gentleman, or a mery man, a good neighbour, a good fellow, a man of their owne humour; but a Prophet is not embraced of them *in the name of a Prophet*. The diſciples of Antiochia becauſe they receyued the Goſpel of ſome Iewes, acknowledged themſelues debtours vnto all Iewes: but vncharitable factious hypocrites in our time becauſe they haue receiued a litle hard vſage from ſome one Preacher, hate the whole reuerend order of the Cleargy for the ſame, [t] *neminem hic ſpecialiter meus ſermo pulſauit, generalis de vitijs diſputatio eſt, qui mihi iraſcuntur* [u] *ſuam iudicant conſcientiam, & multo peius de ſe, quàm de me iudicant.*

3. For *quando*, they prouided a medicine ſo ſoone as they heard of the malady, when *Agabus* had ſignified by the ſpirit, that there ſhould be great dearth in all the world, *then the diſciples euery man according to his ability, purpoſed to ſend ſuccour, &c.* A good man is [x] like a good tree that will bring forth fruit in due ſeaſon. [y] Hope deferred is the fainting of the heart: one bird in the hand is worth two in the buſh, in giuing of almes *bis dat qui citò dat*, is a better rule then *ſerò ſed ſeriò*: a late largeſſe contents not a diſtreſſed ſoule ſo much as a litle giuen opportunely, *non bona tam penſat quàm benefacta deus.* [z] *Seneca* who ſpent many houres in diſcuſſing of this argument, giues this aduiſe, *fac ſi quid facis, tardè velle nolentis eſt, an non intelligis tantum te gratiæ demere, quantum moræ adijcis, eſt proprium libenter facientis citò facere.* Lend to thy neighbour in time of his need, Eccleſiaſt. 29. 2. it is not a good turne, vnleſſe it be done in a good time.

4. For *quomodo*, the diſciples of Antiochia beſtowed their almes cheerefully and carefully. [a] Cheerefully, for that *euery man according to his ability purpoſed to ſend ſuccour*, it was an act not enforced by law, but only proceeding out of their loue, the which exceedingly commended their bounty, for a benefite conſiſts in the minde

[t] *Hierom. epiſt. ad Nepo. de vita Cleric.*
[u] *Idem epiſt. ad Ruſtic. de viuendi forma.*
[x] *Pſalm. 1. 3.*
[y] *Prouerb. 13. 12.*
[z] *De benefic. lib. 2. cap. 5.*
[a] *Aretius, Brentius, Caluin.*

mind more then in the mine, [b] *manu non tangitur, animo cernitur, & multo gratius venit quod facili, quàm quod plena manu datur:* and it is said in holy scripture that *God loueth a cheereful giuer*, 2.Cor.9.7. [c] *He that beleeueth in me* (quoth our blessed Sauiour) *shall haue riuers of liuing waters flowing out of his belly*, [d] that is, all good works and all gifts of grace spring out of him euen by their owne accord, thou needest not to wrest any good deeds out of him, as a man would wring verjuice out of crabs, because they flow naturally out of him as springs out of rocks. Againe the disciples here gaue their almes carefully, vsing trusty messengers and ministers in this busines: they sent not their succour vnto the people promiscuously, but to the gouernours and *elders of the Church*, that it might be distributed with discretion and distinction, according to the seuerall necessities of the Saints; and that it might be safely conueyed vnto the brethren, it was deliuered *into the hands of Barnabas and Saul*, men of [e] approued credit.

[a] Hitherto concerning dearth, it remaines I should now speake of death, to wit, of S. *Iames* martyrdome, and in it first of the murtherer *Herod the king*, not *Herod* the great, who butchered the Bethlehemitish innocent infants Matth. 2. nor *Herod* the Tetrarch, who beheaded *Iohn* the *Baptist* Matth. 14. but [f] *Herod Agrippa*, grandchild to *Herod* the great, the which I finde thus distinguished in [g] verse.

Ascalonita necat pueros, Antipa Ioannem,
Agrippa Iacobum, claudens in carcere Petrum.

This *Herod stretched out his hands*, and Kings haue [h] long hands, not to cherish, but *to vexe*: for Tyrants delight most in destructiue power: not to vexe ruffians, or ribalds, or robbers, but *certaine of the Church*: [k] for the Deuill and all his instruments are disquieted at the sight of the Gospell. *Herod* therefore stretched out his hands against the Church, and vexed certaine, [l] that is, some who were strong souldiers in fighting the Lords battaile,

[b] *Seneca de benefic. lib. 1. cap. 5.*

[c] *John 7.38.*

[d] *Tyndal* prolog vpon *Exod.*

[e] Concerning *Pauls* care, see *Rom. 15. 1. Cor. 16. & 2. Cor. 8.*

[f] *Salmeron, Arcularius.*
[g] *Guido ex Lyran. & Aretius, ex Bartholdo. in loc.* See D. *Hanmer* notes vpon *Euseb. hist. lib. 2. cap. 10.*
[h] *Non nosti longas regibus esse manus? Ouid.*
[i] *Aretius.*
[k] *Marlorat.*
[l] *Salmeron.*

battaile, for God will not ſuffer the weake to be tempted aboue there ability, 1. Cor. 10. 13. Firſt, *Herod killed Iames the brother of Iohn with the ſword, and afterward he proceeded further and tooke Peter alſo. Iames* firſt dranke of Chriſts cup, and [m] ſo conſequently was the firſt of all the twelue Apoſtles in Chriſts kingdome, according to the requeſt of his mother in the Goſpell allotted for this day: now the reaſon why God ſuffers blody tyrants to vexe his Church is [n] threefold. 1. For the tryall and exerciſe of the godly, *quod enim fornax aurum, quod lima ferro, quod aqua panno, hoc confert tribulatio iuſto.* 2. For the confuſion and illuſion of the wicked, becauſe *ſanguis martyrum* is *ſemen eccleſiæ.* 3. For the manifeſtation of his infinite power and wiſdome, who can bring light out of darknes, and vſe wicked inſtruments vnto good purpoſes.

[m] *Pelargus.*

[n] *Ardens, hom. in Epiſt. in feſto Petri.*

The

The Gospell. MAT. 20.20.

Then came to him the mother of Zebedeus children with her sonnes, &c.

There be two parts of this Scripture

1. An indiscreet petition, in which obserue the
   - 1 Mouer of the suite, *a woman and a mother.*
   - 2 Manner of suing, *she came worshipping him & saying*, &c.
   - 3 Suite it selfe, *grant that these my two sonnes*, &c.

2. A discreet answere to the same containing a
   - 1 Correction in particular, addressed especially to the mother and her sonnes, *ye wot not what ye aske*, &c.
   - 2 Direction in generall, vnto the rest of his Disciples and in them vnto all Christians, *yee know that the princes*, &c.

[1 *Then came to him the mother of Zebedeus children*] This woman (as it is apparant by comparing Mat. 27.56. with Marke 15.40.) Was *Solome*, the sister (as [o] some thinke) of *Ioseph*, husband vnto the blessed Virgine mother of Christ. Her sonnes were [p] *Iames* and *Iohn*, *Iames* the *greater*, so called [q] for that he was elected an Apostle before *Iames* the sonne of *Alpheus*, otherwise stiled *Iames*

[o] *Aretius in loc. vide Thom. Aquin. in Galat. 1. lect. 5.*
[p] *Mat. 10.2.*
[q] *Aquin vbi sup.*

Iames the r *leſſe.* s Or *Iames the greater*, becauſe he was more familiar and great with his maſter Chriſt then that other *Iames*, (for as we read in the Goſpels hiſtory) Ieſus ſuffered none of his Apoſtles to ſee his t tranſfiguration, or the raiſing of u *Iairus* daughter from the dead, *ſaue Peter and Iames, and Iohn*: or *Iames the greater*, x for that hee was endued with great courage to drinke firſt of Chriſts cup, and to become the firſt Martyr of all the 12. Apoſtles: his brother *Iohn* was y *the Diſciple whom Ieſus loued, who leaned on his maſters breaſt at ſupper*, vnto whoſe care Ieſus on the croſſe commended his mother, Iohn 19.27. Theſe two moue their mother, to moue their maſter for their aduancement, it was ſhe who came *worſhipping Chriſt and deſiring*, &c: but it was by the z ſuggeſtion and inſtigation of her ambitious children. And a therefore Chriſt in his anſwere ſaid not, thou knoweſt not what thou doeſt aske, but *ye know not*, addreſſing his ſpeech vnto the ſonnes, ſo well as to the mother: and indeed Saint b *Marke* reports expreſly that they came to Chriſt in their owne name to make this ſuite, they did vſe the mediation of their mother happily c that if Chriſt in any ſort miſliked the requeſt, it might be thought a fond womans errour; if approued, then it might be granted eaſily to a mother earneſtly ſuing for her ſonnes. Now (ſaith our text) *when the ten heard this, they diſdained at the two brethren*: all the twelue were faulty, two ſinned in ambition, and tenne in enuie. *Iſti* (quoth d *Anſelm*) *ambitioſi, illi inuidioſi, vtrique tamen nobis profuerunt. Iames* and *Iohn* were carnall in their pride, the reſt as carnall in their malice: yet we may reape benefit by them all. For e here we may ſee that euen the beſt men haue their infirmities, and they be recorded in holy Bible for our f learning, that we might neither preſume, becauſe the chiefe Saints haue had their ſlippes: nor yet deſpaire, becauſe Chriſt himſelfe forgiues them, & inioyneth other alſo to ſtrengthen them. g *If a man be ouertaken in a fault, ye which are ſpirituall reſt of*

r *Marke* 15.40.
s *Raulin. ſer. 2. de Iacob maio.*
t *Mat.* 17.1.
u *Luke* 8.51.
x *Didac. de yanguas con. de S. Iacob.*
y *John.* 21.20.
z *Auguſtin, Ardens, Anſelm.*
a *Hierom. in loc.*
b *Cap.* 10.37.
c *Paludenſis ſer. de S. Iacobo.*
d *In loc.*
e *Melanchthon. Marlorat, Mollerus.*
f *Rom.* 15.4.
g *Galat.* 6.1.

restore such an one in the spirit of meekenes, considering thy selfe least thou also be tempted.

In the manner of *Solomes* suing, obserue the time when, and how she sued: *then came the mother of Zebedeus children*, &c. [h] That is, after Iesus had tooke his Disciples apart in the way to Hierusalem, and had said vnto them (as you may read in the words a little before this text) *Behold we goe vp to Hierusalem, and the sonne of man shall be deliuered vnto the chiefe Priests, and vnto the Scribes, and they shall condemne him to death, and shall deliuer him vnto the Gentiles to mocke, & to scourge, and to crucifie, but the third day shall he rise againe.* When the sonnes of *Zebedeus* heard this, instantly they conceiued, that Christ after his resurrection would [i] restore the kingdome of Israel, and so reigne as a Monarch in this present world. Wherefore they thought it a fit time now to make some motion for their promotion in his kingdome, namely, that *one might sit at his right hand, and the other on his left in glory.* For the better effecting whereof their mother *Solome* commeth vnto Christ, and *worshippeth him, and desireth*, &c. Ambitious wretches (as S. *Iude* speaketh in his Epistle) *haue the persons of men in admiration for aduantage,* [k] *till they receiue, they kisse their hands, and humble their voyce.* So long as they be *mendicant*, they be Fryers *obseruant*, what will they not say, what will they not doe, to serue their owne turnes: the mother here comes worshipping and fawning, and her sonnes flattering and lying, for in the iudgement of many learned Doctors they did answere rashly, *we are able.* Christ himselfe was afraid to drinke of this cup, [m] *O my father, if it be possible, let this cup passe from me: neuerthelesse not as I will, but as thou wilt.* It is enough for the Disciple to be as his master is, and the seruant as his Lord, Mat. 10. 25. If *Iames* and *Iohn* had aduisedly considered of the businesse, they would not haue giuen a peremptory *possumus*, but haue rather answered in the words of [n] *Paul, of our selues we are not sufficient, all our*

[h] *Hierom. Anselm, Caietan.*

[i] *Acts 1. 6.*

[k] *Eccles. 29. 5.*

[l] *Chrysost. Theophylact. Euthym.*

[m] *Mat. 26. 39.*

[n] *2. Cor. 3. 5.*

sufficiency

ſufficiency is of God, o able to doe all things thorough the helpe of Chriſt who ſtrengtheneth vs. Ambition is charities ape, for as P loue for verity, ſo ambition for vanity, *ſuffreth all things, beleeueth all things, hopeth all things, endureth all things.* An ingenious man aſſuredly makes a *parentheſis* of his good nature, whileſt he runneth ambitious courſes, he ſeldome or neuer returnes to himſelfe and true ſenſe, till his ſuites end. For he muſt (if hee will vnderſtand his trade) turne q *Gnatho* pleaſing euery mans humor, as a reed ſhaken with euery winde, blowing hot and cold out of the ſame mouth, holding diſſimulation and impudence commendable vertues, in a word making preferment his God, and Mammon his mediatour.

Grant that theſe my two ſonnes] *Solome* r ſeemes here to beg of Chriſt for her children eſpecially three things. Eaſe, riches, honour: Eaſe, *that they may ſit:* Riches, *in thy kingdome*; Honour, *one on thy right hand, and the other on thy left hand,* t that is, next vnto thy ſelfe, and before the reſt of their fellowes, on u each hand firſt: it is ordinarily ſeene that mothers are more fond in their loue, and more ſolicitous in their care for their children then fathers are, x *can a woman forget her child, and not haue compaſſion on the ſonne of her wombe?* the reaſon hereof (as y *Ariſtotle* teacheth vs) is twofold. 1. Becauſe mothers are beſt aſſured that their children are their owne: 2. Becauſe mothers endure more paines then fathers in breeding, in bearing, and in bringing vp of their babes; honour thy father that begat thee, (ſaid z *Solomon*) and thy mother that bare thee: that bare thee nine moneths in her wombe, twelue moneths in her armes, many yeares in her heart. a *Illate diu portauit in vtero, diu aluit, & difficiliores infantiæ mores blanda pietate ſuſtinuit, lauit pannorum ſordes, & immundo ſæpe fœdata eſt ſtercore*, &c. Wherefore though a father in reſpect of his dignity (being b *principium generationis noſtræ per modum agentis*) is to be loued more then our mother, as being rather *principium per modum patientis & materiæ*;

yet

o Philip. 4. 13.

P 1. Cor. 13. 7.

q Magdeburg. epiſt. præfix. cent. 7.

r Budæus lib. 5. de aſſe.

ſ Paludenſis.

1
2
3

t Ianſenius, Didac. de yanguas.

u Caietan.

x Eſay 49. 15.

y Ethic. lib. 9. cap. 7.

1
2

z Prouerb. 23. 22.

a Hierom. epiſt. de ſuſpecto contuberuio.

b Thomas 22. quæſt. 26. art. 10.

yet our mother (as [c] *Phalaris* aduiseth) is to be reuerenced so much, if not more then our sire, for her affectionate tender care. S. [d] *Augustine* writes of his mother *Monica, maiori solicitudine me parturiebat spiritu quàm carne*, and in [e] another place, *ita pro nobis omnibus curam gessit quasi omnes genuisset, ita seruiuit quasi ab omnibus genita fuisset.*

[c] *Epist.* 19.

[d] *Confess. lib.* 5. *cap.* 9.

[e] *Confess. lib.* 9. *cap.* 9.

Ye wot not what ye aske] for either ye erre very much in the matter, or else in the manner; in the [f] matter, if ye thinke that my kingdome is of [g] this world: in the manner, if ye desire to *sit in my kingdome, before ye haue drunken of my cup:* I must (as ye shall one day further vnderstand) first [h] suffer, and then enter into glory. [i] If any man will be my Disciple, let him forsake himselfe, and take vp his crosse, and follow me; you must enter into my kingdome thorough many tribulations, Acts 14.22. They that sowe in teares shall reape in ioy, Psal. 126.6. He that will haue wages at night, must labour first about the Lords vineyard in the day, Mat. 20.8. None receiue the price before they runne, 1. Cor. 9.24. And if any man also striue for a mastery, yet is he not crowned except he striue as he ought to doe, 2. Tim. 2.5. Well then (I tell you the truth) if ye seeke to *sit on my right hand and on my left in my kingdome*, ye must first *drinke of the cup that I shall drinke of, and bee baptized with the baptisme that I am baptized with*, [k] that is, ye must of necessity beare the crosse, before ye can weare the crowne. [l] *To him that ouercommeth wil I grant to sit with me in my throne, euen as I ouercame, and sit with my father in his throne*, when holy *Moses* Exod. 33. said vnto the Lord, *I beseech thee shew me thy glory*; the Lord answered, *thou canst not see my face, but thou shalt see my backe parts.* [m] Insinuating hereby that we can not enter into Christs glory, vnlesse we follow him, and see his hinder parts in this world; why Christ called his sufferings *a cup*, and *baptisme*: see *Iansen. concord. cap.* 104. *Theophylact, Aretius, Marlorat, Maldonat, in loc.*

[f] *Marlorat, Mollerus, Kilius.*

[g] *Iohn* 8.36.

[h] *Luke* 24.26. *Mat.* 16.24.

[k] *Theophylact, Euthym, Ardens.*

[l] *Apocalip.* 3.21.

[m] *Didac. de yanguas con. de S. Iacob.*

Ye ſhall drinke indeed of my cup] [n] he ſaid not ye can, as being able by their owne vertue: but *ye ſhall*, as being made able by grace: but how did they drinke both of Chriſts cup ſeeing *Iohn* is ſaid in Eccleſiaſticall hiſtory to haue dyed in his bed peaceably? [o] *Remigius* anſwereth in one word, *bibit Iacobus in paſſione, Ioannes in perſecutione. Iames* dranke of Chriſts cup in his martyrdome being ſlaine with the ſword by cruell *Herod*, as our Epiſtle this day witneſſeth, and *Iohn* taſted of Chriſts cup, as being baniſhed [p] *into the Iſle Pathmos for the word of God, and for the witnes of Ieſus Chriſt. Iohn* dranke of the cup of [q] confeſſion as the three children in the fiery furnace, though he were not actually martyred, actually I ſay, for in his [r] readines to ſuffer he was a very martyr, yea the [ſ] Proto-martyr, ſuffring for Chriſt vnder the croſſe when he ſaw Chriſt ſuffer on the croſſe.

But to ſit on my right hand, or on my left is not mine to giue] Chriſt ſaith in this Goſpell Chap. 11. verſe 27. *All things are giuen vnto me of my father*, and chap. 28. 18. *All power is giuen vnto me both in heauen and in earth*, and Iohn 14. 2. *In my fathers houſe are many manſions*, and *I goe to prepare a place for you*, and Luke 22. 29. *I appoint vnto you a kingdome*, &c. How then is it true *to ſit on my right hand, and on my left is not mine to giue*? S. [t] *Auguſtine*, [u] *Baſile*, [x] *Remigius*, and [y] other anſwere thus, it is not mine to giue as I am a man, and allyed vnto you: but as I am God, equall to my father and heire of all things. Or as [z] *Ardens* it is not mine to giue you now, namely before *ye haue drunke of my cup*. [a] Or it is not in my power to giue as you conceiue, to wit in reſpect of kindred & alliance. [b] By which example Biſhops may learne not to prefer their nephewes on their right hand & on their left hand in their dioceſſe, except they be men of merit. For God ſaith expreſly, *non aſcendes per gradus ad altare meum*, Exod. 20. 26. And *Melchiſedeck* the firſt Prieſt is ſaid, Heb. 7. 3. To haue bin *without father, without mother, without kindred*, hereby ſignifying

[n] *Origin. apud Aquin. caten. in loc.*

[o] *Apud Paludenſ. in loc.*

[p] *Apocalyp. 1. 9.*

[q] *Hierom.*

[r] *Miſſus in feruentis olei dolium ſiue ſolium illæſus exiit. Baron. ad an. 99*

[ſ] *Io. Oſorius in Euang feſt. Io. Euang.*

[t] *Lib. 1. de trinit. cap. 12.*

[u] *Epiſt. 141. ad Cæſarianos.*

[x] *Apud Paludenſ. in loc.*

[y] *Ambroſ. lib. 5. de fide cap. 3.*

[z] *Hom. in loc.*

[a] *Muſculus, Canſenius.*

[b] *Ardens, Didac. de yangnas.*

nifying that we must ascend to dignities in the Church of God not by degrees of Consanguinitie, but by steps of vertue: or it is not mine to giue to [c] such as you are now, namely to proude & ambitious men, according to that in the 101. Psalme, verse 7. *Who so hath a proude looke and an hie stomacke, I will not suffer him in mine house*, so that (as [d] *Ambrose* notes) *Asserit non sibi potestatem deesse, sed meritum Creaturis*; or as Christ here construeth himselfe, it is not mine to giue, *but it shall be giuen vnto those for whom it is prepared of my father.* [e] *I and my father are one*, and therefore most [f] vnfit either for you to request, or for me to grant any thing contrarie to the determination of my father. His kingdome is an inheritance [g] prepared before the foundations of the world, [h] *Whom he did predestinate, them he also called: and whom he called, them he also iustified: and whom he iustified, them he also glorified.* Concerning Christs direction here following addressed vnto all his Apostles, and in them vnto all Christians: see Gospell on S. *Bartholomewes* day.

[c] *Epiphan. hæres. 69. Idem Hieron. Chrysost. Maldonat in loc.*
[d] *Vbi sup.*
[e] *Iohn* 10 30.
[f] *Arelius, Musculus.*
[g] *Mat.* 25.34.
[h] *Rom.* 8.30.

The Epistle. Acts 5.12.

By the hands of the Apostles were many signes and wonders shewed among the people, &c.

SOme thing in this Epistle concernes more specially the Pastors, *by the hands of the Apostles were many signes and wonders shewed*; some thing more specially the people, *the people magnified them, and the number of them that beleeued in the Lord both of men and women grew more and more*; some thing generally both Pastors and people, *they were all together with one accord in Solomons porch*, [i] insinuating that it was their ordinarie custome to meete in that holy place not onely to preach and pray; but also to consult about the proceedings of

[i] *Calvin. in loc.*

the Gospell and busines of the Church. From which assembly no conuert absented himselfe either vpon any proud opinion of his owne priuat conceits, or vnder pretence [k] that the Temple was now superstitiously prophaned, or for feare of the common enemie the [l] Pharisies especially: but all, ὁμοθυμαδὸν, according, concording, ioyned together for the good of the publike weale. Wherein obserue not onely their vnanimitie, but also their magnanimitie, not onely their louing carriage one toward another, but also their resolution and zeale for the Gospell, exposing themselues vnto very much danger in a place of such sort and resort. The chiefe poynt is the *working of miracles by the hands of the Apostles*, and that is nothing else but an execution of Christs promise, Mark. 16. 17. 18. *In my name they shall cast out diuels, and they shall lay their hands on the sicke, and they shall recouer*, &c. of which I haue sufficiently spoken in my notes vpon the Gospell on Ascension day.

[k] *Aretius.*
[l] *Iustus Ionas in loc.*

The Gospell. Luke 22. 24.

There was a strife among them which of them should seeme to be the greatest, &c.

CHrist in this Scripture teacheth his Apostles ambitiouslie contending for rule,
1. By precept, *The kings of the nations*, &c. *but yee shall not so be*, &c.
2. By paterne, *I am among you as one that ministreth*, &c.

But yee shall not so be] Or as S. [m] *Matthew, it shall not be so among you.* Now this kinde of speech is vsed in holy Scriptures, and in our english tongue two manner of waies, either forbidding a thing to be done, or else foretelling a thing not to be done: as a master in saying to his seruant, this shall not be done to day, forbids a thing to

[m] *Mat. 20. 26.*

to be done: but when an Astronomer saith of the weather it shall not be cold, or hot, vpon such a moneth or day, he doth not forbid, but onely foretell a thing that shall not be: so the words, λόγων, are vsed Apocalip.10.6. and 22.5. According to this twofold acception I finde a twofold construction of this clause *(but yee not so)* first, by way of prophecie; secondly, by way of proposition or prohibition: if it be taken Prophetically, then it is a prophecie concerning the disciples estate either in this, or in the world to come. If in this life, the meaning is briefly this, *the kings of the Gentiles doe raigne, and they that are in authoritie are called benefactors; but ye not so:* that is, I doe foreshew vnto you that ye shall not be so; as if he should say, they in their gouernement are called benefactors, but you exercising authoritie shall be called malefactors: they ruling ill are called good men, ye ruling well shall be reputed euill men: [n] in the world ye shall haue affliction, and ye must of necessitie drinke of my cup, and be baptized with the baptisme that I am baptized with, and so Christ is made to speake that in this place which he saith [o] elsewhere, *The disciple is not aboue his master, nor the seruant aboue his Lord: if they haue called the master of the house Belzebub, how much more them of his household.* If they haue persecuted me, they will also persecute you: me, who came to minister vnto them, and to giue my life for them; euen so you, which in your authoritie shall intend the good of all, and spend your liues in seruing them all. This sense doubtles is true, for by wofull experience we finde it to be so, when as [p] among vs some for their superioritie, are called Antichrists; other for their authoritie, tyrants; other for restraining the licentiousnesse of certaine factious people, persecutors.

If we take *(but yee not so)* for a Prophecie touching the life to come, the meaning is, *the kings of the Gentiles haue lordship ouer them,* &c. *but ye not so:* that is, in my kingdome (which you falsely conceiue to bee vpon

[n] *John 16.33.*

[o] *Mat.10.20. Iohn 15.10.*

[p] See dangerous positions vnder pretence of reformation lib.2.cap.5.7.8.10.11.12.13.

earth) I doe foretell vnto you, that it ſhall not bee ſo. For though I appoint *vnto you a kingdome, and yee ſhall eate and drinke at my table in my kingdome, and ſit on ſeates iudging the twelue tribes of Iſrael in my kingdome:* yet my kingdome is not of q this world, yee ſhall not (I aſſure you) tyranniſe in heauen, as the kings of the nations vpon earth. This ſenſe likewiſe is good, and fitting other places of Scripture, but it doth not fit our preſent text: for it will appeare by comparing one Euangeliſt with another that Chriſts r οὐκ ἔσται, *it ſhall not be*, is nothing elſe but μὴ ἔστω, *let it not be*: for whereas Saint *Marke* ſaith, chapter 10.43. *ſhall bee your ſeruant*, and verſe 44. *ſhall be ſeruant of all*: S. *Matthew* chap. 20.26. hath it in tearmes imperatiue, *let him be your ſeruant*, and S. *Luke* here, *he that is greateſt among you, let him be as the leaſt, and he that is chiefe, as he that doth ſerue.* Theſe termes of command inſinuate that our bleſſed Sauiour ſpake *(vos autem non ſic)* imperatiuely, forbidding a thing to be done. Wherefore let vs examine two poynts eſpecially; firſt what is ſaid; ſecondly, whom it concernes.

q *Iohn* 18.36.

r *Piſcator ſchol. in Mat.* 20.26.

1 2 3

s *T.C.* Reply to D. *Whitgifts* anſwere to the admonit. pag. 11. ſect 1.2.
t *T.C. Vbi ſup. pag.* 10. *Marlorat. & Piſcator in Mat.* 20.25. 26.
u *Theophylact, Euthym. Bucer, Muſculus, in Mat.* 20.
x D *Whitgift* defence of his anſwere to the admonit. cap. 1. diuiſion. 1. following the Doctors aboue cited.

1 s Some referre *ſo* to the word *benefactors*, here tranſlated *gracious Lords*, making the ſenſe to be, *they that are in authoritie are called gracious Lords, but ye not ſo*; that is, ye ſhall not be called gracious Lords. 2 t Other referre *ſo* to the verbes, *reigne* and *rule*, making the ſenſe thus, *the kings reigne, and great men rule, but you not ſo*; that is, ye ſhall not rule. 3 other attribute *ſo* to the ſame verbes, yet make the conſtruction otherwiſe, *the kings of the Gentiles doe rule, but ye not ſo*: u that is, ye ſhall not ſo rule, to wit as the kings of the nations rule. So that either titles of honour are forbidden as *gracious Lords*, or *ruling*, or elſe *ſo ruling*. The *Noueliſts* in the firſt expoſition haue condemned the titles of our Archbiſhops, in the 2 ſecond, the iuriſdiction of our Biſhops; our x Diuines therefore like beſt of the third, affirming that Chriſt here prohibited neither titles of honour, nor

nor ruling, but onely so ruling.

Not titles of honour, as *Lord, ruler, benefactor*: for as Christ in saying [y] elsewhere, *be not ye called Rabbi for one is your master: and call no man father vpon earth, for one is your father which is in heauen; and be not called Doctors*, &c. [z] Forbids not simply the names of *Rabbi, father, and Doctor*; for a childe may call his parent *father*, and a scholler may call his teacher *Doctor*, and a seruant may call him vnder whose gouernment he liues *master*; and so *Paul* called himselfe *the* [a] *Doctor of the Gentiles, and the* [b] *Corinthians father*. As I say Christ there forbids not absolutely the names of father and master, much lesse the functions: but only the pharisaicall affection, and arrogant affectation of superiority: so Christ here likewise forbids not his Apostles to be called *Lords*, or *rulers*, or *benefactors*: but condemnes only the carnall ambition of these titles, and insolent vsing of the same. For we reade in holy Scripture that these titles were giuen to Christ and his Disciples, as Iohn 13.13. *Ye call me master, and Lord* (saith he) *and ye say well, for so am I*. Yea his Apostles are stiled by that title which is rendred elsewhere *Lords*, Acts 16.30. *Lords, what must I doe to be saued*, said the Iaylor to *Paul* and *Silas*, and yet they reprehended not this title, which they would haue done had it beene vnlawfull; as [b] *Paul* and *Barnabas* rebuked the men of Lystra when they would haue sacrificed vnto them as vnto Gods, *O men why doe ye these things?* so likewise Preachers of the word are stiled *rulers*, Heb. 13.7. *Remember those which haue the rule ouer you, who haue preached vnto you the word of God*: and verse 17. of the same Chapter, [c] *obey those which haue the rule ouer you, and submit your selues, for they watch for your soules*. Hence the parsonages in England were termed anciently *rectories*, and the parsons *rectors*: as for the stile *gracious Lords*, vrged so much by the [d] Nouelists against our reuerend and honorable Primats: answere is made that there is not one sillable in the word [illegible] that signifieth

y *Mat.23.8.*

z *D.Whitgift vbi sup.cap.2.*

a *1.Tim.2.7.*

b *1.Cor.4.15.*

b *Acts 14.15.*

c *Loquitur hoc de pastoribus ecclesiæ sicut D. Fulke, Mayerat. Pscator in loc.*

d *T.C. vbi sup.*

eth *a Lord*. It is true that our learned Englisſh interpretours in old time ſought by (the *periphraſis*) *gratious Lords*, to ſet downe the meaning of Chriſt, vſing *Lord* for a title of honour, and *gratious* for a title of doing good. But our new tranſlation expreſſeth it better in reading *benefactors*: the Kings of the Gentiles exerciſe Lordſhip ouer them, and they that exerciſe authority vpon them *are called benefactors*: ſo *Beza*, *beneſici vocantur*: ſo the vulgar *latine*, *Eraſmus*, *Ro. Stephanus* and other as well ancient as moderne interpretours: ſo that the clauſe *vos autem non ſic*, is referred by the two other Euangeliſts, and almoſt all [c] learned expoſitors vnto the fond ambition and tyrannicall oppreſſion of the Gentile Kings, and not vnto their titles or names. Indeed we finde that the Kings of [f] Egypt and of other [g] nations vaine-gloriouſly deſired to be called *munificent benefactors*, when as they deſerued rather the names of tyrants and oppreſſors: as the Popes of Rome haue called themſelues (I verily thinke contrary to Chriſts *but you not ſo*) *Clement*, *Pius*, *Boniface*: when they were moſt vnmercifull and impious malefactors. All that may be gathered hence then is, that the Kings of the Gentiles aſſumed flattering titles vnto themſelues, being indeed nothing leſſe then that which their ſtiles imported; and it may be a good admonition for all men, eſpecially for Clergie men, to frame their liues anſwerable to their names and titles of honour giuen vnto them. An ambitious deſire to be called *benefactor* is prohibited here, but the name it ſelfe is commendable, for Saint *Peter* applieth it vnto Chriſt, Acts 10.38. *Ieſus of Nazareth went about doing good*, and S. *Paul* exhorteth vs *to doe good vnto all men, eſpecially to them of the houſehold of faith*. [h]

As for *ruling*, we ſay that it is againſt all ſenſe, that where the titles of rulers are giuen, there ruling ſhould be denyed: nay Chriſt in the wordes immediatly following (*he that is greateſt among you, let him be as the leaſt,*

[c] D. *Whitgift whi ſup.*

[f] *Caluin apud Marlorat. in loc. Mat.* 20.25. See prolog. of *Eccleſiaſticus* & *Strabo Geograp. lib.* 17.

[g] *Cleomenes* K. of Sparta ſo called.

[h] Galat. 6.10.

leaſt, &c. Inſinuates that there muſt bee ſome great among them. He ſaith not (as [i] *Muſculus* obſerues) no man ought to bee chiefe among you, which he would haue ſaid, if it had not been lawfull in the kingdome of God for ſome to be *great* and *chiefe*, or if it had bin neceſſary that all ſhould haue bin in all things equall. The celeſtiall ſpirits are not equall, the ſtarres are not equall, the diſciples themſelues were not in all things equall. It is not therefore Chriſts meaning to haue none *great* or *chiefe* among Chriſtians, ſeeing our ſtate requires neceſſarily that ſome be ſuperiour, and other inferiour, So [k] *Martine Bucer*, the fond *Anabaptiſts* collect here that no man may be together a Chriſtian, and a magiſtrate, becauſe Chriſt ſaid to his Diſciples *it ſhall not be ſo among you*, not conſidering that thoſe which according to the will of the Lord beare rule godly, *nihil minus quàm dominari, immo maximè ſeruire, & tanto pluribus quanto pluribus præfuerint*, doe nothing leſſe then domineere, yea verily do moſt of all ſerue, and euen ſo many doe they ſerue, ouer how many ſoeuer they beare rule. So *Chryſoſtome*, *Theophylact*, *Euthymius*, and it is the [l] common opinion of other writers that theſe words of Chriſt *doe not condemne ſuperiority, Lordſhip, or any ſuch like authority: but only the ambitious deſire of the ſame, and the tyrannicall vſage thereof.* If Chriſt here would haue forbidden ciuill gouernment in all men, he would haue ſaid *the Kings of Iſrael haue rule, but ye not ſo*: or if his intent had bin to forbid it in Miniſters only, then he would haue ſaid, *the Prieſts of Iſrael rule, but ye not ſo*; but in ſaying *the Kings of the Gentiles beare rule, but ye not ſo*: he doth euidently ſhew that hee miſlikes only ſuch an inſolent kinde of ruling as the Gentiles vſed. He condemnes neither temporall authority, nor Eccleſiaſticall: not temporall authority, whether it bee ſupreme or ſubordinate; not ſupreme, for [m] *Paul* appealed to *Cæſar* as ſupreme gouernour, aduiſing euery ſoule to be [n] ſubiect vnto ſuperiour powers; not ſubordinate, for

[i] *Com. in Mat.* 20.26.

[k] *In Mat.* 20.26. *Idem Luther poſtil maior. in feſto Bartho.*

[l] *D. Whitgift vbi ſup.*

[m] *Acts* 25.11.

[n] *Rom* 13.1.

o 1.Pet.2.13. for S. o *Peter* gaue this rule concerning rulers, *submit your selues to euery ordinance of man for the Lords sake, whether it be to the King as to the chiefe head, or vnto gouernours, as vnto them that are sent of him, for the punishment of euill doers, and for the laud of them that doe well.*

p Acts 5. Not Ecclesiasticall authority, for S. p *Peter* notwithstanding this (*but you not so*) iudicially sat vpon *Saphira:* and *Paul* exercising this authority deliuered q *Hemineus* and the incestuous r Corinthian vnto Sathan. And the same *Paul* exhorts *Timothie* the Bishop of Ephesus, s *against an elder receiue none accusation vnder two or three witnesses.* He grants vnto Timothy, to receiue bils of complaint, and so iudicially to proceed against Elders in citing them, and examining them, and if need be deposing them.

q 1 Tim.1.20.
r 1.Cor 5.5.
s 1 Tim.5.19.

Well then, if Christ here forebad neither titles of rulers, nor yet ruling it selfe whether it be ciuill or ecclesiasticall: it remaines that he prohibited only *so ruling*, that is, such a tyrannicall kind of gouernment as the Gentile Kings vsed, and that ambitious desiring of the same which ruled in them. And indeed Christ often in the Gospell vseth to call backe those that are his from errors and corrupt affections by the behauiour of the Gentiles, Mat.6.7. *The Gentiles doe thinke that by their much babling they shall be heard, bee not ye therefore like vnto them*, and in the same Chapter verse 31.32. *Take no thought, saying what shall we eate or what shall wee drinke, or wherewith shall we be clothed (for after all these things seeke the Gentiles) but seeke ye first the kingdome of God*, &c. And that this is Christs meaning, I proue by these three reasons collected out of the context it selfe, 1. he saith Mat.20.25. and Marke 10.42. *Yee know that the Kings of the Gentiles*, speaking of those rulers they knew, and they were tyrants and oppressors, as *Pontius Pilate* who condemned Christ an t innocent, in whom he found no fault; and u *Herod Antipas*, who beheaded *Iohn the Baptist* (a iust and holy man whom he reuerenced

t Iohn 19.4.16.
u Marke 6.20. 27.

ced and heard in many things) at the request of his minion; and *Herod the great* who butchered all the male children in [x] Bethelem, and vnder pretence to worship, eagerly sought to worry Christ in his cradle: *ye know* that these Kings now reigne, *but ye not so*, that is, I would not haue you so to reigne.

2. Κατακυριευειν, vsed in Mat. and Marke is to tyrannize; so learned *Erasmus* in his [y] *paraphrase, qui principatum gerunt inter gentes, dominatum ac tyrannidem exercent in illos quibus imperant*, and in his annotations, *dominantur in eas, siue aduersus eas*. So *Musculus* in his comment vpon these words in S. *Mathew, non regunt populum, sed premunt, suisque affectibus seruire cogunt*: so [z] *Benedict. Aretius*, κατακυριευειν, *est dominari cum aliena tyrannide, &* κατεξουσιαζειν, *in potestate violenter tenere*: κατακυριευειν is taken in other places of the new testament, as namely, 1. Pet. 5. 3. and Acts 19. 16. Whereas it is obiected that in our present text the simple verbe is vsed, and therefore not tyrannie but iurisdiction is forbidden: answere is made that this of Saint *Luke* must be construed by the places of Mat. and Marke, seeing all three meane one and the same thing by the concent of all Harmonies.

3. Christ expoundes himselfe thus in the words immediatly following, *let the greatest among you bee as the least, and the chiefe as he that serueth*. [b] As if he should say, the Kings of the nations are tyrants in their gouernment, making mischiefe their minister, and lust their law: but I would haue you to beare rule so moderatly, that euen the soueraigne may behaue himselfe as a *seruant*, and the master as a *Minister*. I would haue Princes among you to be [c] nursing fathers vnto the Church, and Prelats among you to be [d] pastors of my people. So S. [e] *Paul exercising authority*, said, *we preach not our selues, but Christ Iesus to be the Lord, and our selues your seruants for Iesus sake*, and in [f] another place, *I made my selfe a seruant vnto all men*. A Minister must (as it is in our english phrase) *serue* his cure, a magistrate must also *minister*

[x] *Mat.* 2. 16.

[y] *In Mat.* 20.

[z] *Com. in Mat.* 20. 25.

[a] *Cum acerbitate quadam*, as the compiler of the lesser and latter annotations vnder *Bezaes* name, *in Mat.* 20. 25.

[b] *Ardens, Musculus, Bucer.*

[c] *Esay* 49. 23.

[d] *Ephes.* 4. 11.

[e] 2. *Cor.* 4. 5.

[f] 1. *Cor.* 9. 19.

minister vnto those which are vnder him, euen the King himselfe is *a great seruant of the common weale*: he must (as [g] *Iob* speakes) become eyes to the blinde, and feete to the lame, he must with [h] *Epaminondas* watch, that other may the more securely sleepe; and labour, that other may the more freely play. *Magna seruitus magna fortuna* quoth [i] *Seneca, nam ipsi Cæsari cui omnia licent, propter hoc ipsum multa non licent: omnium domos illius vigilia defendit, omnium otium illius labor, omnium delicias illius industria, omnium vacationem illius occupatio.* As those Princes are most vnprofitable, *qui nihil in imperio nisi imperium cogitant*, which in their Empire thinke of nothing so much as of Imperiousnes: so they doubtles are most happy to the state, who *being greatest are as the least, and being chiefe as they that serue.* I conclude this obseruation in [k] *Bernards* aduise to Pope *Eugenius*, *præsis vt prouideas, vt consulas, vt procures, vt serues, præsis vt prosis*, &c. O [l] blessed is that faithfull and wise seruant, whom his master when he commeth shall finde so ruling ouer his house.

[g] *Iob* 29.15.

[h] *Plutarch com. ad prin. indoctum.*

[i] *Consolat. ad Polybium.*

[k] *Lib. 3. de consideral.*

[l] *Mat.* 24.46.

Thus haue I shewed what is said, let vs see now whom it concernes; it is certaine that Christ spake this vnto his Apostles only, but in them vnto some other representatiuely; the question is then here whether hee spake representatiuely to the whole Church, that is, all Christians; or else representatiuely to the ministers of the Church only. We say with *Aretius, Bucer, Musculus* in their commentaries vpon Mat. 20. That he doth vnderstand all Christians as wel lay men as Clergy men, and this also we proue by these reasons ensuing.

1. Christ in this Chapter immediatly before, and also presently after, vsing this word *you*, and speaking vnto his Disciples and none but them (as in this place,) speaketh vnto them as representing the whole Church and not only the Ministers, as verse 19. *This is my body, which is giuen for you*; and verse 20. *This cup is the new testament in my blood, which is shed for you*, by *you*, though it

it be ſpoken only to the Diſciples, is not vnderſtood the miniſters only, for if Chriſts body were giuen, and his blood ſhed only for them, it would follow that none ſhould be ſaued but Miniſters, and that is contrary to the text [m] elſewhere *Chriſt died for all*, againe verſe 29. *I appoint vnto you, as my father hath appointed vnto me, a kingdome*. Where by *you*, he meanes all true Chriſtians of whatſoeuer eſtate, quality, degree: for as [n] many as receiued him and beleeued in his name, to them he gaue power to be the ſonnes of God, and if they be ſonnes and children of God, then heires alſo, Rom.8.17. So that if thou wilt haue any part in Chriſt and his kingdome, then thou muſt alſo take ſome part of this text, thou muſt become as one of vs, and be numbred among theſe *you*, but ye not ſo.

[m] 2.Cor.5.15.

[n] Iohn 1.12.

2. The oppoſition here which is betweene *Gentiles* and *you*, doth euidently proue that it is ſpoken vnto the whole Church; as for example, *the Kings of the Gentiles doe tyrannize ouer them*, that is ouer the people: among them are Kings tyrannizing, and people tyrannized: *but you not ſo*, that is, I doe command that among you there ſhould bee neither Kings tyrannizing, nor people tyrannized. It is thus with them, it ſhall not bee ſo with you Miniſters, is no good oppoſition; it is thus with the Gentiles, *it ſhall not be thus with you Chriſtians*, is a full and a fit *antitheſis*, the like whereof is found, Mat.6.7.8.31.32. Luke 12.29.30.1. Theſſal. 4.4.5.

3. This place compared with that of Mat.chap.23. verſ.8.9. ſhewes plainly that it is ſpoken vnto the whole Church, for Chriſt in that place ſpeaking of the ſame matter vſeth a like forme of wordes, as for example, *the ſcribes and the Phariſees are called Rabbi, &c. but be not ye ſo called*. Now that he deliuered this exhortation as well to the people as to the paſtors, is apparent in the very firſt verſe of the Chapter, *then ſpake Ieſus* to the *multitude, and to his Diſciples*. I will end this expoſition

on

on with an o *Epitaph* which I thinke may ſerue for a gloſſe to the whole Goſpell.

o *Epitap. Roberti Lincol. epiſc. apud Huntindon hiſt. lib. 7. pag. 218.*

Hic humilis diues (res mira) potens pius, vltor
Compatiens, mitis cum pateretur erat.
Noluit eſſe ſuis dominus, ſtudnit pater eſſe,
Semper in aduerſis murus & arma ſuis.

The Epiſtle. 2. Cor. 4. 1.

Seeing that we haue ſuch an office, &c.

p *Aretius, P. Piſcator.*

THis text is part of S. *Pauls* Apologie iuſtifying his doctrine as well for the matter as the manner againſt all the ſlanders of his aduerſaries the falſe Apoſtles: he remembers here more particularly three vertues in his preaching:

1 ſedulity, *ſeeing we haue ſuch an office, euen as God hath had mercy on vs, we goe not out of kinde,* or *we faint not.*
2 ſincerity, *but haue caſt from vs the cloakes of vnhoneſty.*
3 humility, *for we preach not our ſelues, but Chriſt Ieſus to be the Lord, and our ſelues your ſeruants for Ieſus ſake.*

Seeing that we haue ſuch an office] p Two things eſpecially cauſed *Paul* to be diligent in his office. 1. The worthines of his Miniſtry, *ſeeing that we haue ſuch an office:* 2. The goodnes of God in calling him to ſuch an high calling, *euen as God hath had mercy on vs.* The miniſtration of the Goſpell (as he ſhewed in the Chapter before) doth excell q in grace and glory the miniſtration of the law: In grace, for *the letter killeth, but the ſpirit giueth life, the law being the miniſtration of condemnation, but the Goſpell the miniſtration of righteouſnes:* In glory, both in reſpect of countenance, for it is more honorable

q See Epiſt. 12. Sun. after Trinit.

to

to be the minister of mercie, then executioner of Iudgement: and in respect of continuance, for *Moses glorie is done away*, but the Gospels ministrie remayneth: all *Moses* glorie was but a type of Christs glorie, now the substance being come, the shadow vanisheth; [r] *all the Prophets and the law prophecied vnto Iohn, but* [s] *Truth and grace came by Iesus Christ*. As far then as the sunne doth obscure the lesser lights; euen so farre the Gospell exceedes in glorie the Law, [t] *for when that which is perfect is come, then that which is imperfect is abolished.*

2 The second thing that made *Paul* constantly diligent in his function is Gods mercie shewed on him in his office, being an Apostle, [u] *not of men, neither by man, but by Iesus Christ,* [x] *put a part to preach the Gospell by the will of God.* I was (saith he 1.Tim.1.) both a *blasphemer, and a persecuter, and an oppressor, but Christ receiuing me to mercie, put me in his seruice, by whose grace I am whatsoeuer I am,* 1.Cor.15.10. wherfore seing we haue such an excellent office, so gracious, so glorious: and seing God hath (out of the riches of his mercie, [z] not out of any worth of our owne merite) called vs vnto such an office, *we faint not* in this our ministrie for any [a] tribulation or trouble whatsouer. [b] So *Paul* expounds himselfe in this present Chapter, *we are troubled on euery side, yet not distressed: in pouerty, but not in despaire: persecuted, but not forsaken: cast downe, but not cast away: therefore we faint not, for though our outward man perish, yet the inward man is renewed daily, for our light affliction which is but for a moment, causeth vnto vs a far most excellent and an eternall weight of glorie, while we looke not on the things which are seene, but on the things which are not seene, for the things which are seene are temporall, but the things which are not seene eternall*, as if he should say, seeing our work is excellent, and our reward (when we haue [c] fought our fight and ended our course) most excellent: we slacke not our duetie for any crosse or care, but [d] *ap-*

r *Mat.11.13.*
s *Iohn 1.17.*
t *1.Cor.13.10.*
u *Galat.1.1.*
x *Rom.1.1. Acts 13.2.*
y *2.Cor.1.1.*
z *Theophylact. Aquin. Anselm.*
a *Hierom. Primosius. Lombard.*
b *Marlorat.*
c *2.Tim.4.7.*
d *2.Cor.6.4.*

prone our ſelues as the miniſters of God in all things, in afflictions, in neceſſities, in anguiſhes, in ſtripes, in ſtrifes, in labours, &c. by honour and diſhonour, by bad report and good report, as ſorrowing and yet alway reioycing; as poore, yet making many rich; as hauing nothing, and yet poſſeſſing all things.

We haue caſt from vs the cloakes of vnhoneſtie] For as much as the [c] deuill is the moſt diligent preacher in the whole world, [f] walking about as a roaring lion ſeeking whom he may deuoure, & his agents [g] compaſſe ſea and land to make men of their profeſſion: our Apoſtle to his induſtrie further addeth in his preaching ſinceritie, *we caſt from vs the cloakes of vnhoneſtie &c.* that is, we haue renounced ([h] as a father vtterly forſakes a diſobedient ſonne) [i] not onely notorious and open crimes, but alſo thoſe which are hidden, and as it were cloathed with cloaks and colours of excuſe: for ſo *Paul* [k] conſtrueth himſelfe in the clauſe following, *we walke not in craftineſſe &c.* that is, we deale not as the falſe Apoſtles in [l] hypocriſie, [m] comming vnto you in ſheepes clothing, but inwardly are rauening wolues; *neither handle we the word deceitfully*, that is, [n] as he ſaid in this [o] epiſtle before, *we doe not as many, make merchandiſe of the word*. [p] We preach not for gaine or glorie, for ſuch are hirelings, Iohn 10 12. neither doe we ſophiſticate the word, as they who mingle heauen and earth, and ioine the ceremonies of *Moſes* law with the Goſpel of Ieſus Chriſt as neceſſarie to ſaluation, for ſuch are *wolues*. We preach neither [q] flattringly, nor falſly, *but open the truth, and commend our ſelues to euery mans conſcience in the ſight of God*, [r] that is, we haue deliuered the word ſo plainly, ſo purely, neither adding any thing to it, nor diminiſhing any thing of it, [t] as that our deeds ſpeaking for our doctrine, we appeal to the conſciences of all ſuch as haue heard vs, and to God himſelfe who ſeeth all things, and vnderſtandeth euery ſecret of our heart ſo well as euery word of our mouth, euen he that knoweth

[c] B. Latymer ſer. at Paules.
[f] 1. Pet. 5. 8.
[g] Mat. 23. 15.
[h] Aretius.
[i] Lombard Aquin.
[k] Theophylact.
[l] Anſelm.
[m] Mat. 7. 15.
[n] Aretius. Marlorat. Beza.
[o] Cap. 2. verſ. 17.
[p] Aquin. Lombard. Anſelm.
[q] Primaſius.
[r] Bullenger.
[ſ] Apocalyp. 22. 18.
[t] Theophylact.

knoweth all things [u] knoweth that I lye not.

If our Gospell be yet hid, it is hid among them that are lost.] [x] Here *Paul* preuenteth an obiection, if you faint not in opening the truth vnto the consciences of all men, how commeth it to passe that many beleeue not your Gospell? He doth answere directly, that the fault is not in the Gospell it selfe, for that is a shining light to such as are in darknesse: but in vnbeleeuers *whose minds are blinded by the god of this world, least the light of the Gospell of the glorie of Christ (which is the image of God) should shine vnto them.*

That is euery mans god in this world which he likes best, and loues most, as [y] gold is a couetous mans god, and [z] belly cheere a voluptuous mans god, and preferment an ambitious mans god. And [a] these gods blind the mind of vnbeleeuers, that they should not in this world see the light of grace, nor in the world to come the light of glorie. So we read Luk.14. when a certaine man had ordeined a great supper, and inuited many, saying, come, for all things are readie: the first said, *I haue bought a farme, and I must needs go to see it*, Honor was the god that blinded his eyes. Another said, *I haue bought fiue yoke of oxen, and I goe to proue them*, Riches was the god that blinded his eyes. A third said, *I haue maryed a wife, and therefore I cannot come*, Pleasure was the god that blinded his eyes. See Gospell 2. Sun. after Trinitie.

3 [b] Other vnderstand this of the true God, which is *the God of this world*, for that he made it, according to that of [c] *Dauid*, *The earth is the Lords, and all that therein is, the compasse of the world, and they that dwell therein.* And God is said to blind the minds of vnbeleeuers, [d] *Non inducendo malitiam, sed merito, potius demerito precedentium peccatorum subtrahendo gratiam.* It is Gods mercie, that the light of the word *shines in the hearts of his elect*, and it is Gods iustice, that *it is hidden among those which are lost.* I am come said [e] Christ vnto

[u] 2. *Cor.* 11. 31.
[x] *Aquin. Aretius. Beza.*
[y] *Ephes.* 5. 5. *Iob.* 31. 24.
[z] *Philip.* 3. 19.
[a] *Aquin. Caietan.*
[b] *Theophylact. Primasius. Anselm.*
[c] *Psalm.* 24. 1.
[d] *Aquin.*
[e] *John* 9. 39.

iudgement in this world, *that they which see not, might see, and that they which see, might be made blind.* And Rom. 11.8. *God hath giuen them the spirit of slumber, eyes that they should not see, and eares that they should not heare;* that the Gospell in it selfe a shining light, and the [f] power of God vnto saluation, should be hidden among the lost, and so become the [g] sauour of death vnto death; is an heauie, yet an holie iudgement: For, [h] as they regard not to know God, euen so God deliuers them vp vnto a reprobate sense, [i] suffring their eyes to be blinded, least the light of the Gospell should shine vnto them. [k] As by the bright beames of the sunne waxe is softned, and yet dirt is hardned: euen so by the preaching of the word, the hearts of such as shall be saued are mollified, but the hearts of such as are lost are further hardned. To day then, euen while it is called to day, suffer the words of exhortation, if thou haue an eare to heare, harden not thine heart, but harken vnto Gods voice, speaking in the bookes of his Scriptures, and by the mouthes of his Prophets vnto thee.

[l] Other vnderstand this of Satan, here called *the god*, as elsewhere, [m] *the prince of this world*, that is, *seculariter viuentium*, of the wicked of the world, in [n] whom he ruleth and worketh, as yelding to his suggestions. It is not Satans power that makes him a god, and a prince, but only the weaknesse of the wicked, admitting him as a lord of mis-rule; for, he (saith [o] *Paul*) is our master to whom we submit our selues as seruants. Christ is the Lord of heauen and earth by a threefold right, [p] *iure creationis, merito redemptionis, dono patris*: but the deuill is god of this world only (quoth *Aquine*) *imitatione*, because the wicked of this world are his followers, as hauing their [q] vnderstanding darkned, and their minds blinded, and hearts hardned thorough his entising temptations. And so *Paul* in this present epistle chap. 11. vers. 3. *I feare least as the serpent beguiled Eue thorough his subtiltie; so your minds should be corrupted*

from

[f] Rom. 1.16.
[g] 2. Cor. 2.16.
[h] Rom. 1.28.
[i] Theophylact. Oecumem.
[k] Aretius.
[l] Lombard. Aquin. Calain.
[m] Iohn 12.31.
[n] Ephes. 2.2.
[o] Rom. 6.16.
[p] Bernard. lib. 3. de considerat.
[q] Ephes. 4.18.

from the ſimplicitie that is in Chriſt. The Goſpell is a glaſſe wherein we may behold Chriſt; and Chriſt is an [r] expreſſe character and image of God, as himſelfe ſaid, [ſ] *he that hath ſeene me, hath ſeene my father, and this is eternall life to know God, and whom he hath ſent Ieſus Chriſt*, Iohn 17. 3. If then thou heare the word often, and yet continue ſtill in vnbeleife, the fault is not in God or his Goſpell, but in thy ſelfe and Sathan, *who blinds the minds of ſuch as are loſt, &c.*

We preach not our ſelues] [t] leaſt he ſhould be thought arrogant in commending his ſedulous and ſincere preaching, he confeſſeth humbly that himſelfe and his fellowes were not principall agents in their conuerſion, but inſtrumentall only; *Chriſt is the Lord, and we your ſeruants for his ſake, for it is God that commands the light to ſhine out of darkneſſe, which hath ſhined in our hearts, for to giue the light of the knowledge of the glory of God in the face of Ieſus Chriſt. And we haue this treaſure in earthen veſſels, that the excellencie of that power might be of God, and not of vs.* See epiſtle 3. Sun. in Aduent, and 1. in Lent.

This ſcripture may be tearmed aptly *manipulus Curatorum*; 1. Inſtructing all ſuch as haue cure of ſoules to be diligent in their miniſtrie, conſidering the worthineſſe of their function, and the goodneſſe of God in making them [u] apt to teach, and in calling them vnto ſuch an high office. 2. To be rather ſolide then ſubtle, preaching plainly to the conſcience. 3. To be humble, [x] not as though they were lords ouer Gods heritage, but in meekneſſe of ſpirit, behauing themſelues *as ſeruants for Ieſus ſake.*

r *Heb.* 1.3.

ſ *Iohn* 14.9.

t *Caluin. Marlorat. Piſcator.*

u 1. *Tim.* 3.2.

x 1. *Pet.* 5.3.

The Gospell. Matth. 9. 9.

As Iesus passed foorth from thence he saw a man named Matthew, &c.

- IN this text 2. points are more cheifly regardable, namely the
  - Calling of *Matthew*, wherein obserue the
    - Bountifulnes of Christ in calling, *hee saw a man named Matthew*, &c.
    - Duetifulnesse of *Matthew* in comming, *he arose, and followed him.*
  - Cauilling of the Pharisees, and in it
    - Their accusation, *Why eateth your master with Publicanes and sinners.*
    - Christs excusation, answering for himself by groūds of
      - Reason, *they that be strong neede not the Phisition.*
      - Religion, *goe yee rather & learne*, &c.

As Iesus passed foorth from thence] we may not slightly passe ouer the passing of Iesus here from place to place doing good, and acting works of mercie and miracle. Craftie polititians thrust themselues into the center of the world, as if all times should meet in their ends, neuer caring in any tempest what becommeth of the ship of estate, so they may be safe in the coc-boat of their owne fortune. But Christ here neglecting his priuate boat, was all for the publique ship of the Church, being not only painfull in his owne person all his life, but also carefull in calling apostles, who might as cunning

Acts 10.38.

ning masters and pilots guide the Churches ship after his death.

z By this example princes (which ought to be a nursing fathers vnto the Church) are taught, not only to see that matters be well ordered for the present; but also to foresee such things as may be for the good of the Church in time to come. They must especially maintaine the schooles of the prophets as the seminaries and nurseries of the Clergie, that there may be from time to time *Peters* and *Matthewes*, apt and able b labourers in the Lords harueſt. As for you which are men of meane qualitie, though it be true that yee can not found Colledges, or endue the Church with any large reuenewes: yet ye can c pray for the peace of Hierusalem, and wish hartily that plenteousnesse may be within her pallaces: And therefore when any sute concerning the Clergie shall be tried by your verdite, d *forsake not the Leuite as long as thou liuest vpon earth.* Let no malignant humour cause thee to rob God of his due, the Minister of his dutie, that the Gospell may not only florish in our dayes, but that there may be still a succession of learned men in all ages to come, who may e comfort Hierusalem at the heart, and withstand all her f enemies in the gate.

He saw a man named Matthew sitting at the recept of custome] He saw *Matthew* not (as then he saw many moe) with his corporall eyes only, g but also with his ill-seeing eyes of prescience, knowing that he was a h pearle in a dunghil, a chosen vessell vnto the Lord from all eternitie. And with his pitifull eyes of mercie, euen with the verie same eyes he saw the grieuous troubles of his children in i Ægypt, and with the same eyes he saw *Peter* weeping, and with the same eyes he saw k *Nathanaell* vnder the fig-tree. Now the greatnesse of his exceeding rich mercies is amplified here by circumstances of the person, and of the place, and of the time. By circumstance of person *he saw and called Matthew*, a rich

z *Musculus in loc.*
a *Esay* 49.23.
b *Luke* 10.2.
c *Psalm.* 122.6.
d *Deut.* 12.19.
e *Esay.* 40.2.
f *Psalm.* 127.6.
g *Ardens, Rupert.*
h *Chrysost. apud Panigarol. hom. in loc.*
i *Exod.* 3.7.
k *Iohn* 1. 48.

a rich man, a couetous rich man, a couetous rich man in a corrupt office, *Matthew the Publican.* [l] Other Euangeliſts in relating this hiſtory cals him *Ieui,* [m] but he cals himſelfe by that name he was beſt knowne, he confeſſed his fault, and acknowledged his folly, ſtiling himſelfe *Matthew the Publican.* And this he did vnto Gods glory, for the greater was his miſery, the greater was his Sauiours mercy; the children of Iſrael payed no cuſtome before their captiuity, wherefore toll-gatherers as being ſubiect to many foule extorſions and oppreſſions were moſt odious officers among the Iewes; in ſo much as Publicans and notorious malefactors are coupled vſually together in the goſpell: as if [n] he refuſe to heare the Church alſo, *let him be to thee as an heathen man and a Publican,* and Mat. 21.31. Verily I ſay vnto you that *the Publicans and the harlots ſhall goe before you into the kingdome of God,* and Luke 15.1. *Then reſorted vnto him all the Publicans and ſinners;* and in our preſent text, *why eateth your maſter with Publicans and ſinners?* So that Publicans are ioyned ſometime with heathens, ſometime with harlots, alway with ſinners.

But the goodnes of Chriſt is amplifyed more by circumſtances of place and time, for that he called *Matthew ſitting at the receit of cuſtome*; he called [o] *Peter* and *Andrew* while they were fiſhing; *Iames* and *Iohn* while they were mending their nets; hee called other, while they were doing ſome good, but (O the deepenes of the riches of Chriſts vnſpeakeable mercies) hee called *Matthew* when he was doing hurt, executing his hatefull office, *ſitting at the receit of cuſtome.* [p] There be three degreees in ſinne mentioned, Pſalm. 1.1. The firſt is *walking in the counſell of the vngodly*; the ſecond is *ſtanding in the way of ſinners*; the third is *ſitting in the ſeat of the ſcornefull:* now *Matthew* the Publican had proceeded Doctor in his faculty, he was ſeated in the chaire, *ſitting at the receit of cuſtome,* the which is worſe then either walking in the counſell of the vngodly, or

[l] *Marke* 2.14. *Luke* 5.27.
[m] *Hierom. Ieruſ. Maldonat.*
[n] *Mat.* 18.17.
[o] *Mat.* 4.18.
[p] *Euthym. Caluin, Genebrard. in Pſal.* 1.

or standing in the way of sinners.

Hence we may learne not to despaire of other, much lesse of our selues: not of other, albeit they be neuer so couetous misers and great oppressors. Indeed q Christ said, *it is easier for a Camel* (or as r other read) *for a cable to goe thorough the eye of a needle, then for a rich man to enter into the kingdome of God*, but he doth adde withall and say, *with man this is impossible, but with God all things are possible*. He can vntwine a cable rope in euery cord and thred, and so drawe it thorough the eye of a needle: he can vndoe the cordes of vanity, and cart-ropes of iniquity which hold couetous men from him, and so make them (as he did here *Matthew*) to follow him. He did vntwine *Zacheus* when he said, *behold Lord halfe of my goods I giue to the poore, and if I haue taken from any man by forged cauillation, I restore him fourefold*: and so *Zacheus* notwithstanding his *Camels backe*, that is in former time his prodigious wealth, entred into the straite gate of heauen.

And let no man euer despaire of himselfe, seeing Christ called Matthew when he was doing of euill, and the thiefe on the crosse, Luke 23. when he was suffering for euill. s According to his name so is his praise, u Iesus is his name, and he is a sauiour of his people; comming into this world (as hee protesteth and proueth in this Scripture) not to call the righteous but sinners to repentance.

In *Matthewes* obedience to Christs call, obserue with x *Ardens* a threefold abrenunciation

1. Of his wickednes, *he arose*, namely from his old vnconscionable course vnto newnes of life.
2. Of his wealth, *he left all*, Luke 5.28.
3. Of his will, *he followed him*, and that as

One

q *Mat.* 19.24.
r *Theophylact, Erasmus, Drusius, in loc. Mat.*
s *Luke* 19.8.
t *Psalm.* 48.9.
u *Mat.* 1.21.
x *Hom. in loc.*

y Paratus ser. de S. Mat.

y one writes 1 celeriter, 2 latanter, 3 conuenienter, 4 perseueranter,

1. He followed Christ immediatly without delay, for assoone as Christ had said *follow me*; forthwith *he arose and followed him.*

z Aretius.

2. He followed Christ cheerefully z without any murmuring or disputing who should execute his office, or looke to his account. a It was in the worlds eye a great folly to leaue such a gainefull occupation, a greater folly to forsake that which he had already got, and the greatest of all to follow him who was so poore that he wanted a nest and an hole where to rest his head, Mat. 8.20. Yet *Matthew* beholding his Sauiour with eyes of faith, and b looking not on the things which are seene, but on the things which are not seene, simply and cheerefully followed him, and in c token hereof (as Saint d *Luke* reportes) *hee made him a great feast in his owne house.*

a Musculus.

b 2. Cor. 4.18.

c Rupert. in loc.

d Luke 5.29.

3. *Matthew* followed Christ conueniently, because *he left all and followed him:* all his worldly busines, all his vnconscionable gaines, all his corrupt affections, and whatsoeuer hindred him in the way to God. And e herein he dealt not (as prophane *Porphirius* and *Iulian* obiect) vnaduisedly to forsake all things, and to follow one which had nothing, for *Matthew* doubtles had before seene many myracles of Christ, and at this present he was also drawen by the holy spirit, according to that of our Sauiour, f *no man can come to me, except the father which hath sent me drawe him.* And this spirit assured his spirit that Christ as God is g *all sufficient, and a* h *rewarder of such as seeke him and come vnto him.* Here the Gospell and Epistle meete, *Paul* preached not the word for worldly gaine, *Matthew* left all and followed Christ. He did not abandon all his estate, for *hee feasted Christ in his owne house:* but hee was i willing to leaue the

e Hierom, Caietan.

f Iohn 6.44.
g Gen. 17.1.
h Heb. 11 6.
i *Apostoli quantum ad voluntatem totum mundum reliquerunt. Hierom. epist. ad Pammac.*

the whole world to gaine that good which hee could neither [k] *prodere* nor *perdere*.

4. *Matthew* followed Christ constantly, being first a Disciple, then an Apostle, afterward an Euangelist, and last of all a Martyr: as a Disciple he heard the Gospell of Christ, as an Apostle he preached the Gospell of Christ, as an Euangelist hee wrote the Gospell of Christ, as a Martyr he suffered for the Gospell of Christ. He was not only a Disciple, but an Apostle, numbred among the twelue, preaching the Gospell in [m] *Iudea* and [n] *Æthiopia*, for I remember [o] one saith of him *Æthiopiam nigram doctrinâ fidei fecit candidam*. And that hee might preach vnto the whole world after his death, he penned *the booke of the generation of Iesus Christ*, &c. In which (as *Euseb. Emisen* obserueth) he makes a great feast vnto Christ, and that in [p] sundry respects as 1. His Gospell is great, as being written in Hebrewe, the most ancient and most holy tongue. 2. Great, as being the [q] first of all the Gospels. 3. Great, as being the most large, [r] diuided by the moderne Latines into 28. Chapters, but according to the partition of *Hilarius* in former ages into 33. or as *Druthmanus* into 67. Canons. Among the Grecians *Euthymius* parteth it into 68. Chapters, *Eusebius*, *Ammonius*, *Suidas* into 355. and lastly great, as intending principally to shew that the man Christ is the Messias and Sauiour of the world, promised by the Prophets, and prefigured in the sacrifices of the law. Saint *Matthew* hauing cheerefully followed Christ in hearing his Gospell, in preaching his Gospell, in writing his Gospell, [s] on this day suffered martyrdome constantly for his Gospell.

Christ euery day calleth vs, and saith vnto vs as here to *Matthew*; *follow me*, though he doe not this immediatly by himselfe, yet he speaketh vnto vs by the tongues of his Preachers, as he spake in [t] olde time to our fathers by the mouthes of the Prophets. It is our duty therefore to come when hee calleth (as his seruant *Matthew*) quickly

[k] *Augustin. de ciuitate dei lib. 1. cap. 10.* + *rom. fol. p. 63 64. and fol. p. 206.* +

[l] *Mat. 10. 3.*
[m] *Euseb. hist. lib. 3. cap. 21. Idem Magdeburg. cent. 1. lib. 2. col. 576.*
[n] *Socrates hist. lib. 1. cap. 15.*
[o] *Cassaneus catalog. 1. part. 3. considerat. 29.*
[p] *Panigarol hom. in loc. part. 1.*
[q] *August. de consensu Euangel. lib 1. cap. 2.*
[r] *See Panigarol vbi sup. & Sixt. Bibliothec. lib. 1. pag. 17.*
[s] *Vide not. Baron. in Rom. Martyr Septemb. 21.*

[t] *Heb. 1. 1.*

quickly, conueniently, constantly, cheerefully. [1] Quickly without delay, [u] *make no tarying to turne vnto the Lord, but to day,* [x] *while it is called to day, let vs heare his voyce*: conueniently, *forsaking our selues, and casting away euery thing that presseth downe, and hindreth vs in our way to Christ*, Heb.12.1: constantly, [y] *going from strength to strength, and continuing* [z] *faithfull vnto the death*: cheerefully, *making Christ a great feast in our owne house.*

u Eccleſiaſt.5 7.
x H.b.3.13.
y Pſalm.84.7.
z Apocalyp.2.10.

Happily thou wilt obiect, if I had liued in that golden age, when Christ my Sauiour blessed the world with his bodily presence; then I would haue worshipped him, and followed him, and feasted him: but alas, I haue good cause to complaine with *Mary Magdalene*, [a] *they haue taken away the Lord*, and where should I finde him, if I would now feast him? O beloued, albeit Christ [b] is in heauen and thou art on earth, yet thou mayest (and that in thine owne house) make to him a [c] double feast; a spirituall feast, and a corporall: a spirituall, for *his meat is to doe the will of God*, Iohn 4.34. *And the will of God is to beleeue in him whom he hath sent*, Iohn 6.29. So that whosoeuer beleeueth in Christ, and openeth the doore to his knocke, maketh him a feast in the parlour of his heart. So [d] himselfe saith, *I stand at the doore and knocke, if any man heare my voyce, and open the doore, I will come in vnto him, and will sup with him, and he with me.* The Poets feigned that their God *Iupiter* fed on *Nectar* and *Ambrosia*, [e] *Iupiter Ambrosia satur est, & Nectare plenus.* But the God of heauen is refreshed with the [f] fruites of the spirit, *loue, ioy, peace, long-suffering, gentlenes, goodnes, faith, meekenes, temperance*, these dishes are his dainties.

a Iohn 20.2.
b Eccleſiaſt.5.1.
c Ardens, Muſculus, in loc.
d Apocalyp.3.20.
e Perſius.
f Galat.5.22.

Thou mayest also feast him corporally; for whatsoeuer is done to his followers, he taketh as done to himselfe, because they be [g] members of his body, of his flesh, and of his bone: this hee will openly protest at the last day, Mat.25.35. *I was an hungred, and ye gaue me meate:*

g Epheſ.5.30.

I

I thirsted, and ye gaue me drinke: for in as much as ye haue done it vnto one of the least of these my brethren, ye haue done it vnto me.

And when the Pharisees saw it] In the Pharisees accusation obserue these two circumstances especially: To whom; And of whom it was made; to whom, *they said vnto his Disciples*: of whom, of Christ and the rest of the guests in *Matthewes* house, *why eateth your master with publicans and sinners*, &c. In making this obiection vnto the Disciples, and not vnto Christ himselfe, they shew themselues to bee crafty calumniatours. It was [h] craft to set vpon the weake Disciples being a little before confounded by their master: and it was a [i] calumnie to mutter that behind his backe, which they dare not vtter vnto his face. But this was their ordinary guile to vent their gaule, when they conceited that the Disciples did amisse, they cauilled with Christ, [k] *why doe thy Disciples transgresse the traditions of the fathers, for they wash not their hands when they eate bread.* And when they thought Christ offended, they told his Disciples, *why eateth your master with publicanes and sinners?* In the fact of the Disciples, they cauilled with Christ: in the fact of Christ, they cauilled with the Disciples; in both their malitious intent was to dishonour the Gospell, and estrange the Disciples from Christ, and Christ from his Disciples. In our age there be many such enuious sycophants, who being once got betweene the pot and the wall, chat in secret against that which Christ and his Ministers haue chaunted in publique.

The Pharisees accusing Christ and his company *Publicanes and sinners*, offended in vncharitablenes & pride: in vncharitablenes toward Christ, [l] *ac si consentiens in culpa, qui consentiens in cœna*, as if he had communicated with them in mischiefe, as he did common with them at meate: whereas Christ conuersed with publicans and sinners as *the physitian with the sicke*, [m] they made not him worse, but he made them better; he had no fellowship

[h] *Arctius, Marloret.*
[i] *Bullinger.*
[k] *Mat. 15. 2.*
[l] *Ardens.*
[m] *Aretius.*

ship with [n] vnfruitfull workes of darknes, but only with the workers, he did loue their persons, but leaue their vices, see Gospell on the 3. Sun. after Trinity. Againe the Pharisees were very cruell and vncharitable toward the Publicanes, in that they despised them, and had no feeling of their miseries, or care for their conuersion: and lastly they shew their pride by iustifying themselues impudently, whereas they should rather haue confessed ingeniously with the [o] Psalmist, *enter not into iudgement with thy seruants, for no flesh is righteous in thy sight:* and with [p] *Iob, if the starres are vncleane in his sight, how much more man a worme, euen the sonne of man which is but a worme?* and with [q] *Esay, we haue all bin an vncleane thing, and all our righteousnes is as filthy cloutes.*

When Christ heard that, he said vnto them] He replied vnto the Pharisees [r] not as hoping to mende them by his answere, but least his Disciples otherwise might bee scandalized, hereby giuing vs an example to meet with opprobrious cauils and calumnies against the Gospell, and that not to satisfie so much our aduersaries, as to strengthen our auditours.

They that be strong need not the physitian] This sentence may be considered as a [s] *scomma* to the Pharisees, who were so righteous and strong in their own conceit, as that they did not in any case need a physitian; but as a *Lemma* for [t] others, in which (as in the rest of his Apologie) Christ insinuates that *he came into the world*, not to constraine, but *to call; not the righteous*, [u] who iustifie themselues, *but sinners*, euen such as feele their wickednes and weakenes, such as are [x] broken hearted, such as are laden and [y] weary with the burden of their iniquity: [z] not to licentiousnes in their sinne, or to punishment for their sinne, or to satisfaction for their sinne, but *to repentance* for their sinne, that they being deliuered out of the hands of all their enemies, might serue God in holines and righteousnes all the dayes of their life. [a] *Paulinus* saith excellently that a sinner irrepentant is like

Samson

[n] *Ephes.* 5 11.

[o] *Psalm.* 143. 2.

[p] *Iob* 25. 5.

[q] *Esay* 64. 6.

[r] *Musculus, Culman.*

[s] *Theophylact.*

[t] *Caluin.*

[u] *Hilarius, Panigarol, Marlorat.*

[x] *Luke* 4. 18.

[y] *Mat.* 11 28.

[z] *Musculus, Caluin.*

[a] *Epist. lib.* 1. *epist.* 4.

Samson in the mill grinding corne for his enemies: but if he [b] confesse his sinnes, and bee sorry for the same, Christ is faithfull and iust to forgiue him his sinnes, and to clense him from all vnrighteousnes.

[b] 1. *John* 1.9.

Almighty God, which by thy blessed sonne diddest call call *Matthew* from the receit of custome, to bee an Apostle and Euangelist: grant vs grace to forsake all couetous desires and inordinate loue of riches, and to follow thy said sonne Iesus Christ, who liueth and reigneth with thee and the holy Ghost, &c.

The

The Epistle, APOCAL. 12.7.

There was a great battell in heauen, &c.

In this Scripture 3. points are to be considered, and they be points of warre, to wit:

1. Battel, verse 7. described by circumstances of the
   - 1 Time, when it was fought, *there was.*
   - 2 Field, where it was fought, *in heauen.*
   - 3 Captaines & souldiers, by whom it was fought, on the one side, *Michael and his Angels*, on the other, *the Dragon with his Angels.*
2. Victory following the battle, set downe
   - 1 Negatiuely, *they preuailed not, neither was their place found any more in heauen*, verse 8.
   - 2 Positiuely, *the Dragon and all his Angels with him are cast out of heauen into the earth*, verse 9.
3. Triumph after the victory, containing the
   - 1 causes
     - Principall, *the blood of the lambe.*
     - Instrumental
       - A sound profession of the faith, *and by the word of their testimony.*
       - A resolute constancy to the end, *they loued not their liues vnto the death*, verse 11.
   - 2 Effects and fruites of the victory, verse 10. and 12. *I heard a loud voyce saying, in heauen is now made salnation*, &c. *Therefore reioyce O ye heauens*, &c.

For

For the better vnderſtanding of the whole text, I purpoſe to treat firſt of the commanders and ſouldiers in this warre-fare, *Michael and his Angels fought, and the Dragon and his Angels fought*. Cardinall [c] *Bellarmine* affirmes that *Michael* euer ſince the fall of *Lucifer* is head of the glorious Angels, and the *Rhemiſts* obſerue the reaſon here why S. *Michael* is ordinarily painted fighting with a dragon: but I thinke neither the fooliſh painter, nor yet learned *Bellarmine* can tell vs how *Michael* came to be choſen into *Lucifers* rome. For all the wicked Angels (as S. *Iude* teacheth in his Epiſtle) who left their habitation, are reſerued in euerlaſting chaines vnder darkenes, and ſuch as fel not are not preferred vnto higher place, but continue ſtill in their firſt eſtate and dignitie, we grant that there be certaine diſtinctions and degrees of Angels in the quire of heauen, as reading in holy Scriptures of [d] *principalities, and powers, & thrones, and dominations, and* [e] *Seraphims, and* [f] *Cherubims*; but we finde not in the Bible that *Michael* is the chiefe commander of all. Indeed S. *Iude* calleth him an [g] *Archangel*, and [g] *Daniel vnum de principibus*, that is, one of the principall Angels, as *Vatablus* vpon the place; but he neuer was or ſhall be Monarch and head of all Angels, and that I proue (by theſe reaſons enſuing) vnto the Papiſts.

1. According to the doctrine of their [h] owne ſchoole, *Michael* being imployed as a meſſenger betweene God and man is not of the firſt *Hierarchie*, but of an [i] vnderling order, and ſo conſequently not *ſupremus Angelorum*, as their owne Doctor [k] *Georg. Bartholdus Pontanus* acknowledgeth.

2. Becauſe the greateſt Angel is vſed in the greateſt embaſſage, but *Gabriel* was ſent for the contracting of that ſacred match betweene the bleſſed Virgin and the God of heauen, *ergo, Gabriel* is rather ſupreame both in naturall and ſupernaturall graces and prerogatiues. So [l] *Gregory* the great ſometime biſhop of Rome notes, *ad hoc*

c *De Rom. pon. lib. 1. cap. 9. §. poſt caſum verò.*

d *Ephes. 1. 21. coloſ. 1. 16.*
e *Eſay 6. 2.*
f *Gen. 3. 24.*
g *Dan. 10. 13. & 12. 1.*

h *Thom. part. 1. quæſt. 142. art. 2. & 4.*
i *Pererius in Dan. 10.*
k *Præfat. in ſer. de S. Michael.*

l *Hom. 34. in Euangel.*

hoc mysterium summum Angelum venire dignum fuerat, qui summum omnium nunciabat; it was conuenient (saith he) that to this supreame mysterie of mysteries the supreame of all Angels should be destinated, who should annunciate the conception of the supreame Lord of all.

3. Becausé Christ is the *Michael* here mentioned, as the commentarie vnder [m] *Augustines* name, *Michaelem intellige Christum*, by *Michael* vnderstand thou Christ. [n] For the blessed Angels cannot be said to be any other *Michaels Angels*, but only the Angels of God and Christ: in the vision happily *Michael* and an host of Angels appeared vnto *Iohn*, but they represented [o] Christ and his members. The name *Michael* signifies *quis vt Deus*, who is as God, a name best agreeing vnto Christ, as being very God of very God, euen the brightnes of his glory and ingraued forme of his person, Heb. 1. 3. *Michael* (as we finde in the 10. and 12. Chapter of *Daniel*) was the patron of the Iewes, and the defender of Gods people. But herein hee was a type of Christ and a figure, for Iesus alone is this Sauiour, as [p] *Esay* foretold, and *Zacharias* in his Euangelicall hymne chaunted plainly, *the light of the Gentiles, and the glory of his people Israel*.

So that the meaning of our text is briefly [q] this, Christ and his members fight against the Deuill and his complices: and indeede it is against the principles of holy beliefe to ascribe this victory to *Michael* or any other Angel whatsoeuer, seeing the Scripture saith expresly, [r] *the seede of the woman shall breake the Serpents head, and* [s] *the God of peace shall tread downe Satan vnder our feete*, and a loud voyce from heauen proclaimes in this Chapter at the 11. verse, *they ouercame the Dragon by the blood of the lambe*.

Our blessed Sauiour did fight a single combate with the Dragon in the wildernes and ouercame him, Mat. 4. A point full of instruction and comfort as I haue shewed in my notes vpon the Gospell 1. Sun. in Lent. Againe Christ

m Hom. 8. in Apocalyp.

n D. Fulke in loc.

o Bullinger, Aretius, Marlorat.

p Esay. 7. 14.

q August. vbi sup.

r Gen 3. 15.

s Rom. 16. 20.

Christ fought with the Deuill and all his complices on the crosse, where saith [c] *Paul* he spoyled principalities and powers, and made a shew of them openly. For as a mightie [u] *Samson* he did beare away the gates of his enemies vpon his owne shoulders, killing at his death moe then he had slaine in his life: by death he destroyed death; and by his going downe to the graue he did open the graue, and gaue life to the dead, in the house of death, and kingdome of hell; hee triumphed ouer Satan, and spoyled him of all his strength and power, as [x] *Bernard* sweetly, *Diaboli fortitudo per redemptoris vulnera traducta & deducta ad nihilum.*

[c] *Coloss.2.15.*

[u] *Iudges 16.30.*

[x] *Ser.de quadruplici debito.*

As *Michael* did fight, so likewise *his Angels*, [y] *Christus est ecclesiæ suæ promachus, Angeli eius symachi:* [z] Some construe this of the glorious Angels, as being ministring spirits for the good of such as shall be heires of saluation, Heb.1.14. These souldiers being more then twelue legions. Mat.26.53. Thousand thousands and ten thousand thousands, Dan.10.7. A number without number, Heb.12.22. [a] Pitch their tents about vs, and fight against such as fight against vs: here the Gospell and Epistle meete, *Michael and his Angels* (saith our Epistle) *fight against the Dragon and his Angels*: and the Gospell insinuates as much in saying, *take heede that ye despise not one of these little ones, for I say vnto you that in heauen their Angels doe alway behold the face of my father, &c.* And here you may note the reason also why both are appointed by the Church to be read on this festiuall of Angels.

[y] *Aretius.*

[z] *Ardens, Rupert.*

[a] *Psalm.34.7.*

[b] Other expound this of the Ministers of Christ, often stiled in respect of their honourable function and mission *Angels*. These beare the Captaines colours, preaching the true faith whereby the souldiers of Christ are distinguished from all other. Or as [c] other, by the word *Angels* is meant all the members of Christ in heauen, and on earth; as well Magistrates as Ministers; as well people as Pastors; all his Apostles, Confessors,

[b] *Marlorat.*

[c] *Bullinger.*

Martyrs, and whosoeuer elſe fighteth vnder his banner.

The Deuill is the generall on the contrarie ſide, called here for his [d] open miſchiefe *a great Dragon*, for his cunning and ſecret malice *an old Serpent*, for his falſe cauils, *an accuſer of his brethren and a Deuill*, for his obſtinate contradiction and oppoſition of God and godlineſſe *Satan*. And the Dragon is not only chiefe of Deuils, but alſo [e] god of this world, that is of all wicked men in the world. Deceiuing (ſaith our text) *all the world*, [f] that is endeuouring to deceiue all in the world, but actually deceyuing all ſuch as are [g] of the world, ſtirring them vp alway to fight againſt *Michael and his angels*, [h] againſt the Lord, and againſt his annointed. Entiſing the Magiſtrate to tyrannie, the people to ſecuritie, the learned to curious impietie, the ſimple to brutiſh Epicuriſme, all to diſorder and diſſoluteneſſe. [i] *Quo enim vel vnde ſeducit vel abducit orbem terrarum, niſi à cultu Dei debito ad cultum ſuimet indebitum.*

Now we know the Captaines and the ſouldiers: let vs ſee when the battell is fought, and where; when, *there was a battell*, indefinitely; for there was, is, and euer will be warre betweene *Michaell* and the Dragon vntill the worlds end. And therefore this battell is called in our and ſome other tranſlations *prælium magnum*, as being *great*, not only in regard of the great number of thoſe who fight, or in regard of our enemies great might, great malice, great experience, great cunning, all which are verie great: [k] But alſo *great* in regard of the great time this warre ſhall continue; for God ſaid vnto the Serpent in the beginning of the world, [l] *I will put enmitie betweene thee and the woman, and betweene thy ſeed and her ſeed, he ſhall breake thine head, and thou ſhalt bruiſe his heele.* And S. *Paul* liuing in the latter ends of the world ſaith in his epiſtle to the [m] Galatians, *as then he that was borne after the fleſh, perſecuted him that was borne after the ſpirit:* euen ſo it is now; ſo that

[d] *Ardens.*
[e] 2. *Cor.* 4. 4.
[f] *Ardens.*
[g] *Marlorat.*
[h] *Pſalm.* 2. 2.
[i] *Rupert.*
[k] *Marlorat.*
[l] *Gen.* 3. 15.
[m] *Cap.* 4. 29.

as

as long as there is a world, and a prince of the world, so long the children of God must put on the armour of light, and fight against the workes and princes of darkenesse. Euery Christian is a professed souldiour, not only for a time to see the fashion of the warres, as young gentlemen vse in our time: but (as he hath in holy baptisme vowed) manfully to fight vnder Christs banner against sinne, the world, and the deuill, and to continue his faithfull souldiour and seruant vnto his liues end. When [n] *William* the Conquerour had landed his men in *Sussex*, he caused all his ships to be suncke, that all hope of flying back might be taken away: Beloued, seeing we are landed on this valley of teares as it were the *Battell* of the world, let vs neither faint nor flye, but fight it out valiantly till death our [o] last enemie be destroied.

[n] Restitution of decayed intelligence pag. 176.

[o] 1. *Cor.* 15. 26.

3. This battell is described by the place, there was a great battell *in heauen*, this cannot fitly be construed of heauen in heauen, for the Deuill in the beginning was cast out of that heauen, and there is no war-fare, but all well-fare, no iarre but loue, yea such a peace as passeth all vnderstanding. But by *Heauen* is meant the Church of God on earth, as [p] Interpretours obserue generally, called in holy Scriptures *Heauen and Hierusalem aboue*, for that her chiefe treasure is in Heauen, Matth. 6. 20. her affections in Heauen, Colloss. 3. 2. her conuersation in Heauen, Philip. 3. 20. and for that the Lord of Heauen dwels in her heart by Faith, Ephes. 3. 17. All this battell then is fought in Heauen vpon earth, according to that of [q] *Iob*, *The life of man is a war-fare vpon earth*: Here is the field where we must [r] so run, that we may obtaine; so fight that we may ouercome: no part of the battell is fought in Hell or purgatorie, but all vpon earth. Or this battell is said to be fought *in Heauen*, as being a [s] spirituall war-fare, Ephes. 6. 12. We wrestle not against flesh and bloud, but against spirituall wickednesses, which are in high places. Grosse wickednesse is easily seen, and preuented soone, but our aduersaries

[p] *Augustin. Ardens. Rupert. Bullinger.*

[q] *Iob* 7. 1.

[r] 1. *Cor.* 9. 24.

[s] *Rupert. Eras. Sarcerius.*

abound with inuisible wickednesse, being our greatest enemies while they seeme our best friends: and therefore seeing we liue in a besieged citie, which is assaulted on euery side by cruell and cunning opposers (as the [t] wiseman speakes) *in the midst of snares*, it behoueth vs as *Paul* exhorts, *to put on the whole armour of God, that we may stand against all the assaults of the Deuill.* Let vs feare nothing in this holy warre, for our captaine is good, our *Michaell* is the Lord of hosts, *Nil desperandum Christo duce, & auspice Christo*, our cause good, for we fight for the word of Truth against the father and fauourers of lyes, *against the Dragon and his angels*; our companie good, *all the glorious Angels in Heauen, and all the good men on earth are on our side*; our reward good when our fight is finished, *palmes in our hands, and crownes on our heads.* See epistle 21. Sund. after Trinitie.

And preuailed not] Albeit the Deuill as a *great dragon*, and an *old serpent*, and a *roaring lion* seeke daily whom he may deuoure: yet the gates of [u] Hell are not able to conquere the Church; albeit Satan rage and raue neuer so much, he shall haue no preuailing power against Gods elect, he shall not pluck any of Christs sheepe out of Christs hand, Iohn 10. 28. The prince of this world is [x] cast out, and hath nought in mee saith our blessed Sauiour, Iohn 14. 30. no part in mee, no part in mine which are [y] flesh of my flesh, and bones of my bones. I know the Dragon and his angels assault *Michael* and his angels euery houre, but all the hurt they can doe is to bruise the heel, Gen. 3. 15.

Neither was their place any more found in Heauen,] [z] That is, in the hearts of the godly, whose conuersation is in Heauen. Albeit the deuill and his associats besiege Gods elect euery day, yet they finde in them no resting place, their dwelling is among the reprobate wicked, according to that of S. [a] *Matthew, When the vncleane spirit is gone out of a man, he walketh thorow out drie places,*

[t] *Ecclesiasticus* 9. 15.

[u] *Matth.* 16. 18.

[x] *Iohn* 12. 31.

[y] *Ephes.* 5. 30.

[z] *Augustin. Bullenger. Marlorat.*

[a] *Cap.* 12. 43.

ces, seeking rest and findes none, then he saith, I will returne into mine house, from whence I came; and when he is come, he findeth it emptie, swept, and garnished, then he goeth, and taketh vnto him seauen other spirits worse then himselfe, and they enter in and dwell there: and the end of this man is worse then the beginning. The Deuill is cast out of Heauen *into the earth*, as in the text following, [b] that is into men of earthly minds, who [c] go vpon their bellies and eat dust all the dayes of their life. The Deuill is cast out of the Temple into the court, [d] which is without the Temple, [e] that is out of the bounds of the Church, among the Gentiles, and such as know not God, or else knowing God, glorifie him not as God, Rom. 1.21. professing that they know God, but deny him in their workes, Tit. 1.16. In these who [f] mind earthly things, Satan ruleth and [g] worketh as their God and prince.

I heard a loud voyce saying, in Heauen is now made saluation] Here begins the Saints ἐπινίκιον, or victoriall hymne, for the loud voyce from Heauen is nothing else [h] but the publique consent of the faithfull in magnifying the mercies of God toward them in their fight against the Dragon and his angels. And this conquest is tearmed in respect of men, *Saluation*: in respect of God, *the strength of his kingdome, and the power of his Christ*. Where Satan and sinne reigne, there destruction is at hand, for the wages of sinne is death, Rom. 6.23. But when once Satan is cast out, and the word of God which is the [i] sauing Gospell, and the word of [k] life [l] dwelleth in vs plenteously, then (as [m] Christ said vnto *Zacheus*) saluation is come to our house. It is tearmed *the power of Christ, and strength of Gods kingdome*, [n] because this euidently sheweth his might and Maiestie. So the Text following, *They ouercame the Dragon by the blood of the Lambe*. Christ fighteth in vs, and for vs, and thorough his [o] help we are able to doe all things, euen to cast out Satan, and to cast downe holdes, and what-

b *Rupert. idem Primasius apud Marlorat.*
c *Gen.3.14.*
d *Apoc.*
e *Apocalyp. Apocalyps.*
f *Philip.3.19.*
g *Ephes.2.2.*
h *Rupert. Bullenger. Marlorat.*
i *Ephes.1.13.*
k *Philip.2.16.*
l *Colloss.3.16.*
m *Luke 19.9.*
n *Ardens,*
o *Philip.4.13.*

soeuer is exalted against the knowledge of God, 2. Cor. 10.4. So that we may triumph and say with p *Paul, Who shall lay any thing to the charge of Gods elect, it is God that iustifieth? Who shall condemne, it is Christ which is dead, yea rather that is risen againe, who is at the right hand of God, and maketh intercession for vs?* And 1. Cor. 15.55. *O death where is thy sting? O grave where is thy victorie? the sting of death is sinne; and the strength of sinne is the Law: but thankes be vnto God which hath giuen vs victorie thorough our Lord Iesus Christ.*

And by the word of their testimonie] the bloud of the Lambe, that is the death of Christ our paschall lambe is the chiefe cause of this one victorie, but q Faith is the hand and instrument applying the merits of Christ, and opposing them against all the dangerous assaults of the dragon. For when that common informer and accuser of his brethren shall accuse thee before God for breaking his Lawes (as in r many things all of vs offend) then thou maiest answere, s *The bloud of Iesus Christ cleanseth vs from all sinne; and* t *there is no condemnation vnto those which are in Christ; he so* u *loued me, that he died for my sinnes, and rose againe for my iustification.* All that is borne of God ouercommeth the world, and this is the victorie that ouercommeth the world, and the prince of this world, euen our Faith, 1. Iohn 5.4. See Epistle Sun. 1. after Easter. And therefore *Paul* aduiseth the Christian souldiour aboue all other weapons in the spirituall war-fare, to put on Faith, *Aboue all take the shield of Faith, wherewith yee may quench all the fierie darts of the deuill*, Ephes. 6.16. See Epistle Sun. 21. after Trinitie.

Now for as much as it is not sufficient vnto saluation to beleeue with thine heart, vnlesse thou likewise x confesse with thy mouth: It is said here that the souldiours of Christ ouercame the dragon by Faith *in the Lambs bloud, and by the word of their testimonie.* And y for as much as a true Faith is neuer idle, but alway z manifesting it selfe by good workes; it is added in the next clause,

p Rom. 8.33.

q Rupert. Ardens.

r Iames 3.2.

s 1. John 1.7.

t Rom. 8.1.

u Galat. 2.20.

x Rom. 10.9.

y Ardens.

z Iames 2.18.

clause, *they loued not their liues vnto the death*, as who would say, they were willing to sacrifice their loues and their liues in the quarrell of Christ against the Dragon and his Angels; they remembred the words of their Generall, [a] *he that loueth his life shall loose it, and he that giueth his life in this world, shall keepe it to life eternall; and* [b] *whosoeuer shall loose his life for my sake and the Gospell, he shall saue it.*

[a] *Iohn* 12.25.

[b] *Marke* 8.35.

The Gospell. MAT. 18.1.

At the same time came the Disciples vnto Iesus, saying, who is the greatest in the kingdome of heauen?

There be two parts of this text

1. A question verse 1. wherein obserue
   1. When it was asked, *at the same time.*
   2. By whom, *the Disciples.*
   3. Of whom, *they came vnto Iesus.*
   4. What, *who is the greatest in the kingdome*, &c.
2. An answere to the same verse 2.3. &c.

The summe whereof is briefly this, [c] he that in Christs Church is most seruant is the greatest, and he that is most Lordly the least: [d] or he that is least in his owne conceit, is the greatest in Gods eye; the least in [e] this kingdome of heauen which is present, shall be the greatest in that kingdome of heauen which is to come. The which one point is presſed by the great Doctor of humility with a great deale of earnestnes: for 1. (as S. [f] *Marke* reportes) *he sat downe*: 2. *He called the twelue*: 3. When they were called together hee taught them by spectacle to their eye, so well as by precept to their eare, *he set a childe in the midst of them, and said:*

[c] *Heming. postil. in loc.*

[d] *Ardens.*

[e] *Maldonat.*

[f] *Marke* 9.35.

said: 4. He vſed a vehement aſſeueration, *verily I ſay vnto you:* 5. A commination, *except ye turne, and become as children, ye ſhall not enter into the kingdome of heauen.*

At the ſame time] the occaſion of this queſtion among the Diſciples (as [g] *Hierom* and [h] other learned Doctors write) was vpon emulation toward *Peter*, whom alone they ſaw preferred before the reſt in the payment of the tribute, by theſe words of Chriſt in the former Chapter at the laſt verſe, *that take and pay to them for me and thee.* But S. *Marke* relates Chap. 9. verſe 34. that this contention began in the way, before they came into the houſe where Chriſt appointed *Peter* to pay tribute for them both, and [i] therefore the queſtion here for maiority was not vpon that occaſion, it was happily [k] cheriſhed by it, but engendred in their mindes long before, for that Chriſt had admitted none of his Apoſtles to the ſight of his [l] transfiguration, and the raiſing of [m] *Iayrus* daughter from the dead, *ſaue Peter, and Iames, and Iohn.* Or it may bee this emulation aroſe, for that Chriſt had ſaid vnto *Peter*, Mat. 16. 19. *I will giue vnto thee the keyes of the kingdome of heauen*, &c. But what neede we ſo curiouſly to ſeeke for the reaſon of this *quære*, [n] ſeeing theſe two things are certaine: 1. A deſire to be like Gods on earth is an in-bred ſinne deriued from the tranſgreſſion of our firſt parents *Adam* and *Eue*: 2. The Diuell is euer moſt buſie to nouriſh this ambitious humor in the miniſters of the word, as it is apparent in the [o] Goſpell and [p] Churches hiſtory. What a deale of time was vſually ſpent in the Councels about precedence of Biſhops, and in our age the queſtion of the Popes primacie is termed by Cardinall [q] *Bellarmine, Summa rei Chriſtianæ.*

Came the Diſciples vnto Ieſus] In whom are hid [r] all the treaſures of wiſdome and knowledge, and this fact of theirs is [s] imitable, for when any doubt ariſeth in our mindes concerning the kingdome of heauen, it is our beſt way to *come vnto Ieſus, who lighteth euery man that commeth*

[g] *In loc.*
[h] *Chryſoſt. Theophylact. Druthmarus.*
[i] *D. Fulke. Muſculus.*
[k] *Marlorat. Maldonat.*
[l] *Mat. 17. 1.*
[m] *Luke 8. 51.*
[n] *Muſculus.*
[o] *Mat. 20. 21. Marke 10. 37. Luke 22. 24.*
[p] Legantur epiſt. decretales & geſta conciliorum.
[q] *Præfat. in libros de Rom. pont.*
[r] *Coloſſ. 2. 3.*
[s] *Origen apud Thom. in loc.*
[t] *Iohn 1. 9.*

commeth into the world. If any lacke wisdome (saith S. *Iames* in his Epistle cap. 1. verse 5.) let him aske of God, for God is only wise, Rom. 16. 27. Come therefore to his [u] law, to his testimony, [x] search his Scriptures which are able to teach, and instruct, and to make the man of God absolute, 2. Tim. 3. 16. 17. And for the better vnderstanding of the dead letter come to his liuing Oracles and walking Bibles, I meane the true Prophets and learned Preachers of his word, for he cals them expresly [y] *the light of the world, and their* [z] *lips should preserue knowledge,* [a] *prænij sunt & monstrantes semitam in scripturis.* Come to Iesus, come to the word of Iesus, come to the Preachers of the word of Iesus, least happily the Lord say to you as he did once to the Iewes, *ye haue not asked at my mouth,* Esay, 30. 2.

[u] *Esay* 8. 20.
[x] *Iohn* 5. 39.
[y] *Mat.* 5. 14.
[z] *Malac.* 2.
[a] *Hierom epist. ad Paulin.*

Who is the greatest in the kingdome of heauen] It is certaine that there arose a disputation among [b] them which of them should be greatest, and [c] yet to cloake their ambitious pride, they doe not aske who shall be greatest among vs, but indefinitly *who is the greatest in the kingdome of heauen,* [d] vnderstanding by *the kingdome of heauen,* the kingdome of Christ in this world, for they carnally conceiued that Christ after his resurrection would [e] restore the kingdome of Israel, and so reigne as [f] Monarch vpon earth, and therefore they make suite to [f] sit next to him at his right hand and on his left in his kingdome. I know [g] *Chrysostome* construeth it of the kingdome of heauen in that other world, condemning the men of his age, because they did not attaine to the defects of the Disciples, all our question is (saith he) who shall be greatest in the kingdomes vpon earth, and not who shall be greatest in the kingdome of heauen. But by *Chrysostomes* leaue to contend who shall be greatest in heauen is charity, not vanity. Luke 13. 24. *Strive to enter in at the straite gate.* As in the Arke there was three [h] losts one aboue another: euen so there be many mansions in Gods house, Iohn 14. 2. There bee degrees a-

[b] *Luke* 9. 46.
[c] *Caietan.*
[d] *Melanct. Musculus, Marlorat.*
[e] *Acts* 1. 16.
[f] *Mat.* 20. 21.
[g] *Apud Thom. in loc.*
[h] *Gen.* 6. 16.

mong

mong the Saints in heauen, as there be degrees among Angels: there is a Prophets reward, and a Disciples reward, Mat.10.41.42. We should therefore striue to bee greatest in heauen, out-stripping one another in goodnes, as they who runne in a race, 1.Cor.9.24.

Againe it is apparent by Christs answere both in our present text, and also Mat.20. and Luke 22. That his Disciples expected a kingdome after the fashion of this world, dreaming that he should reigne as a Soueraigne, and themselues domineere like Dukes and Lords vnder him. They call it indeed *the kingdome of heauen*, in [k] imitation of their master, often tearming his kingdome *the kingdome of heauen*; [l] for that they thought his kingdome (though vpon earth) should notwithstanding be diuine and heauenly, see Gospell on S. *Iames*, and on S. *Bartholomewes* day.

Iesus called a childe vnto him] Iesus seeing the thoughts of his Disciples, and vnderstanding the causes of their errour, [m] heales the desire of glory with the contention of humility, in reading of his lecture. S. *Marke* reports that *he sat downe*: now we finde in the Gospels history that the Doctors among the Iewes in their teaching vsed sometime to stand, and sometime to sit; [n] *Peter* in Hierusalem, and [o] *Paul* at Antiochia preached standing, but the Scribes and the Pharisees are said to sit in *Moses* chaire, Mat.23.2. So Christ himselfe sometime taught standing, as Luke 6.17. And sometime sitting both in the [p] mount and in the [q] temple. It may bee therefore that it was the Iewes custome [r] partly to stand and partly to sit, for Christ (as it is apparent in the [s] 4. Chapter of S. *Luke*) preaching at Nazareth in the Synagogue stood vp when he read his text, and sate downe when he did expound it. Whatsoeuer the Iewes order was, at this instant there was noe fitter gesture for Christ then sitting, for this (as [t] *Augustine* notes) shewed that hee taught as one which had authority. When he was sate downe *he called all the twelue*, doubtles hee knew who they

[l] *Melanct. Heming.*
[k] *Aretius.*
[l] *Jansen. concord. cap.70.*
[m] *Hierom.*
[n] *Acts* 1.15. & 2.14.
[o] *Acts* 13.16.
[p] *Mat.5.1.*
[q] *Iohn* 8.2.
[r] *See Panigarol hom. in festum omn. sanctorum & Lorin. in Act.* 1.15.
[s] *Verse* 16 20.
[t] *Lib.1.de ser. dom. in monte.*

they were which ambitiously contended to be greatest in his kingdome,[u] yet he called all his Apostles, as being assured that his lesson of Humilitie was exceeding necessarie for them all. It is reported in the 20. chapter of this Gospell, how *Iames* and *Iohn* only desired to sit on his right hand and on his left in his kingdome: yet Christ admonished them all, and said, *Yee know that the Princes of the nations haue dominion ouer them, and they that are great exercise authoritie vpon them: it shall not be so with you, but whosoeuer will be chiefe among you, let him be your seruant.* Now the reason why Christ, and after him his Church, vse generall admonitions in rebuking of particular malefactors which are worse then the rest, is two-fold. First, That the delinquents may the better admit that checking which is common, and not particular or personall. 2. That such as haue not offended in that kind, may learne to be more carefull in their waies, and to hate the garment spotted by the flesh, as S. *Iude* speakes. Often hauing in mind the saying of *Augustine*, *Aut sumus, aut fuimus, aut possumus esse quod hic est.*

When Christ had called his Apostles vnto him, *he set a childe in the midst of them*, as it followeth in our present text. *He set him by him* according to the record of [x] *S. Luke*; *and tooke him in his armes* as [y] *S. Marke*, yet all agree, for it may be (saith [z] *Euthemius*) that Iesus first *set him in the midst of them* as *S. Matthew*; then afterward *set him beside him* as *S. Luke*; and last of all *embraced him in his armes* as *S. Marke*. [a] Some think that this childe was one *Martialis*, afterward a famous Bishop in France, but this idle tradition is beside the text, and therefore not of the necessitie of faith. [b] Other imagine that Christ himselfe might be this *little one* being among his Disciples as a seruant, Luke 22. 27. but this opinion is against the text. Iesus called a childe, and set him by him, and tooke him in his armes, it saith, he set a childe in the midst of them, but what child it doth not say

[u] *Musculus in loc.*

[x] *Luke 9. 47.*
[y] *Marke 9. 36.*
[z] *Com. in loc.*

[a] *Anselm. Iansen. post. maiores cum glossis et figuris in loc.*
[b] *Hierom. in loc.*

say not a great boy, but a little child, παιδίον, which *Erasmus* translates *puellum*, *Beza*, *puerulum*, the vulgar Latine *parvulum*, as *Musculus* vpon our text, *Oportet imitari puellos anniculos, & fortè bimulos*. And so [c] S. *Peter* exhorteth vs to be like *new borne babes*: and surely [d] parents are commonly so negligent in instructing their children, as that Christ hardly could find any yongling aboue three or foure yeares old of such innocent behauiour, of whom he might say, *Whosoeuer humbleth himselfe as this child, and except yee turne and become as children.*

Let vs examine therefore wherein we must be like to children, and wherein vnlike. First, We may not be like to children in [e] ignorance, so *Paul* 1. Cor. 14. 20. *In malice be yee children, but in vnderstanding men.* 2. Not like to children in vnconstancie, [f] *wauering and carried about with euery wind of doctrine.* 3. Not weake in faith as children; which are not able to discerne spirituall things for want of yeares of discretion. 4. Not like to children in [g] seeking after vntoward things, because their senses are not yet setled, our [h] affections are to be set on things which are aboue, hauing our conuersation in [i] Heauen, and therefore we may not imitate children in eating dirt, & in padling in the mire. The child plaies with the light of the candle till his finger be burnt, and [k] so the reprobate-wicked plaies with Hell fier, reputing it a fable, till at the last he comes to be tormented in that vnquenchable flame. The child doth esteeme an apple more then his fathers inheritance; so the witlesse worldling prefers things temporall in this life, before the things eternall in the kingdome of Heauen. In these childish humors and the like, we may not be like to children.

But we must be like children, 1. As being [l] *mundi corpore, sancti animo*, chast in bodie, pure in mind. 2. Like to children in [m] obedience, for good children stand not reasoning what manner of thing it is that their father com-

[c] 1. Epist. 2. 2.

[d] Diez. con. 1. festo Michael.

[e] Theophylact.

[f] Ephes. 4. 14.

[g] Heming. post. in festo Michael.

[h] Colloss. 3. 2.

[i] Philip. 3. 20.

[k] Diez. con. 2. in festo Michael.

[l] Clemens strom. 4.

[m] Heming.

commands, but instantly they follow his will and word as their rule to work by. So faithfull *Abraham* at Gods commandement was readie to sacrifice his only begotten sonne *Isaac*, he stood not arguing the case, the death of my child can doe no good vnto God, and it will procure much euill vnto me, but rather he thought that it is my father in Heauen who commands, and I will obey.

[n] *Hees loath (alas) his tender sonne to kill,*
But much more loath to breake his fathers will.

[n] *Du Bartas hist. of Abraham.*

3. Like to children in respect of merit, for as children can not boast of their owne deseruings against their parents: euen so the followers of Christ may not brag of their merits before God, but acknowledge themselues to be babes, able to doe nothing without his fatherly fauour.

4. As little children commit themselues altogether vnto the tuition of their parents and guardians: euen so Christians ought to [o] cast all their care on Christ, as looking for euery good gift at his hand.

[o] 1. *Pet.* 5.7.

5. Like to children as concerning [p] malice, both [q] *innocentia & ignoscentia:* for as little children being iniured take not any reuēge, but only make complaint either to their father or mother: euen so, when any wrong vs we may not [r] auenge our selues in recompensing euill for euill, or [s] rebuke for rebuke, but only complaine to God our father in Heauen, or to the Church our mother on earth. It is written that vengeance belongs vnto God, and therefore we must humbly call vpon him in our persecutions, as the [t] Prophets did, *O Lord, plead thou my cause with them that strive with me, and fight against them that fight against me.* [u] *Giue sentence with me O God, defend my cause against vngodly people.* And Psalme 80. 1. *Heare thou sheepheard of Israell, thou that leadest Ioseph like a sheepe, shew thy selfe thou that sittest vpon the Cherubims.* And Psalme 83. 1. *Hold not thy tongue O God, keepe not still silence, refraine not thy selfe, for thou Lord hast been our* [x] *refuge from one generation*

[p] 1. *Cor.* 14. 20.
[q] *Culman.*
[r] *Rom.* 12. 19.
[s] 1. *Pet.* 3. 9.
[t] *Psalm.* 35. 1.
[u] *Psalm.* 43. 1.
[x] *Psalm.* 90. 1.

tion to another.

I haue y read of a reuerend and religious Archbishop of *Mentz*, who (being a long time depraued, and in fine depriued of his dignities and office by two corrupt Cardinals his Iudges, and a false harted Aduocate his familiar friend) out of the bitternesse of his spirit made this appeal from them vnto the Lord of Heauen. *God knoweth (vnto whom all things are naked) that I am vniustly condemned, yet I will not appeal here from your sentence, for that I know yee shall sooner be beleeued in your lying, then I am in speaking the truth; and therefore I receiue this heauie censure for the rebellions of my youth and other sinnes; Neuertheless I appeal from your iudgement to the Iudge eternall, and only wise, which is Christ Iesus, before whom I summon you. The Cardinals fell into a laughing and said, That if he would goe before, they would follow. It hapned that the poore Bishop hauing withdrawen himselfe into a Monasterie dyed within a yeare and halfe after, and the Cardinals hearing thereof, in a scoffing manner said one to another, that they must goe seeke the Archbishop. Now within a few dayes after one of them was bloudily slaine, and the other grinding his teeth, eat vp his owne hands and dyed mad. And lastly the Iudas who betrayed him* (I meane his false friend placed in his roome) *was so mortally hated of all men for his sedition and crueltie, that being assaulted in a Monasterie, he was there butchered, and his carcase cast into the towne ditch, where lying three dayes, all sort of people both men and women vsed all maner of despite vpon it.* An example verie remarkable, teaching vs not to *despise one of these little ones, because in heauen their angles alway behold the face of our Father which is in Heauen.*

y Sir Rie. Barckley tract. of felicitie lib. 5. pag. 451.

Againe, we may complaine to the Church our Mother, as in this present Chapter at the 17. verse, If thy brother trespassing against thee, will not vouchsafe to heare thy selfe alone, nor yet thy witnesses and arbitrators: *Tell it to the Church.* He that commits his cause to the

the Magistrate ciuill or ecclesiasticall, giues place to diuine Iudgement, for as much as all higher powers are Gods ordinance, substituted Iudges and deputies in his place. See Epist. 3. Sund. after Epiphan. [a] *Rom.* 13. 1.

Lastly like to children (as Christ expounds himselfe) in humblenesse and harmelesnesse. In humblenesse, v. 4. *Whosoeuer humbleth himselfe as this child &c.* In harmlesnesse, vers. 6. *Whosoeuer offendeth one of these little ones &c.* So [a] S. *Ambrose*, [b] *Theophylact*, [c] *Euthymius* and other as well ancient as moderne writers. As [d] if Christ should haue said, Except ye turne from your ambition and indignation, and become like to children, little ones in your minds, as they be little ones in their bodies; vnlesse ye become that by grace, which children are by nature, ye shall not enter into the kingdome of Heauen. I say by grace, for euery good gift is from aboue, descending from the Father of lights, and therefore Christ here said not (as [e] one notes) *Nisi efficiatis vos sicut parvulos, sed nisi efficiamini.* To become like to little children in humblenesse is not in our power, it is the worke of Gods hand and help. [f] Yet to shew that we must (as we may) worke with his preuenient grace, Christ addeth in the next clause, *Whosoeuer humbleth himselfe:* according to the saying of *Gregorie*, The good which a man doth, is both the worke of God, and the worke of man; of God, as being author in giuing grace; of man, as being an actor in vsing grace, yet so that he co-operate with grace by grace. See Epist. Sun. 11. and 14. after Trinit. and Gospell on S. *Markes day.*

[a] *Ser.* 10.
[b] *in loc.*
[c] *in loc.*
[d] *Iansen. Druthmarus.*
[e] *Diez.*
[f] *Pontan. ser. in festo Michael.*

Whosoeuer humbleth himselfe] [g] That is, humbleth his heart, for as *Plato* said, euery mans soule is himselfe: it is not sufficient that our words are humble, our gestures humble, our habits humble (though I see that be more then many professors in our age will afford) vnles our soules and our selues are humble. Lord (said [h] *Dauid*) *I am not puft in mindo, I doe not exercise my selfe in great matters which are too high for me, but I refraine my soule*

[g] *Iansen.*
[h] *Psalm.* 131.

and keepe it low, like as a childe that is weyned from his mother, yea my ſoule is euen as a weined childe. Men of great wits are commonly *ſtate-criticks*, ouer curious eauesdropers of the Counſaile table, prying into the ſecrets of court and Prince ſo long vntill in fine they complaine with *Actæon, cur aliquid vidi?* for when our hearts are lowred with the leauen of our pride, there ariſeth often times a bitternes out of the ſtomacke into the mouth, ſo that we cannot forbeare to ſpeake [i] ill of ſuch as are in authority, yea prophanely of the Kings ſacred Maieſty; the ſpirit of wiſdome giueth another rule, [k] *ſtudie to be quiet, and to meddle with your owne buſines.* A priuate perſon hath a common wealth of his owne, let him intend the gouernment thereof in [l] prouiding for his houſhold, in [m] laying vp for his children, in [n] reioycing with the wife of his youth, abounding with all workes of piety toward God and pitty toward his neighbour. He that thus humbleth himſelfe as a little childe, the ſame doubtles is a good ſubiect vnto the King, and ſhall hereafter proue the greateſt in the kingdome of heauen.

[i] 2.Pet.2.10.
[k] 1.Theſſal.4. 11.
[l] 1.Tim.5.8.
[m] 1.Cor.13.14.
[n] Eccleſiaſt.9.9.

All they which are drunken are not drunken with wine ſaith [o] *Eſay*, for there is a *drie drunkennes* as well as a *wet*; ambition is a drie drunkennes making ſuch as are giuen ouer to humours of vaine glory to ſtagger often in the way, and ſometime reele out of the way. This kinde of drunkennes made *Lucifer* reele out of heauen, *Adam* out of paradice, *Saul* out of his kingdome, *Nabuchadonozer* out of mens ſociety to conuerſe with beaſts. It is impoſſible that great ones (I meane ſuch as are drunken with their owne greatnes) ſhould either walke in the [p] narrow path, or enter in at the ſtraite gate, only little ones are great ones in Gods kingdome. So the text here *whoſoeuer humbleth himſelfe as a little childe, the ſame is greateſt in the kingdome of heauen:* So the text elſewhere, *bleſſed are the poore in ſpirit, for theirs is the kingdome of heauen*; theirs is the kingdome

[o] Cap.29.9.
[p] Mat.7.14.

kingdome of grace, which is heauen on earth: and theirs is the kingdome of glory, which is heauen in heauen. See Gospell on all Saints day.

The Epistle, 2. TIM. 4. 5.

Watch thou in all things, suffer afflictions, &c.

THis Epistle was written by *Paul* at [q] Rome in his last apprehension and imprisonment there, for so we may gather out of these wordes, Cap. 1. verse 16. *Onesphorus was not ashamed of my chaine, but when hee came to Rome carefully sought me, and found me*, &c. It is an admonition vnto *Timothy to* [r] *stirre up the gift of God in him by the putting on of handes*, and [s] that is done by preaching sound Doctrine painefully, and by suffring for the same patiently. This our text then is a short abridgement of the [t] chiefe points in the whole letter, for *Paul* exhortes *Timothie* to diligent preaching of the truth, in saying *watch thou in all things, doe the worke of an Euangelist*: and to Martyrdome for the truth, in saying *suffer afflictions*: and to both, in saying *fulfill thine office vnto the vttermost*: all which exhortations are hedged in as it were with a forcible reason at each side.

1. *Timotheus* ought to bee vigilant in executing his office thoroughly, because *the time will come when as men shall not endure wholesome Doctrine*, &c.

2. Because *Paul* cannot any longer continue to helpe him, *I am now ready to be offred, and the time of my departing is at hand*, &c.

Watch thou in all things] *The time will come when as men will not endure sound doctrine, but hauing their eares itching, shall after their owne lustes get them an heape of teachers, and shall turne away their eares from the truth, and shall be giuen vnto fables.* And therefore [u] while thou hast time, [x] before this dangerous time come, that [y] greiuous

[q] *Euseb. hist. lib. 2. cap. 22. Idem Primasius, Anselm, Lombard.*

[r] *Cap. 1. 6.*

[s] *Aretius in dispositione huius epist.*

[t] *Bullinger apud Marlorat in loc.*

[u] *Lombard.*

[x] *Theophylact.*

[y] *Acts 20. 29.*

uous wolues enter in among you, *be watchfull* ouer the flocke committed vnto thy charge: such as haue itching eares are like to proue scabby sheepe, and therefore [z] preuent that maugie disease by possessing their eares with [a] *forme of sound wordes*. [b] Before they turne away from the truth and giue themselues vnto fables, [c] *instruct them in meeknes*, [d] *preach the word in season, and out of season; reproue, rebuke, exhorte, be watchfull*; in [e] discipline and doctrine, yea vigilant in *all things*, [f] that is, in all things which are profitable for thine hearers: [g] or in all the workes of an Euangelist and offices of thy calling vse watchfulnes: or ἐν πᾶσι, may be construed of all [h] men, as if he should haue said, the time will euen shortly come, when as many shall not endure wholsome doctrine; but endeauour thou to conuert all sortes of men vnto the truth, according to that, Mat. 28. 19. *Goe teach all nations*, and Marke 16. 15. *Preach the Gospell vnto euery creature*, teach all men, and that by all meanes, *doe the worke of an Euangelist thoroughly*, that is, as he speakes [i] elsewhere, *be to them an ensample both in word and in conuersation, in loue, in spirit, in faith, in pureuer.* Many which are called lights of the world are [k] *fumantes magis quàm flammantes*, affording more smoake then flame; but let your light shine before men, that they may see your good workes, and glorifie your father which is in heauen; instruct thy flocke by good deedes as well as holy doctrine. Thoroughly to do the worke of an Euangelist, [l] is to preach well and to liue well, hee that doth both *executes his office vnto the vttermost*.

The perillous times instant in the dayes of *Paul*, are become extant in our age. This propheſie (beloued) is fulfilled among vs in the Church of England, for albeit I confesse to Gods glorie, that there may be found a righteous *Abraham* in Caldea, a iust *Lot* in Sodom, a godly *Daniel* in Babylon, a patient *Iob* in the land of Huſie, a deuout *Tobias* in Nineuee, a zealous *Ananias* in Damasco. Though I say there be found wheat among tares,

z *Oecumen.*
a 2. *Tim.* 1. 13.
b *Anselm.*
c 2. *Tim.* 2. 25.
d 2. *Tim.* 4. 2.
e *Lombard.*
f *Primasius, Clandius, Espencæus.*
g *Arctius.*
h *Aquin, Lombard, Espencæus.*
i 1. *Tim.* 4. 12.
k *Ardens hom. in Euangel. in festo S. Luc.*
l *Primasius, Anselm, Caietan.*

tares, and corne among chaffe, and a pearle in a dunghill, and a lilie among thornes. Albeit there be manie good professors and true Christians among vs [m] abundant alwaies in the work of the Lord; yet I feare that there be moe, which either reuolt to poperie, *Turning away their eare from the Truth vnto fables*, attending the spirits of [n] errour, and doctrines of Deuils: or else start aside to schisme, *hauing itching eares, and getting vnto themselues after their owne lusts an heap* of such irregular and hypocriticall instructors, as shall doe nothing else but increase their itch by clawing: or else falling into foul Epicurisme, *will not endure the wholsome words of our Lord Iesus Christ, and the doctrine which is according to godlinesse*, 1. Tim. 6. 3.

[m] 1. Cor. 15. 58.

[n] 1. Tim. 4. 1.

Our Bishops and pastors therefore need to be *watchfull in all things, doing thoroughly the works of Euangelists, and executing their office to the full.* The patriarke [o] *Iacob* commending his pastorall care to *Laban*, said, *I was in the day consumed with heat, and with frost in the night, and my sleep departed from mine eyes.* In which obserue with [p] *Aquine* three remarkable vertues in a good Pastor, Assiduitie, Patience, Solicitousnesse: *Assiduitie*, looking to his flock *night and day* without intermission. He that is a watchman ought continually to stand vpon his watch-tower in the day time, and to set in his watch euery night, Esay 21. 8. feeding his sheep in the day, praying for his sheep in the night? *Patience*, both enduring *the heat* of present persecution, and *the frost* of future feare: *Solicitousnesse*, in that *his sleep departed from his eyes.*

[o] Gen. 31. 40.

[p] Prolog. in 2. Epist. ad Tim.

Now seeing our calling is so good, and our charge so great, it behoueth all people to [q] *remember and obey those which haue the ouersight of them, and submit themselues, because they watch for their soules, as they that must giue accompt, that they may giue it with ioy, and not with griefe.*

[q] Heb. 13. 7. 17.

Suffer afflictions] All that will according to the rules

of Christianitie liue godly, shall suffer [r] persecution, especially the preachers of righteousnesse, to whom it belonged [ex officio] to reproue, to rebuke, to exhort with all long suffering and doctrine, 2. Tim. 4. 2. to pluck vp, and to root out, and to throw downe, Ieremy 1. 10. in a word, to lift vp their voice like a trumpet, shewing Gods people their transgressions, and to the house of Iacob their sinnes, Esay 58. 1. When our blessed Lord sent foorth his Apostles to preach, he said, [c] *Behold, I send you foorth as sheep in the midst of wolues*, and when he sent his Disciples to preach (as it is in the Gospell appointed to be read this day) he said, *Goe your waies, I send you foorth as lambes among wolues*. Bishops succeeding th' apostles are like sheep among wolues, inferiour Ministers succeeding the Disciples are like lambs among wolues, not as wolues among wolues, or sheepheards among wolues, or sheep about wolues: but as sheep among wolues, harmlesse and innocent lambes in the midst of hurtfull and hungrie wolues. And Matth. 23. 34. *Behold, I send vnto you Prophets, and wisemen, and Scribes, and of them yee shall kill, and crucifie, and of them yee shall scourge in your Synagogues, and persecute from citie to citie*. So that (as [t] *Chrysostome* said) a man should not enter into this high and holie calling, except he be willing to suffer a thousand deathes, as *Paul* 1. Cor. 15. 31. *I dye daily*. [u] *Iohn* Baptist came neither eating nor drinking, and yet the people said he had a deuill. Christ himselfe came both eating and drinking, and they said he was a glutton, and a wine-bibber. [x] The seruant is not greater then his master, neither is an Embassador greater then he that sent him. [y] If they haue called the master of the house Beelzebub, how much more them of the houshold? That *Timothie* therefore may fulfill his office, doing thoroughly the work of an Euangelist, he must suffer afflictions as a good souldior of Christ, euer readie to beare bloudie blowes of open enemies, and drie bobs of false friends. The resolute doctor *Martine*

[r] 2 *Tim.* 3. 12.

[c] *Mat.* 10. 16.

[t] *Hom.* 6. *de laudibus Pauli.*

[u] *Mat.* 11.

[x] *Iohn* 13. 16.

[y] *Mat.* 10. 25.

tine *Luther*, opposing the Deuill and the Pope, who doth exalt himselfe [z] against all that is called God, in the midst of his trouble for the Gospell, vsed merily this by-word, [a] *Mitte mundum vadere sicut vadit, nam vult vadere sicut vadit*. Art thou called to preach, execute the work of an Euangelist vnto the full, and leaue the successe to God. If the world doe not beleeue, *What is that to thee*, said [b] Christ vnto *Peter* in the like cause, follow thou me, [c] *Tu me, me, me sequere, non tuas quæstiones aut cogitationes*. And a reuerend Bishop in our age, who hath had his part in afflictions, often repeates this distichon:

Spernere mundum, spernere nullum, spernere seſe,
Spernere se sperni, quatuor ista beant.

[d] Oeconomical labour is great, Politicall greater, Ecclesiasticall greatest of all, [e] as *Luther* speakes, to preach the Gospell as we should, is to stir vp all the furies of Hell against vs. And yet let not any Timothie be discouraged in his office, seeing *after his fight is ended, and his course finished, a crowne of righteousnesse is layed vp for him, and shall be giuen vnto him at the comming of our Lord Iesus vnto iudgement.*

Fulfill thine office vnto the vttermost] [f] As if he should haue said, thou canst not execute thine office to the full, vnlesse *thou be watchfull, and suffer afflictions*. Or by these things thou shalt make [g] proofe of thy ministrie to the whole world, when as they shall see thy doings and suffrings answerable to thy doctrine and sayings. Painfully to preach, and patiently to persеuere, doing the workes of an Euangelist, and suffring affliction for the Gospell, are true [h] notes of a true pastor.

I am readie to be offred, and the time of my departing is at hand] Euery true Christian offers vp himselfe an holie [i] sacrifice to the Lord, [k] the which is begun in our baptisme, continued in our life, finished at our death. And surely (beloued) if all be blessed who dye [l] in the Lord, much more they who dye for the Lord, [m] right deare

[z] 2. *Thessal.* 2. 4.

[a] *Loc. com. tit. antidota contra curas in qualibet vocatione.*

[b] *Iohn* 21. 22.

[c] *Luther vbi sup.*

[d] *Luther loc. com. tit. de ministerio verbi.*

[e] *Vbi sup.*

[f] *Marlorat.*

[g] *Erasmus.*

[h] *Caluin.*

[i] *Rom.* 12. 1.

[k] *Aret. in loc.*

[l] *Apocalyp.* 14. 13.

[m] *Psalm.* 116. 13.

deare in the ſight of the Lord is the death of ſuch his Saints. The glorious Martyr *Polycarpus* like a notable Ramme picked out of a great flocke, fit for an acceptable burnt ſacrifice to God, vſed [n] this prayer when he was offered vp: *O father of thy well beloued and bleſſed ſonne Ieſus Chriſt, thorough whom we haue knowen thee; O God of the Angels, and powers, and of all ſortes of iuſt men that liue in thy preſence: I thanke thee that thou haſt graciouſly vouchſafed this day and this houre to allot me a portion among the number of Martyrs, among the people of Chriſt vnto the reſurrection of euerlaſting life both of body and ſoule in the incorruption of the holy Ghoſt, among whom I ſhall be receiued in thy ſight this day as a fruitfull and a well pleaſing ſacrifice,* &c. How death is called a *departing*, ſee *Nunc dimittis* in the Liturgie: how our life is a *fight*, Epiſt. 1. Sun. after Eaſter, and Epiſt. 21. Sun. after Trinity; how a *courſe* or race, Epiſt. on *Septuageſima* Sunday.

n *Euſeb.* hiſt. lib. 2. cap 15. Diuerſe other holy Martyrs vſed the like forme of prayer, *apud Fox Mart. tom.*

There is laid vp for me a crowne of righteouſnes] Almighty God rendreth heauen as a *iuſt iudge*, [o] not to the worthines of our workes, but to the merits of Chriſt, and as due to vs by his promiſe freely made in Chriſt, in reſpect of vs it is a garland of fauour only; but in reſpect of Chriſt who meritoriouſly purchaſed it for vs, it is *a crowne of iuſtice*. So S. [p] *Auguſtine* conſtrueth our text, *cui redderet coronam iuſtus iudex, ſi non donaſſet gratiam miſericors pater? & quomodo eſſet iſta corona iuſtitia, niſi præceſſiſſet gratia qua iuſtificat impium? quomodo iſta debita redderetur, niſi prius illa gratuita donaretur.* How ſhould he repay as a iuſt Iudge, vnleſſe he had firſt giuen as a mercifull father? and how ſhould this be a crowne of iuſtice, if grace had not gone before which iuſtifieth the vngodly man? *dona ſua coronat Deus, non merita tua, ſi ergo dei dona ſunt bona merita tua, non Deus coronat merita tua tanquam merita tua, ſed tanquam dona ſua.* See Goſpell on *Septuageſima* Sunday.

o *D. Fulke, Martorat. Piſcator.*

p *Lib. de grat. & libero arbitrio cap. 6. & 7. Tom. 7. fol. 890.*

The

The Gospell. Luke 10.1.

The Lord appointed other seuenty, &c.

IN this Scripture two points are to be considered especially

Vox domini, Christs word and ordination of his Disciples, *the Lord appointed other seuenty*, &c. To whom hee said, *goe your wayes, behold, I send you forth*, &c.

Via discipuli, the Disciples worke and condition, *as labourers in an harueſt, as lambes among wolues.*

Of all which I haue treated often elsewhere, but of the most obseruable notes hereof especially, Gosp. 1. Sun. after Easter, and Gosp. on S. *Andrewes* and *Ascenſon* day. The reason why the Church allotted this Epistle for this festinall, is because S. *Luke* was (as ¶ some thinke) one of the *seauenty Disciples*, and the reason in appointing our Gospell is for that S. *Luke* was an *Euangeliſt*.

¶ *Epiphan. hæreſ.* 51.

The

The Epistle. IVDE I.

Iudas the seruant of Iesus Christ, &c.

This Epistle may be diuided in two parts, a
- Salutation, in which obserue the
  - 1 Saluter, described by his
    - 1 Name, *Iudas.*
    - 2 Office, *seruant of Iesus Christ.*
    - 3 Kindred, *brother of Iames.*
  - 2 Saluted, commended by 3. graces
    - *Called.*
    - *Sanctified.*
    - *Preserued.*
  - 3 Salutation it selfe, *mercy vnto you and peace and loue be multiplied.*
- Salue, consisting of an
  - 1 Exhortation, to *continue stedfast in the faith once giuen vnto the Saints, &c.*
  - 2 Reason, *because certaine vngodly men are craftily crept in, &c.*

Iudas] Iudas signifieth a [r] Confessor, of which name there was another Apostle called *Iudas* [s] *Iscariot who betrayed Christ*; in these two Iudasses is shadowed this mysterie, that in the visible Church there will alway bee some bad as well as good professors; *Iudas* a [t] Deuill as well as *Iudas* a Saint. See Gospell Sunday next before Easter.

The seruant of Iesus Christ] Among all his titles hee reputed this most honorable, for it is an excellent freedome to serue the Lord, 1.Cor.7.22. [u] *Paul* and [x] *Peter* name themselues first seruants of Iesus Christ, and then Apostles: and S. *Iames* which is called *the Lords brother*, Galat.1.19. Leauing that name stileth himselfe *the seruant of Iesus Christ*, Iames 1.1. If it were such a noble priuiledge to be subiect vnto [y] *Cæsar*, how much more to

[r] *Isodor. Origin. lib.7. cap.7.*
[s] *Mat.10.4.*
[t] *Iohn 6.70.*
[u] *Rom.1.1.*
[x] *2. Pet.1.1.*
[y] *Acts 22.25.28.*

to be ſeruant vnto Chriſt which is the King of all Kings. And that in regard of his protection, and prouiſion, as for his protection, he ſaith, [a] *I the Lord thy God will bee with thee whether ſoeuer thou goeſt, I will not* [a] *faile thee, nor forſake thee*; and then if God be for vs who can bee againſt vs, Rom.8.31. As for prouiſion, all his ſeruants in this world haue bread enough, Luke 15.17. And in the world to come they ſhall bee no leſſe then Kings, [b] ſitting vpon thrones, hauing [c] palmes in their handes, and on their heads crownes of gold, Apocalyp.4.4. See *Nunc dimittis* and Epiſt. on S. *Iames* day.

[a] *Ioſua 1.9.*
[a] *Heb.13.5.*
[b] *Mat.19.28.*
[c] *Apocalyp.7.9.*

The brother of Iames] He remembreth his kindred and alliance partly to [d] diſtinguiſh himſelfe from *Iudas* the traytor, and partly to gaine credite to his writing. [e] For albeit the word of God depend not vpon the worth of men, yet it is certainly true that his doctrine is beſt accepted, whoſe perſon is moſt honoured. If a preacher then be borne of nobles, or allyed to men of great name and quality, let him not in any ſort neglect this outward bleſſing of God, but vſe it (as S. *Iude* here) to the furtherance of the Goſpell, and ſetting forth of Gods glory: *Iames* and *Iude* were brethren in blood, and brethren in good; (as *Aquin* and the gloſſe) *fratres naturæ, fide, doctrina, vitæ.* How *Iudas* is diſtinguiſhed from *Simon*, and why both are ioyned together in one feſtiuall, I referre thee to *Baronius*[f] *annal. Eccleſ. & notat. in Rom. martyrolog. Octob.28.*

[d] *Aquin, Artius.*
[e] *Caluin.*
[f] *Tom.1. ad an. 68 fol.645.*

To them which are called and ſanctified] To be *called* into the Church, and vnto the hearing of Chriſts Goſpell is [g] vocation externall, to be *ſanctified* is vocation internall, to be *preſerued in Chriſt* [h] vocation eternall. Here then are ſet three partes of our iuſtification and incorporation into Ieſus Chriſt, *vocation* by God the father, *ſanctification* by the holy Ghoſt, *preſeruation* by Chriſt. Vocation is an [i] effect of election, and ſo happily S. *Iude* cals them called, whom God hath elected, as Rom.1.7. *Beloued of God, called to be Saints:* [k] he doth inſinuate

[g] *Piſcator.*
[h] *D. Willet in loc.*
[i] *Bullinger.*
[k] *Marlorat.*

insinuate that we come not vnto God except he call vs, if we loue him, it is because he loued vs first: 1. Iohn 4. 19. As he speakes by the mouth of his holy [l] Prophets, *I haue beene sought of them that asked not, I was found of them that sought me not*, he calleth vs before we call on him.

The 2. grace is sanctification, and *sanctified*; such as are called are by nature the children of [m] wrath as well as other; it is in vaine therefore to be called, that is, stirred and moued to receiue the faith, vnlesse we be sanctified, Iames 2.14. *What anaileth it (my brethren) though a man saith he hath faith, when he hath no workes.* [n] *Herod* seemed to be called, and somewhat inwardly touched, but he would not forsake his secret sinne of incest in keeping his brothers wife. [o] *Simon Magus* was baptized, and so called, but hee was not sanctified to leaue his gainefull sinne of couetousnes. *Iudas* as being an Apostle was called, and yet hee was a diuell: and many deceiue themselues who thinke hearing of the word to be sufficient without doing, Iames 1.22. A sheepe resembleth a true Christian; euery thing in a sheepe is good and vsefull, his fleece is good, his fell is good, his flesh is good, his entrals, yea his excrements are good: and so the sanctified Christian is a seruant vnto all the seruants of God, euery good gift in him is profitable, to some he lendeth his fleece, cloathing the naked: to some his bread, in feeding the hungrie: to some he lendeth his eyes, and so becommeth a guide to the blinde: to some he lendeth his strength, and so becommeth feete to the lame: to some he lendeth his vnderstanding, and so becommeth an instructor of the simple: he becommeth (as [p] *Paul* speakes) all things vnto all men, that hee may winne some vnto Christ. In this point of doctrine the Papists haue slandered vs exceedingly, saying, that our diuines in preaching of faith, haue destroyed good workes; whereas we professe that our calling is fruitles without holines of life. See Epistle 1. Sun. in Lent.

[l] *Esay* 65.1.

[m] *Ephes.* 2.3.

[n] *Marke* 6.20.

[o] *Acts* 8.13.

[p] 1. *Cor.* 9.22.

Preserued

Preserued in Iesus Christ] As it is in vaine to be called first, vnlesse we be sanctified: so likewise to be sanctified, vnlesse we may be kept and preserued in Iesu Christ not to lose our sanctification. Our life is a continuall warre-fare vpon earth, and therefore though we be called outwardly, and sanctified in some part inwardly; yet the [q] *Dragon and his Angels fight against vs daily*, that we may fall from faith and hope receiued, that wee may [r] *turne the grace of God into wantonnesse, like the* [s] *dogge returned to his owne vomit, and the sow that was washed to the wallowing in the mire, and so* [t] *end in the flesh, howsoeuer we began in the spirit.* [u] *Demas* fell away from the Gospell embracing the present world, many are called but few chosen, Mat.20.16. It behoueth vs therefore continually to pray that Christ Iesus the great [x] shepheard of our soules, may hold vs in his hands from the griping pawes and grinding Iawes of the roaring Lyon, who goeth about daily seeking whom he may deuoure. And surely such as are giuen vnto Christ, effectually called, and truly sanctified; shall bee preserued to the end. [y] *Zerubbabel* did both lay the foundation of the temple, and finish it: so God will establish and make perfect his worke begun in vs, Psalm.68.28. Hee that hath begun this worke of our saluation will also performe it, Philip.1.6. I know Gods elect may for a time lose some good meanes, and some great measure of grace too: *Dauid*, and *Aaron*, and *Peter*, and other haue fallen foully, yea fully, but none finally: God is more watchfull in helping vs, then Satan is or can bee wrathfull in hurting vs. He which is the father of mercies giueth vs preuenient grace, subsequent grace, cooperant grace, grace before grace, and grace after grace, [z] keeping vs by his power thorough faith, and preseruing vs to his heauenly kingdome. It is not of our selues that we perseuere thus vnto the end and in the end, it is the power of God, who giueth (as our Apostle sheweth here) grace first to be called, secondly to be sanctified, thirdly

q *Apocalyp.12.7.*

r *Epist.Iude vers.4.*
s *2.Pet.2.22.*
t *Galat.3.3.*
u *2.Tim.4.10.*

x *1.Pet.2.25.*

y *Zach.4.9.*

z *1.Pet.1.5.*

thirdly, to be reserued or preserued in Iesu Christ.

Mercy vnto you, and peace, and loue be multiplied] [a] *Mercy* from God the father, in the forgiuenes of your sinnes: *Peace* in Christ in feeling this forgiuenes: *Loue* in the holy Ghost in being assured of Gods grace toward vs euery day more and more: *Mercie* from God the father of Mercie: *Peace*, from God the sonne, the Prince of peace: *Loue*, from God the holy Ghost, the loue of the father and the sonne. *Mercy*, in pardoning your sinnes; *Peace*, in quieting your conscience; *Loue*, ioyning you to God, and one to another: [b] or hee wisheth encrease of Gods *mercy* toward them, and a multiplication of their *peace* and *loue* toward one another. [c] That their sinnes may be forgiuen, he prayes for Gods *mercy*: that they may forgiue other men their trespasses, he prayes for *peace*: that both these may be multiplied in them, he prayes for *loue*. First, he begins with Gods mercy, which is the fountaine of euery good and perfect gift, if wee taste of his mercy, we shall soone be filled with his other graces, he that hath enough mercy can want nothing. For as *Samsons* chiefe strength was in his haire, so Gods chiefe vertue in his mercy. Mercy (good Lord) is the total summe, in the humble suite of a sinner; *O Lord haue mercy vpon vs miserable sinners*, is the first petition; and *the grace of our Lord Iesus Christ*, is the last in our Liturgie.

When I gaue all diligence] Here S. *Iude* begins to prescribe his Salue, which is an exhortation to *contend earnestly for the faith*, and the causes mouing him to write this vnto the Saints are two: 1. His duty, *when I gaue all diligence to write vnto you of the common saluation*, &c. 2. Their danger, because they nourished certaine seducers as serpents in their owne breasts, whom hee describes

by

[a] *Aretius.* [b] *Marlorat.* [c] *Aquin.*

1 hypocriticall entring into the Church, *craftily crept in.*

by their sinne
- 1 in generall, verse 4. shewing their vngodly carriage being entred,
  - 1 In their life, *turning the grace of God into wantonnesse.*
  - 2 In their doctrine *denying God, which is the only Lord, and our Lord Iesus Christ.*
- 2 In particular from the 4. verse to the 17.

2 Punishment, *of olde ordained to this condemnation*, and so S. *Iude* describes these wicked impostors and false brethren, as Pope [d] *Celestine* did his successor *Bonifacius* the 8. *Ascendisti vt vulpes*, craftily crept in; *regnabis vt leo*, denying God and turning his grace into wantonnesse: *morieris vt canis*, of old ordained to this condemnation.

[d] *Walsingham in Ed. 1. pag. 26.*

The Gospell. Iohn 15.17.

This command I you, that ye loue together, &c.

CHrist in this Gospell is said to doe three things especially: 1. He doth exhort his followers vnto mutuall loue: 2. He comforts them against the worlds hatred: 3. He promises to send vnto them the holy Ghost, who being *the comforter and the spirit of loue* may both instruct them how to *loue together*, and how to *suffer affliction* in the world. Of the first I haue spoken Epist Sun. 1. after Trinit. Of the second, Epist. 2. Sun. after Trinit. Of the third Gosp. on the Sun. after Ascension.

Epistle

Epistle APOCALYP. 7. 2.

Behold, I Iohn saw another Angell, &c.

IN this Scripture concerning the sealing of the Saints and seruants of our God, obserue

the { 1 Minister sealing, *An Angell ascending from the rising of the Sunne, &c.*
2 Men sealed, *I heard the number of them who were sealed, &c.*

Behold, I Iohn saw another Angell] In the words immediatly going before, S. *Iohn* said, he *saw foure Angels stand on the foure corners of the earth, holding the foure windes of the earth, that the wind should not blow on the earth, neither on the Sea, neither on any tree.* These foure Angels are foure agents of Satan, [c] *Hypocrits* with their impostures, *Antichrists* with their pestilent decrees and traditions, *Tyrannous Princes* with their bloudie Lawes, *Vngodly Magistrates* with their ignorant blindnesse. These foure reigne in the foure quarters of the world with lyes in hypocrisie, with errours in superstition, with tyrannie in power, and with crueltie in executing humane Lawes. Or these foure Angels imployed by the prince of darknesse, are foure workes of darknesse, Contention, Ambition, Heresie, Warre. [f] *Contention* arising from the East; *Ambition* arising from the West; *Heresie* from the South; *Warre* from the North. Or as [g] *Ardens*, These foure Angels are the spirit of Luxurie, the spirit of Pride, the spirit of Gastrimargie, the spirit of Auarice. For as the [h] Prophet speaks, *That which is left of the palmer worme hath the grashopper eaten, and the residue of the grashopper hath the canker worme eaten, and the residue of the canker worme hath the caterpiller eaten.* Luxurie consuming the

[c] *Beleus Marlorat in loc.*

[f] *Apocalyp. Abscalypseos.*

[g] *Hom. in loc.*

[h] *Ioel 1. 4.*

the flesh in which it is bred, resembles the *palmer worme*; Loftie pride with her low fall the *skipping grashopper*; Rauenous gluttonie, the *canker worme*; Cutthroat auarice the *caterpiller*. Now Luxurie doth hurt many trees in the garden of God, and that which luxurie hath left, hath pride deuoured; and that which is left of pride, gluttonie hath eaten; and that which is left of all these vices, is often ouercome by Couetousnesse. [l] Or happily these foure Angels, are 4. great powers in the world, the *Turke*, the *Romane Emperour*, the *Pope*, the *king of Spaine* combined in a bloudie league with other popish Princes, as [k] brethren in euill. All these furiously raging together against the Lord, and against his annointed, *withhold the foure windes of the earth, that the winde should not blow.* [l] that is, They persecute the preachers of the word, and hinder the doctrine of the spirit called often in [m] holie bible *Winde*; least it should *blow vpon the earth*, which is the [n] garden of God, driuing from thence all filth and corruption: Or *on the Sea*, [o] that is a wauering conscience, bringing men to a quiet hauen and hold in the Lord: Or *vpon any tree*, that is growing here, which are men [p] planted by God on earth to bring forth fruit in Christ vnto the comfort of other. All these wicked angels exercise both head and hand, how to crosse the proceedings of the Gospell, and to driue this Heauenly blast away. The *Turke* doth infest Christendome with his warre; the *Roman Emperor* with his edicts; the *Pope* with his excommunications and Buls; the *popish Princes* (which haue committed abomination with the great whore of Babel, and are [q] drunken with the wine of her fornication) *hold the windes of the earth* by their inquisition, fire, fagot, treachery, rebellion. And for this end they found and feed Monasteries of Fryers, and Colledges of Iesuits, as the Seminaries of sedition and conspiracy.

Or foure, being a [r] compleat number, it doth insinuate that all execrable ministers of Satan in the whole world,

[l] *Aretius.*

[k] *Gen. 49.5.*

[l] *Bullenger.*

[m] *Iohn 3.8. Acts 2.2.*

[n] *Cant. 4.16.*

[o] *Balaam.*

[p] *Psalme 1.3.*

[q] *Apocal. 17.2.*

[r] *Aretius.*

crosse (so much as may be possible) the blowing of the spirit both in the bookes of holy Scriptures, and in the mouthes of godly Preachers. In nature their is but one winde, yet said to be diuers in respect of the diuers corners of the earth out of which it bloweth, *East*, *West*, *North*, and *South*; and so called *foure windes* in regard of the 4 *quarters of the world*. In like sort the spirit is but one Ephes. 4.4. But it is termed here *foure windes* in respect of the [r] foure Euangelists who wrote the Gospell. It is diuerse [t] for that it bloweth on diuers men diuersly, giuing to one the word of wisedome, to another the word of knowledge, to another faith, to another the gifts of healing, to another prophesie, to another discerning of spirits, to another diuersity of tongues; all these things worketh euen the selfe same spirit, distributing seuerally to euery man as he will, 1.Cor.12.11. These manifold blastes of the spirit, or (as S. [u] *Paul* speakes) these diuersities of gifts, and diuersities of administrations, and diuersities of operations are withstood by reprobate men and Angels in euery corner of the world; by the Papists especially inhibiting the people to read the Gospell in the mother tongue, and prohibiting the Pastors to preach the Gospell in any tongue.

[r] English glosse.
[t] *Bullenger. Marlorat.*
[u] 1.Cor.12.4.

Now while these cursed Angels were stopping the winde, or letting the Gospels free passage, *behold another Angell ascending from the rising of the sunne, which had the seale of the liuing God, and hee cryed with a loud voyce to the foure Angels (to whom power was giuen to hurt the earth and the sea) saying, hurt not the earth, neither the sea, neither the trees till we haue sealed the seruants of our God in their forehead.* Albeit the Dragon and his Angels rage neuer so much against the Church, yet the [x] foundation of God remaineth sure; and hath this seale, the Lord knoweth who are his; and [y] they shall neuer perish, neither shall any plucke them out of his hand. Indeede the foure foule Angels haue *power to hurt the land and the sea*, but it is limited, a *power giuen*

[x] 2.Tim.2.19.
[y] Iohn 10.28.

of God, and God is [z] faithfull, who will not suffer his elect to be tempted aboue their ability, but sends one good Angel to suppresse foure bad, crying to them, and that with a loud voyce, *hurt not the earth, neither the sea, nor the trees.*

[z] 1 Cor. 10. 13.

I Some thinke this Angel arising from the East was [a] *Constantine* the great; [b] other expound this of Christ; other of the [c] Ministers of Christ: it is certaine that *Constantine*, succeeding immediatly [d] *Diocletian* and other persecuting Emperors, was a notable [e] nourishing father vnto the Church, vnder whose [c] shadow the Christians dwelt and prospered a long time. He did (according to the tenour of our text) *ascend from the* [d] *east, and he had the seale of the liuing God*, that is, the true faith of Christ, openly professing it, and [e] establishing it also by the consent of three hundred eighteen reuerend Bishops in the Councell of *Nice*, summoned by him against *Arius* and other impious Angels *holding the foure windes of the earth.* This Emperor *cryed with a loud voyce* to the wicked instruments of Satan, *hurt not the earth, &c.* He made many [f] proclamations and edicts in fauour of the Christians, in so much as the whole rable of the hatefull enemies of God (as [g] *Eusebius* reportes) seemed to bee wiped away from the sight of men, according to that of the [h] Psalmist, *I saw the wicked exalted as the Cedars of Libanus, and florishing like a greene bay tree: but I went by, and loe he was gone, I sought his place, but it could no where be found.*

[a] *Brightman in loc*
[b] *Ardens, Arretius, Meyer.*
[c] *Baleus.*
[b] *Esay 49. 23.*
[c] *Ezechiel. 31. 6.*
[d] *See Apocalyp. Apocalypsi.*
[e] *Socrates hist. lib. 1. cap. 8.*
[f] *Eusebius hist. lib. 10. cap. 5. 6. 7. & de vita Constantin. lib. 2. cap. 43. 44 45.*
[g] *Hist lib. 10. cap. 1.*
[h] *Psalm. 37. 36.*

Other construe this rather of Christ as being [i] *Angelus testamenti* the messenger and Angel of the couenant, the [k] sunne of righteousnes manifesting himselfe in the great darknes of Anti-christianisme. He hath indeed *the seale of the liuing God*, as being *the* [l] *character of his person, and brightnes of his glory,* [m] *declared mightily to bee the sonne of God.* He *cryes with a loud voyce to the foure foule Angels,* [n] that is, he fights against such as fight against his elect seruants, and deliuereth vs out of the

[i] *Malac. 3. 1.*
[k] *Malac. 4. 2.*
[l] *Heb. 1. 3.*
[m] *Rom. 1. 4.*
[n] *Arretius.*

handes of all our enemies. In the [o] darkenes of blind superstition he doth illuminate his, and *seale them in their forehead*, making them [p] openly to confesse his faith vnto saluation [q] among an adulterous and sinnefull generation. [r] This sealing in the forehead is not an alluſion to the signe of the crosse, for many reprobates haue receiued that in baptisme; the true marke whereby Gods elect are discerned from all other, is a liuely faith in the heart, breaking forth into confession with the mouth, according to that of [s] *Paul, with the heart man beleeueth vnto righteousnes, and with the mouth he confesseth to saluation.*

Now for as much as faith is by hearing, and hearing is not without a preacher, and how shall any preach except they be sent, Rom.10.14.15? Therefore some diuines haue conceiued, that the true Prophets and Preachers are this Angell *ascending from the rising of the sunne.* [t] They haue power to marke the faithfull vnto life euerlasting, their tongues are the [u] writing pennes of the holy Ghost, by whom the word of God is registred in the hearres of them that beleeue. This Angell had the seale of God in his hand, and the Prophets haue the powerfull and effectuall word of truth in their mouth; and they *crie with a loud voice* to the wicked instruments of Satan, *hurt not the earth, neither the sea, nor the trees.* As if they should say though some hearts are worldly, some consciences waueting, some mindes vnfruitfull and barren; yet they may repent and come to goodnes. When the seed is sowen some falleth vpon [x] good ground, and brings forth fruit in abundance, cease therefore from with-holding the sweet blast of the Scriptures, till we haue sealed vp the chosen seruants of our God in their forehead, and imprinted a true beliefe in their hearts by his spirit. S. [y] *Paul* hath said all this in a fewe words, *after that ye heard the word of truth euen the Gospell of your saluation, and therein beleeued, ye were sealed with the holy spirit of promise.*

Some

o Bullinger.

p English gloss.

q Marke 8.38.

r D. Fulke in loc.

s Rom.10.10.

t Baleus.

u Psalm.45.2.

x Mat.13.8.

y Ephes.1.13. Vide Zanchium 168.

[a] Some thinke this Angell is *Elias* the Prophet, imagining that he shall in the latter end of the world come againe to fight against Antichrist, and to seale Gods elect in their fore-head. But our renowned Soueraigne King *Iames* in his [a] premonition hath excellently discouered the vanity of this idle Iewish fable; besides our text saith in the plurall number *till we haue sealed, &c.* [b] Insinuating that by this Angell is not meant one Preacher only but many, yea so many as be both instant and constant in *crying with a lond voyce to the leud Angels, hurt not the earth, neither the sea, nor the trees.* If this one point were well vnderstood and learned, it would make you more diligent in comming to the temple, which is the house of God; in reading the Scriptures, which is the booke of God; in hearing the true Prophets, which are the Ministers of God, appointed for this end to separate you from the wicked of the world, and to seale you with his marke for his kingdome. Hitherto concerning the Minister sealing, I am now to treat of the men sealed, all agreeing in one confession, howsoeuer differing in condition and countrey.

There were sealed one hundred and forty and foure thousand of all the tribes of the children of Israel. The Iewes are sealed first, as being Gods [c] eldest sonnes, a peculiar and pretious people chosen to himselfe [d] aboue all other in the world. After them in course follow the Gentiles as the yonger sonnes of God, for there was sealed an infinite number of other nations, as well as a great number of the Iewes. And among both Iewes and Gentiles all sortes of men were sealed, the people so well as the Priest, euen *twelue thousand of euery tribe, so well as twelue thousand of the tribe of Leui.* And among the people men of all occupations and trades, for [e] by the *land*, he meanes such as till the ground; and by the *sea*, marriners and Merchants [f] occupying their busines in great waters; and by *trees*, such as are noble, rich, and potent in a flourishing estate. So that men in [g] euery nation

[a] *Viterius com in loc.*

[a] From the 62. page to the 80.

[b] *Balam.*

[c] *Exod.* 4. 22.

[d] *Deut* 7. 6.

[e] *Aretius.*

[f] *Psalm.* 107. 23.

[g] *Acts* 10. 35.

tion of euery fashion, if they feare God and worke righteousnes, are sealed with his seale for his chosen seruants:

h *cap.9.4.* h *Ezechiel* reportes that none are sealed, but such as *mourne and crie for all the abominations that are done here*, none but such as grieue to see the Gospell of Christ despised, and his Church despited. On the contrary, such as are common blasphemers of his name, contemners of his word, and persecutors of his Prophets, haue not the seale of the liuing God, but the i marke of the dying beast. In that it is said *one hundred and forty foure thousand were sealed of the children of Israel*, Aretas obserues that euery one of the twelue Apostles multiplied his talent twelue times, a curious and a conscionable conceit too, but how consonant to the text, I leaue to the iudicious examination of the learned and godly, remembring the resolution of S. k *Augustine* in a case not much vnlike, *quisquis hæc legit, vbi pariter certus est, pergat mecum: vbi pariter hæsitat, quærat mecum: vbi errorem suum cognoscit, redeat ad me; vbi meum, reuocet me. Nam in his vt in omnibus meis scriptis* l *non modo pium lectorem, sed etiam liberum correctorem desidero.*

i *Apocal.13.16.*

k *Lib.1. de Trinit.cap.3.*

l *August præm. in lib.3. de trinit.*

The Gospell. Mat. 5.1.

Iesus seeing the people, went vp into a mountaine, and when he was set, his disciples came to him, and after that hee had opened his mouth, hee taught them, saying, blessed are the poore in spirit, for theirs is the kingdome of heauen, &c.

THe first word of the first lesson in Christs first Sermon is *blessed*, a point of conning and of comfort; of conning and good art, woeing vs in the very first entrance to marke well his whole discourse, because m neuer any was, is, or shall be, but he desires (according to his owne sense) to be *blessed*. It is the deuils oratory to deterre

m *Arist. ethic. lib.1. cap.1. & 2.*

deterre men from piety with an opinion of vnhappines and trouble which accompanie the godly, but the rhetoricke of Gods holy spirit allureth vs contrariwise by sweet premises, and gratious promises, *blessed are the poore, blessed are they that mourne, blessed are the meeke*, &c. And it affordes comfort, for hereby we knowe that the Gospell is a good-spell, euen [n] *tydings of great ioy to all people*; when as we read that the first apothegme of Christs first Homily reported [o] at large, was, *blessed are the poore in spirit, for theirs is the kingdome of heauen*; and the last period in his last homily, [p] *behold, I am with you alwayes vntill the end of the world.*

Now (beloued) all his actions are our instructions, it therefore behoueth vs in winning our children, our friends, our auditors vnto God and godlines, to learne and vse this gentle craft, being the sonnes of consolation, as well as the [q] *Boanarges* the sonnes of thunder. As sometime we must [r] mourne, that ỹ people may lament; so likewise sometime pipe, that the people may dance. There was in the Arke of the testament, Heb.9.4. The golden pot of Manna, so well as the rod of *Aaron*; and a Preacher (as *Bernard* wittily) should resemble a good mother which hath *vbera*, so well as *verbera*; like a Bee saith [s] *Ambrose* which hath hony so well as a sting. As it is our part to be [t] disposers of the Gospell, and messengers of peace: [u] so let it be our art to call home such as are out of the way, and to restore such as fall in the way with the spirit of [x] meekenes, *for blessed are the poore in spirit*, &c.

Of this Apothegme there be two parts a) Proposition, *blessed are the poore in spirit.* b) Exposition, *for theirs is the kingdome of heauen.*

In the proposition obserue the a) Subiect, *poore in spirit.* b) Predicate, *blessed*; for so wee may conuert it aptly, *the poore in spirit are blessed.*

[n] *Luke* 2.10.
[o] *Aretius.*
[p] *Mat.*28.20.
[q] *Marke* 3.17.
[r] *Mat.*11.17.
[s] *Ser.*83.
[t] 1.*Cor.*4.1.
[u] *Rom.*10.14.
[x] *Galat.*6.1.

Concerning the subiect I finde three sortes of poore, namely
1. The worldes poore.
2. The deuils poore.
3. Gods poore.

The worldis poore are either impotent, or impudent poore: impotent by birth, or casualtie; by birth, as the fatherles orphanes, and beggars children, especially such as are creeples or borne blinde; by casualtie, as the decayed housholder, the maymed souldier, the visited with any grieuous plague or sickness: all these kindes of poore wretches are to be relieued as wel with our almes as aduise. To binde vp their [y] broken hearts, and to [z] beare part of their burden, is a great euidence that thou art Gods heire, [a] mercifull as our father in heauen is mercifull; Blessed in this world, for so *Dauid* in the 41. Psalm. *Blessed is he that considereth the poore and needy, the Lord comforteth him in his affliction, and makes all his bed in his sickness.* Blessed in the world to come, for so the sonne of *Dauid* euen Christ himselfe, *come ye blessed of my father, inherite ye the kingdome prepared for you, for I was an hungred, and ye gaue me meate: I thirsted, and ye gaue me drinke: I was a stranger, and ye lodged me: I was naked, and ye clothed me: I was sicke, and ye visited me.* It is therefore my humble suite to those (which are by statute made ouerseers of our ouerseers for the poore) that hereafter in euery village the distressed members of Christ, euen [b] flesh of his flesh, and bone of his bone, may be more charitably prouided for, according to the true meaning of godly lawes established in this case.

Among impudent poore, some be little beggars, and some be great beggars; among little beggars I marshall the riotous *spend-all*, and the lasie *get-nothing*. The drunkard and the glutton shall be poore saith [c] *Salomon*, and no maruell, seeing in a little while they draw their whole patrimonie, woods, house, land, thorough the narrow passage of their throat, &c. It is therefore my humble suite to the reuerend and graue Iudges of the land, that they would in their circuits, vpon all occasions

[y] *Esay 61.1.*
[z] *Galat.6.2.*
[a] *Luke 6.36.*
[b] *Ephes.5.30.*
[c] *Prouerb.23.21.*

sions offered, endeuour to suppresse and disgrace these brutish, incorrigible, ding-thriftie dearth-makers. It is said of the Surgeon, that he must haue *a Ladyes hand, and a Lyons heart:* But it is to be wished, that a Iudge in this corupt age should haue contrarywise, the heart of a Ladye, for, *Blessed are the poore in spirit*, yet in punishing notorious offenders, the hand of a Lyon. It is an old saying, *Qui non corripit, corrumpit*; and all honest men howsoeuer otherwise *poore in spirit*, haue notwithstanding euermore complayned of a cruell pittie, which is the mother of licentiousnesse, and licentiousnesse is the mother of contempt, and contempt is the mother of sedition, and sedition is the mother of rebellion, and in fine rebellion is the mother of desolation.

Of Rogues, I meane vagabond idle persons, out of couenant, out of course, there be two sortes, as namely, wild rogues so bred, a great part whereof is an vncircumcised generation, vnbaptized, out of the Church, and so consequently [d] without God in the world. Other being better bred, for want of good discipline turne rogues, and become tame ruffians, and these drones haue swarmed so much in some parts of our Countie, that they driue many good bees out of their hiues, in plaine English, many Gentlemen and Iustices too, during all the hard winter, out of the Countrey into the Citie, where they lye *non-resident from their benefice*, their mansion house where their liuing is; and *non-resident also from their charge*, where they should execute his Highnesse Commission for the peace. I do not think with [e] *Innocentius, Iustitia non datur nisi vendatur*, that Iustice is dearely bought in any corner of our Kentish soyle (God forbid) and yet in the behalfe of my poore neighbors, I must say, that it is pittie Iustice should (considering the number of Iustices) be so farre fetched in the midst of winter. Vngodly polititians, who make the works of *Lucian* their old Testament, and *Machiuels* prince their new: thrust themselues into the center of

[d] *Ephes.* 2. 12.

[e] *De vtilitate condit. humanæ. lib. 2. cap. 4.*

of the world, as if all times should meet in them and their ends, neuer caring in any storme what becommeth of the ship of estate, so they may be safe in the cock-boat of their owne fortune? But nature tels thee, that no man is borne for himselfe; and [f] Scripture tels thee, that we must *in loue serue one another*. Our Christian estate necessarily requires that some should be great, and other litle; that some should be subiect, and other soueraigne; that some should command, and other obey: But saith our blessed Sauiour (speaking to his Disciples, as representing the whole Church) [g] *He that is greatest among you, let him be as the least, and he that is chiefe, as he that doth serue. Prasis, vt prosis*, as [h] *Bernard* told *Eugenius*, and as [i] *Martine Bucer* noteth out of these words of Christ against *Anabaptists*, He which according to the will of the Lord beares rule godly, doth nothing lesse then domineere, yea, most of all serue. The Iustice, the Iudge, yea, the King himselfe (as states-men are bold to call him) is *a great seruant of the Common wealth*. It is therefore my humble sute to the worthy Knights, and other Iustices (hauing receiued [k] large money for the building & maintayning of Bride-wels in our County) to performe better offices in banishing all vnprofitable vagabonds out of our coasts.

[f] *Galat.5.13.*

[g] *Luke 22.26.*

[h] *Lib.3.de consid.ad Eugen.*

[i] *In Mat.20.27.*

I am now to speak of no small Beggars; of such as beg in the courts and houses of Kings; of such as come to something, when other come to nothing; of whom in old time [k] complaint was made to the Parliament of England, That they did by cob-web subtleties of the Law, first rob the Subiect, and then afterward rob the King. I hope there be none such in our daies vnder the gouernment of our most illustrious, wise, learned, meek, religious, and pious Prince K. *Iames*, (whom I beseech God of his infinite goodnesse to prosper long among vs in health, and wealth, & all happynesse, as well concerning this, as the world to come) But if a Iudge hereafter in another age should vnhappily meet with such a sturdie

[k] *Roderic Mors* complaint to the Parliament of England cap.10. printed at Geneua by *Michael Boys*.

ſturdie begger, I wiſh hartily that he may follow Iuſtice *Iobs* example, who ſaith of himſelfe, *I put on righteouſneſſe, and it cloathed me; my iudgement was a roab and a crowne. I was eyes to the blind, and feet was I to the lame. I was a father vnto the poore, and the cauſe which I knew not, I ſearched out diligently. I brake alſo the iawes of the wicked, and pluckt the pray out of his teeth.* [l] Job 29.14.

If he proue too great a fiſh to be caught in thy net, enuy not his proſperitie, for he buildeth his houſe as the [m] moth; and if thou poſſeſſe thy ſoule in patience but a litle while, [n] thou ſhalt looke after his place, and he ſhall not be found. As he was a beggars brat, ſo he ſhall dye the firſt gentleman, and the laſt knight of his name.

[m] Iob 27.18.
[n] Pſalm. 37.10.

There be three ranks of the Deuils poore.
1. Couetous.
2. Vaine-glorious.
3. Superſtitious.

The Couetous, who want euen that they haue, being as they are termed aptly the greateſt *Miſers* in the world, like the market horſe laden with daintie cates, and yet feeds on thiſtles.

The vaine-glorious, who to get a name, forget often their eſtate, as certaine Philoſophers in old time (whom I will not name, becauſe they did it for a name) caſt all their goods into the Sea, leaſt they ſhould hinder their courſes in the ſtudies of philoſophie. *Nolebant cenſu abundare terreno, vt magis ſenſu abundarent ſuo*, ſaith a [o] learned expoſitor vpon this text. And certaine Schiſmatickes in latter ages, haue for the craſie credite of a deſperate cauſe forſaken their owne Countreys, and their owne free-holds which were certaine, to depend vpon the breath and bread of other men which is vncertaine. [o] Iauſen. concord. cap. 39.

The Superſtitious, as the popiſh Monks and Friars, who tranſported with a blind deuotion, abandoned all worldly poſſeſſions, and yet abounded in all riot and exceſſe; *Regulares gulares*, they were more then men at their meat, leſſe then women at their worke, ſaith [p] *Eraſmus*. [p] In colloquio franciſcan.

mus. q *Albertus* duke of *Saxonie* was wont to say, that he had three wonders in one Citie, namely three Monasteries, *For the Fryers of the first had children, and yet no wines: The Fryers of the second had a great deal of corne, and yet no land: The Fryers of the third abounded with moneys, and yet had no rent.*

r *Hic dolus est magnus, lupus est qui creditur agnus.*

So then (as you see) the Deuils poore differ verie much one from another: for the Couetous haue the possession, but not the free vse: the Superstitious haue the vse, but not the free possession: the Vaine-glorious vpon the point haue neither free vse, nor free possession of such worldly wealth as they desire, being all in their seuerall kinds exceeding poore.

The third sort of poore are Gods poore, which abound with inward wants, and want also many times outward aboundance. Whereof some vndergoe patiently losse of their goods, as *Iob*; other forgoe cheerfully the vse of their goods, as the blessed Apostles. These are *the poore in spirit*, or (as s S. *Basile* construeth it) *the poore for the spirit*, wholy submitting themselues to be ruled by Gods holie spirit, the humble and the meeke, truly feeling their inward, and patiently bearing their outward pouerty. Christ then here doth not vnderstand such as are meerely *the worlds poore*; for albeit they be humbled, yet are they not humble; nor *the deuils poore*, for they are neither actually humbled nor humble; but only *Gods poore*, which are both humbled and humble, humbled in their pouerty, humble in their spirit, *blessed are the poore in spirit.*

So S. t *Hierome*, u *Augustin*, x *Ambrose*, y *Gregory Nyssen*, z *Theophylact*, a *Euthymius* and other Doctors expound it. And this appeares to be Christs meaning in that the word *spirit* signifieth elsewhere will, as Mat. 26. 41. *The spirit indeed is ready, but the flesh is weake*, and 1. Cor. 7. 34. *The virgine cares for the things of the Lord, that she may be holy both in body and in spirit*, that is, *in thought*

q *Marlim in loc. com.*

r *Poem. de corrupto statu Ecclesiæ per Illiricum.*

s *In regulis contractioribus quæst. 205. Idem Beza in loco.*

t *In loco.*
u *Lib. 1. de ser. dom. in monte.*
x *Lib. 5. in Luc. cap. de beatitud.*
y *Lib. de beatitud.*
z *In loc.*
a *In loc.*

thought and mind. So that to be *poore in spirit*, is nothing else, but willingly to [b] forsake our selues, and to follow Christ, euermore being readie for his sake to beare the losse of our wealth, when as we are made poore; and to forbeare the vse of our wealth, when as we are rich, [c] vsing the world as though we vsed it not. For this blessing belongs as well to the rich, as to the poore. As the bad poore are proud in spirit; so the good rich are poore in spirit. [d] As some be poore in substance, and not in spirit; so some rich in substance, yet poore in spirit. A cable vntwined in euery cord and thred, may goe thorow the [e] needles eye: so the rich man, if once he be well vntwined, deuiding his goods according to the will of the giuer, may notwithstanding all his greatnesse walke in the narrow path, and enter into the strait gate of Heauen.

The worlds poore are miserable, because deiected in their pouertie: The deuils poore cursed, because proud in their pouertie: Gods poore only blessed, as hauing nothing, and yet possessing all things, 2. Cor. 6. 10.

Here then obserue what an excellent vertue contentation and lowlinesse of minde is. As the first vice the Deuill thrust vpon *Adam* was discontentment and pride: So the first vertue Christ commends vnto his followers, is an humble contentment. The eight beatitudes (saith [f] *Cromatius*) are like *Iacobs* ladder, reaching from earth vnto Heauen; and the verie first step of the ladder as the [g] foundation of the rest is lowlinesse of mind. For as God is said to [h] hang the earth vpon nothing, that it might wholie depend vpon him: euen so doth he found the world of his Christian commonwealth vpon nothing; and this nothing is an humble disprising and forsaking of all our owne abilities, and an only relying vpon his almightie power and goodnesse. As pride is the beginning and originall of sinne, Ecclesiasticus 10. 14. because iniquitie is nothing else but inequalitie, and pride is most vniust, attributing vnto

[b] *Mat.* 16. 24.

[c] 1. *Cor.* 7. 31.

[d] *Ardens hom. in loc.*

[e] *Marke* 10. 25.

[f] *Ser. de 8. Beatud.*

[g] *Theophylact. in loc.*

[h] *Iob* 26. 7.

vnto it selfe too much, vnto all other too little: so contrariwise, contented humblenesse is the Primer, and as it were A. B. C. of our Christian Ethicks; it is as *Ambrose* and *Bernard* write, the mother vertue, yea, *Custos sigilli magni*, the keeper of all Gods great seales & graces, without which his other gifts are rather curses then blessings to vs. It is an eminent grace for a man to speak with the tongues of [i] Angels, and so to transport other with the wind of words and flouds of eloquence whither he list; and yet if learning be not seasoned with humilitie, knowledge saith [k] *Paul* puffeth vp, and as *Aristotle* speaks, it is *armata iniustitia*, like a sword in a mad-mans hand. Fasting that tames the bodie, without humilitie, makes proud the mind, *I fast twice in the weeke*, quoth the Pharisee, Luke 18. 12. Almes are a [l] sacrifice pleasing to God, for he that [m] giueth vnto the poore, lendeth vnto the Lord: yet if a Trumpet bee blowen, and we giue meerly to be seen of men; if we beare not our poore brethren in our bowels and bosome, we shall haue no reward of our Father which is in Heauen, Matth. 6. 1. And therefore Christ inculcates often this one lesson as well by patern as precept, *Learne of me, for I am humble and meeke.* [n] In the world ye shall haue affliction, he that will follow me, must of necessitie [o] forsake himselfe, and yet be of good cheere, for [p] *there is no man that hath forsaken house, or brethren, or sisters, or father, or mother, or wife, or children, or lands for my sake and the Gospels, but he shall receiue an hundred fold, now at this present houses, and brethren, and sisters, and mothers, and children, and lands, with persecutions, and in the world to come eternall life.* I tell you, that in the beginning which you shall find most true in the end, *Blessed are the poore in spirit.*

For, *Blessed* is the *predicat* of the proposition. And there is a two-fold blessednesse, *Beatitudo viæ*, and *Beatitudo patriæ*, blessednesse in this world, and blessednesse in the next. The poore in spirit haue the promises of

[i] 1. Cor. 13. 1.
[k] 1. Cor. 8. 1.
[l] Heb. 13. 16.
[m] Prouerb. 19. 17.
[n] John 16. 33.
[o] Mat. 16. 24.
[p] Marke 10. 29.

of both, 1. Tim. 4. 8. The present happinesse is either outward and worldly, or else inward and ghostly; Outward, as Psalme 132. 16. *I will blesse her victuals with increase, and I will satisfie her poore with bread.* And Psalme 144. 15. *Happie are the people that be in such a case.* And Deut. 28. *Blessed shalt thou be in the field, and blessed in the citie, blessed shall be the fruit of thy ground, and the fruit of thy cattell, the encrease of thy kine, and the flocks of thy sheep.* These temporall and worldly blessings often accompany the meeke more then the proud, because fortune, as q *Charles* the 5. told his sonne, *Is like a woman, if shee be too much woed, shee will be the farther off.* Howsoeuer it be, r godlinesse is great gaine, and the poore in spirit want nothing, as being content with any thing. But the blessednesse promised by Christ here, surpassing all worldly treasures and pleasures is inward and ghostly, consisting in the riches of the mind, and in a sweet contentation of the conscience, which is a s continuall feast, and a daily Christmas, whereby the poore in spirit are made Lords, and as it were tyrants ouer the whole world, domineering ouer Iustices and Iaylour, ouer Iudge and Iurie. Treasons, and murthers, and felonies, and other routs and riots inquired after at Sessions and Assises, are bred of discontentment and pride. But though all the Deuils in Hell, and all their agents in earth and ayre, combine themselues against one little one; yet *Qui vadit plane, vadit sanè,* t He that walkes vprightly, walkes confidently; The u text will alway be found true, *They that put their trust in the Lord, shall be euen as the mount Sion, which may not be remoued, but standeth fast for euer.*

But here we must obserue with incomparably learned x *Melanchon*, and y other protestant diuines, That in this, and all other like places of holie Scripture, where good works are commanded, or commended in any, that Christ is the sole cause of our happinesse, *Without me* (saith z he) *you can doe nothing, and without faith in*

q Aduancement of Learning lib. 2. pag. 105.
r 1. *Tim.* 6. 6.
s *Prou.* 15. 15.
t *Prouerb.* 10. 9.
u *Psalm.* 125. 1.
x *Com. in loc. et apolog. con. sest. Augustin. tit. de Dilect. et implet. legis.*
y *Caluin institit. lib.* 3. *cap.* 17.
z *John* 15. 5.

in him, it is impossible to please God, Heb. 11.6. Our persons must be first reconciled vnto God, hauing for Christs sake pardon of our sinnes, and imputation of righteousnesse, and then our workes shall be blessed and acceptable, Psalme 32.1. *Blessed is the man whose vnrighteousnesse is forgiuen, and whose sinne is couered.* Blessed, [a] that is iustified, for iustification is blessednesse begun, glorification blessednesse perfited. It is a sweet saying of our [b] Church; *Faith is the nest of good workes*, albeit our birdes be neuer so faire, yet they will be lost, except they be brought foorth in true beleefe. *The sparow hath found her an house, and the swallow a nest, where shee may lay her yong, euen thine Altars O Lord*, Psalme 84.3. Such as are true beleeuers, hauing their vnrighteousnesse forgiuen, and their sinne couered, are blessed men; and all their workes as being laied vpon Christs Altar, are a sweet smelling sacrifice to God. But saith [c] *Augustine*, Hereticks and Infidels in doing glorious acts and honorable deeds, haue no where to lay their yong, and therefore they must of necessitie come to nought; as the fathers of our common Law speake, *Moritur actio cum persona*, their actions are damnable with their persons. He which is poore in spirit is blessed, he which is mercifull is blessed, he which is a peacemaker is blessed. But as our Diuines haue iudiciously noted against the Papists, in all these Beatitudes a liuely Faith is presupposed, according to that [d] Apostolicall axiome, *whatsoeuer is not of Faith is sinne*. The Saints of God are sealed inwardly with Faith, as it is in our Epistle; but outwardly with good works, as in our Gospell. To be *poore in spirit, to mourne, to be mercifull*, are not causes but effects of our iustification, as we commonly speake out of *Bernard*, *Via regni, non causa regnandi*; [e] For the followers of Christ are blessed, not because they be *poore in spirit*, but because *theirs is the kingdome of Heauen*, That is the right exposition of the proposition, *Blessed are the poore in spirit.*

[a] *Martyr. in Rom. 4.8.*

[b] Hom. of good works part. 1.

[c] *In Psalme 83.*

[d] *Rom. 14.23.*

[e] *Musculus. Marlorat.*

Now

Now the kingdome of Heauen in holie Scripture ſignifieth either the kingdome of [f] grace, which is heauen on earth; or elſe the kingdome of [g] glorie, which is heauen in Heauen: And both theſe belong vnto the poore in ſpirit. [h] Some conſtrue this of the kingdome of grace, becauſe Chriſt ſaith expreſly, Luke 4.18. *The ſpirit of the Lord hath anoynted me, that I ſhould preach the Goſpell vnto the poore; he hath ſent me that I ſhould heal the broken hearted; that I ſhould preach deliuerance to the captiues, and recouering of ſight to the blind; that I ſhould ſet at liberty them that are bruiſed.* And [i] *I am not come to call the righteous, but the ſinners to repentance. And I giue thee thankes O Father Lord of Heauen and earth, becauſe thou haſt hid theſe things from the wiſe and men of vnderſtanding, and haſt opened them vnto babes.* The carnal wiſe, *Credentes oculo magis quàm oraculo*, rely more vpon their fiue ſenſes, then the foure Euangeliſts; and therfore, [k] becauſe they can not find a reaſon of naturall things, they make to themſelues falſe gods; and becauſe they can not find a reaſon of ſupernaturall things, they denie the true God. The curious, while they deſire to know what they ſhould not, are not able to coceiue what they ſhould; by dyuing too much into the ſubtleties of reaſon, they forget often the principles of Religion. As wholſome Lawes are loſt many times in the caſes of the law; ſo Religion it ſelfe is loſt among Sophiſters in the queſtions of Religion. It was the Serpent that firſt opened *Adams* eyes, and enticed him to prie into the ſecrets of God. Our care therefore (ſaid [l] *Luther*) muſt be to ſhut vp our eyes againe, that we ſeeke not ambitiouſly to ſee more then almighty God would haue vs to know. Chriſt would haue vs to bring Faith and humilitie to his ſchoole, leauing our arguments at home, *Non vult nos eſſe curioſtas & quarioſtas.* [m] He reſiſteth the proud, and giues grace to the humble. The [n] poore receiue the Goſpell, as it is in our text, *Theirs is the kingdome of Heauen.*

[f] *Mat.* 3.2. *Luke* 18.17.
[g] *Mat.* 7.21. *Acts* 14.22.
[h] *Hierom. Muſculus. Aretius.*
[i] *Mat.* 9.13.
[k] Dr. Edes Ser. Phyſick for the plague.
[l] *Loc. com. tit. de pugna Fidei & rationis humanæ.*
[m] 1. *Pet.* 5.9.
[n] *Mat.* 11.5.

But [o] other expositors vnderstand this of that incorruptible crowne of glorie; for as this world seemes to be made for the presumptuous and proud: so that other only for the humble and meeke. It is *Theirs*, and that in present *Is*, and it is *a kingdome*, and that a kingdome of *Heauen*. According to the tearmes of our common Law [p] there be two sorts of Freeholds; *A Freehold in deed*, when a man hath entred into lands or tenements, and is seised thereof actually and really; *A Freehold in law*, when a man hath right to lands or tenements, but hath not yet made his actuall entrie. Now the kingdome of Heauen is our Freehold in law, though as yet while we liue, we can not actually be seised thereof. It is ours, as being [q] prepared for vs by God the Father: It is ours, as being purchased in our behalfe by God the [r] Sonne. It is ours, as being assured to our spirit by God the holie Ghost, Rom.8.16.17. We haue now right to this inheritance, *Habemus ius ad rem* (as [s] *Melanchthon* acutely) *nondum in re*. Or as *Augustine*, and other of the fathers vsually, the kingdome of Heauen is ours alreadie, *Non in re, sed in spe*. The Scripture saith as much in plaine tearmes; We are [t] saued by [u] blessed hope, which is [x] immoueable, without [y] wauering. [z] *Fides intuetur verbum rei, spes vero rem verbi*. Rom.5.2. Thorough our Lord Iesus Christ we haue accesse by faith vnto this grace, wherein we stand and reioice vnder the hope of the glorie of God.

And we may well vnder hope reioice, seeing our reward (when our [a] fight is finished) is no lesse then *a kingdome*. The citizens of Tyrus are desbribed by the Prophet [b] *Esay* to haue been companions vnto Nobles and Princes: but in that heauenly Hierusalem, euery burgesse by his [c] second birth, is the [d] brother of a king, the [e] sonne of a king, and himselfe a king; hauing in token hereof a triumphant [f] palme in his hand, and a [g] golden crowne on his head. And this kingdome is not a [h] fading inheritance, but *a kingdome of Heauen*, an immortall

o *Euthym. Rupert. Caietan.*

p Termes of the Law pag. 103.

q *Mat.25.34.*

r *1.Pet.1.4.19.*

s *In Rom.8.24. Idem Caietan in loc.*

t *Rom.8.24.*
u *Tit.2.13.*
x *Colos.1.23.*
y *Heb.10.23.*
z *Alstedius System.theolog. lib.3.loc.17.*

a *2.Tim.4.7.*

b *Cap.23.8.*
c *Iohn 3.3.*
d *Heb.2.17.*
e *Rom.8.14.*
f *Apocalyp.7.9.*
g *Apocalyp.4.4.*
h *1.Pet.1.4.*

rall and euerlasting life. Men on earth haue *Life*, but it is [i] full of trouble, and of small continuance, not *euerlasting*; The damned in Hell haue an *eternall being*, but because they can not moue, but are perpetually tyed vnto their torments, it is not a *Life*, but a death. Only the [k] rich in grace, the poore in spirit shall haue, when this world hath his end, *an euerlasting Life* without end. Tell O man what thou most earnestly desirest? Is there any thing thou louest bettter then life? Is there any life better then a blessed life? Is there any blessed life without hope here, and hold hereafter of euerlasting life? Yet all these things, and more then I can vtter, or you conceiue, are [l] prepared and reserued for such as are *poore in spirit, for theirs is the kingdome of Heauen.*

[i] *Iob.* 14. 1.

[k] *Non dicit pauperes spiritus sed spiritu. Caietan in loc.*

[l] 1. *Cor.* 2. 9.

Preached at Maydston *Assises, July* 28. 1614. *vpon the request of my much honoured and worthily beloued friend and kinsman Sir* Anthonie Aucher *Knight, high Sherife of* Kent.

Almightie God, which hast knit together thy elect in one communion and fellowship in the mysticall bodie of thy Sonne Christ our Lord; Graunt vs grace so to follow thine holie Saints in all vertuous and godly liuing, that we may come to those vnspeakable Ioyes, which thou hast prepared for them that vnfaynedly loue thee, thorough Iesus Christ our Lord.

Amen.

AN EXPOSITION OF THE LAST PSALME.

DELIVERED IN A SERMON PREACHED AT PAVLES Crosse the fifth of Nouember 1613. *Which I haue ioyned to the Festiuals* as a short Apologie for our *Holy daies in the Church of England.*

DEDICATED VNTO MY HONORABLE friend and most respected kinsman Sir *William Monins Baronet.*

By IOHN BOYS, *Doctor* of Diuinitie.

AT LONDON
Imprinted by FELIX KYNGSTON, for *VVilliam Aspley.* 1615.

GVNPOWDER TREASON DAY.

PSALME 150.

O praiſe God in his holineſſe, &c.

ALL the Pſalmes of *Dauid* are compriſed in two words, [a] *Halleluiah*, and *Hoſanna*, that is, bleſſed be God, and God bleſſe; as being for the greater part either praiers vnto God for receiuing mercies, or elſe praiſes vnto God for eſcaping miſeries. This our preſent Hymne placed as a [b] Concluſion of the whole booke; yea, the beginning, middle, end, to which all the reſt (as [c] *Muſculus* obſerueth are to be referred) inuiteth vs in preſcript and poſtſcript, in title, in text, in euery verſe, and in euery Clauſe of euery verſe to *praiſe the Lord*. Teaching theſe two points eſpecially:

1. For what
2. With what

} God is to be magnified.

For what, verſ. 1, 2. *O praiſe God in his holineſſe, praiſe him in the firmament of his power, praiſe him in his noble acts, praiſe him according to his excellent greatneſſe.*

With what, euen with all that is

- Without vs, verſ. 3. 4. 5. *Praiſe him in the ſound of the trumpet, &c.*
- Within vs, verſ. 6. *Omnis ſpiritus*, &c. *Let euery ſpirit praiſe the Lord, praiſe yee the Lord.*

[a] *Guenara.*

[b] *Lyra in loc.*

[c] *In loc.*

This in briefe is the whole texts *Epitomie*, I come now to the words *Anotomie*, cutting vp euery part and particle seuerally, beginning first at the first, *O praise God in his holinesse*. Of which one sentence the Doctors haue many (though not aduerse yet diuerse) readings, especially three: *Praise God in his Saints*, *praise God in his sanctities*, *praise God in his sanctuarie*. S. *Hierome*, *Augustine*, *Prosper*, and [d] other as well ancient interpreters as moderne translate here praise God in his *Saints*. For if he must be praised in all his creatures, how much more in his new creatures? if in the witlesse wormes, and senseless vapours, Psal. 148. much more doubtlesse (as *Theodorit* here collects) in men, in holie men, in *Saints*, vpon whom hee hath out of his [e] vnsearchable riches of mercie, bestowed the blessings of the [f] life present, and of that which is to come.

First almightie God is to be blessed for giuing his Saints such eminent gifts of grace for the good of his Church, and for the setting foorth of his glorie. So *Chrysostome*, *Basil*, *Enthymius*, *Prosper*, *Placidus*, *Parmensis* expound it. [g] Euery good and perfit gift is from aboue, descending from the father of lights, a good thought in a saint is *gratia infusa*, a good word in a saint is *gratia effusa*, a good deed in a saint is *gratia diffusa*, through his grace which is the God of [h] all grace, saints are [i] whatsoeuer they are. Wherefore praise the Lord in his Saints, often remember their vertues as their true *reliques*, and as it were bequeathed [k] *legacies* vnto Gods people. So the wise man, Ecclesiasticus 44. *Let vs now commend the famous men in old time, by whom the Lord hath gotten great glorie, let the people speake of their wisdome, and the congregation of their praise.* So the Confession of *Bohemia*, chap. 17. [l] *We teach that the Saints are worshipped truly, when the people on certaine daies at a time appointed, doe come together to the seruice of God, and doe call to minde and meditate vpon his benefits bestowed vpon holie men, and through*

[d] *Chrysost. Basil. Euthym. Arabs apud Mussel. Lyra. Hugo Card. Tarretanus. Anonymus.*
[e] *Ephes.3.8.16.*
[f] *1.Tim.4.8.*
[g] *Iames 1.17.*
[h] *1.Pet.5.10.*
[i] *1.Cor.15.10.*
[k] *Euseb Emisen. hom. de S. Maximo.*
[l] *See Harmon. confess. sect 16. pag. 486.*

through them vpon his Church, &c. And for as much as it is kindly to consider, *opus diei in die suo*, the worke of the day [m] in the same day it was wrought; it is well ordered by the Church of England, that the most illustrious and remarkable qualities of the saints are celebrated vpon their proper festiuals, that on S. *Stephens* day, we may learne by S. *Stephens* example to loue our enemies: on S. *Matthewes* day, to forsake the world and to follow Christ: on S. *Iohn the Baptist* his day, to speake the truth constantly, and to suffer for the same patiently. Thus in stedfastnes of faith and godlinesse of life (*non legere modo sed degere sanctorum vitas*, as [n] one wittily) to bee followers of them as they were followers of Christ; is (as [o] blessed *Latymer* was wont to say) the right worshipping of Saints, and of God in his Saints.

Againe, for as much as there is a *communion of Saints*, as we cōfesse in the Creed, a knot of fellowship betweene the dead Saints and the liuing; it is our dutie to praise God for their good in particular, as they [p] pray to God for our good in generall. It is required on our part I say, to giue God most humble thanks for translating the out of this [q] valley of teares into Hierusalem aboue, where they be [r] clothed with long white robes, hauing palmes in their hands, and [s] crownes of gold on their heads, euer liuing in that happie kingdome without either dying or crying, Apocal. 21. 4. and this also (in the iudgement of *Augustine*, *Hierome*, *Hugo*, *Raynerius*, and other) is to *praise God in his Saints*.

These reasons are the grounds of certaine *holy daies* established in England by law, namely to blesse God for his Saints eminent grace while they were liuing, and exceeding glorie now they be dead. Wherein our Church ascribes not any diuine worship to the Saints, but all due praise to the sanctifier: in celebrating their memorie (saith *Augustine*) we neither adore their honour, nor implore their helpe: but (according to the

[m] *Maior præfat. in Psal. 22.*

[n] *Owin epigram. lib. 3.*
[o] *Ser. on Christmas day preached at Bexterly, & ser. on S. Stephens day at Grimstorpe.*

[p] *Apocal. 6. 10.*

[q] *Psal. 84. 6.*
[r] *Apocal. 7. 9.*
[s] *Apocal. 4. 4.*

tenour of our text) wee praise him alone, [t] who made them both men and martyrs. In the words of [u] *Hierome* to *Riparius*: *Honoramus reliquias martyrum, vt eum cuius sunt martyres adoremus: honoramus seruos, vt honor seruorum redundet ad dominum:* If thou desire to doe right vnto the Saints, esteeme them as paternes, and not as patrones of thy life; honour them only so farre, [x] that thou maist alway praise God in them, and praise them in God.

The gunpowder men erre very much in this one kinde of honouring God, for either they worship *his Saints* as himselfe, or else their owne saintlings, and not *his Saints*. In praying to the dead, in mingling the blood of their martyrs with the precious blood of their Maker, in applying their merits, and relying vpon their mercies; it is plaine that they make the Saints (as *Melanchthon* tels them in his [y] Apologie for the Confession of *Ausburge*) quartermasters with God, and halfe mediatours with Christ, I say ioynt mediatours not of incercession only but of [z] redemption also. Nay they make the blessed Virgin vpon the poynt their only *mediatrix* and *aduocate*, so they sing, and so they say. They sing in their publique seruice, [a] *Maria mater gratiæ, mater misericordiæ*, &c. the which is Gods owne stile, 1. Pet. 1. 10. & 2. Cor. 1. 3. so they likewise say, *Maria consolatio infirmorum, redemptio captiuorum, liberatio damnatorum, salus vniuersorum.* [b] *Giselbertus in lib. altercationis Synagogæ et ecclesiæ, cap. 20. Maria quasi maria*, saith *Augustinus de Leoniſſa*, sermon 5 vpon *Aue maria*, for as all riuers come from the seas, and returne to the seas againe, Ecclesiastes 1. 7: [c] so forsooth (if you will vndertake to beleeue him) all grace is deriued from *Mary*, and ought to be returned again to *Mary*. We finde so much *in* [d] *Rosario Mariæ, reparatrix & saluatrix desperantis animæ*, &c. That which is worse, their owne Pope (who cannot, as they teach, erre in a poynt of doctrine as Pope) calleth her expres-

ly

[t] *De ciuit. lib. 8. cap. 27.*
[u] *Tom. 2 fol. 118*
[x] *Philip Mornæus de missa, lib. 3 cap. 11. See Melanct resp. ad art. Bauar. art. 25.*
[y] *Tit. de sanct. inuocat.*
[z] *See D. Fulke in 1. Tim. 2. 5.*
[a] *Bellar. de sanct. beat. cap. 17.*
[b] *Apud Magdeburg. Cent. 10. Coll. 275.*
[c] *See Gospell Annunciat.*
[d] *Chemnit. exam. Con. Trident. part. 3. pag. 151.*

ly *Beam. Pet. Bembus* in his epistles written in Pope *Leo* 10. name, *lib.* 8. *epist.* 17. printed at *Strasburg an.* 1609. that which is worst of all, in their most approued Bible: they translate Gen. 3. 15. *ipsa conteret caput tuum:* she shall breake thine head, although (as their owne Iesuit [e] *Ribera* confesseth honestly) the *Hebrew* text, the *Chaldee* paraphrase, the translation of the *Septuagint*, and all good *Latin* copies reade *ipse conteret*, he shall bruise the serpents head, applying it to Christ, according to that of *Paul*, *The God of peace shall tread downe Satan vnder your feete*, Rom. 16. 20. by this euidence you may see that the gunpowder crue praise not God in the saints, nor the saints in God: but on the contrarie the saints as God.

[e] *In Habacuc. cap. 1. num. 32.*

Againe these S. *Peter* men (and as I haue warrant to terme them on this day *Salt Peter men*) erre from the true meaning of our text, because they doe not praise God *in sanctis eius*, in his saints: but dishonour God *in sanctis eorum*, in saints of their owne making, vsually praying vnto some who were no men, and to many who were not holy men. It is doubted by the two great lights in their glorious firmament, *Bellarmine* and *Baronius*, whether there were euer any such man as S. *George*, or such a woman as S. *Catharine*. Cardinall *Bellarmine lib. de beatitudine sanct. cap. vlt.* §. *respondeo sanctorum* doth acknowledge that they worship certaine saints whose stories are vncertaine, reputing the legend of S. *George* apocryphall according to the censure of Pope [f] *Gelasius:* and Cardinall *Baronius eccles. annal. Tom.* 2. *ad an.* 290. according to the impression at Rome, fol. 650. as also *de Martyrologio Romano cap.* 2. confesseth as much of *Quiriacus* and *Iulitta*, declaring plainely that their acts are written either by fooles or heretikes, and in his annotations vpon the *Romane Martyrologie* 23. Aprill, he taketh vp *Iacobus de Voragine* for his leaden Legend of our English S. *George*, concluding in fine, that the picture of Saint

[f] *Can. sanct. Roman. dist.* 15.

George fighting with a Dragon is *symbolicall*, and not *historicall*. If the Scripture be true g *whatsoeuer is not of faith is sinne*: then assuredly these men (as h *Paul* speaks) *are damned of their owne selues* in their owne conscience, who (notwithstanding all their doubts) pray still in their publike seruice, i *Deus, qui nos beati Georgij martyris tui meritis & intercessione lætificas, Concede propitius, &c.* An Idoll as *Paul* affirmes, 1.Cor.8.4. is nothing, *Ergo*, the Papists in worshipping S. *George* which is nothing, commit (euen themselues being Iudges) abominable Idolatrie.

As they worship some who were no men, so many who were not k holy men, as a reuerend l Doctor of our Church accutely, *Non matyris domini sed mancipes diaboli*: the Souldiour who peirced Christs holy side was a Pagan, m neither doth any storie which is authenticall speake of his conuersion, and yet they worship him vnder the name of S. *Longinus*, or Longesse, March 15. *Papias* (as n *Eusebius* and o *Hierome* report) held the heresie of the *Millenarians*, and yet he is honoured as a saint in the Romane Calender vpon the 22. of Februarie. *Becket* was a bad subiect in his life, and no good Christian at his death, in that hee commended himselfe and the cause of his Church vnto S. p *Denys* and our Lady. Yet S. *Thomas of Canterburie* was honoured at Canterburie in the daies of popish ignorance more then either the worlds Sauiour, or the blessed Virgine his mother: in which relation I appeale to the records of that Church, as also to the very stones vnder his shrine worne with the knees and hands of such as came thither to worship him. *Boccace* reporteth how one Sir *Chappelet* a notorious Italian Vsurer and Cousoner came to be honoured as a Saint in France. *Sanders* among them is a saint, albeit he liued in plotting, and dyed in acting rebellion against his gracious Soueraigne Queene *Elizabeth* of famous and blessed memorie. Nay *Dauns* is *Dinus*, *Saul* is among the Prophets,

g Rom.14.23.
h Tit.3 11.

i Missal.Roman. ex Con.Triden. decret.restit.in festo Georgij.

k Dr.Sutclif examin.of Rom. cap.7.
l Dr.Abbot Antilog.pag.3.
m Sutclif.vbi sup.
n Hist.lib.3. cap.vlt.
o Catalog.scrip. in vita pap.

p Houenden annal part. poster.pag.298.

phets, *pater personatus*, father *Parsons* all the daies of his life was a perpetual Martyr, as his fellow [q] *Ribadeneira* termeth him: and yet one (who sometime was his inner man, and knew him as I presume, better then euer did *Ribadeneira*) transposing the letters of *Robertus Parsonius Iesuita*, found this *anagramme*, *Personatus versuti oris abi*: the wit-foundred drunkard, *Henry Garnet* (who did not according to the Counsell of [r] *Paul* vse *vino modico*: but as [s] *Paulinus* pretily *modio*) that lecherous treacherous Arch-priest, Arch-traitor, Arch-diuell in concealing, if not in contriuing: in patronizing, if not in plotting the powder intended massacre, is returned a Saint from beyond the seas with [t] *à sancte Henrice intercede pro nobis!* his action is iustified, his life commended, his death honoured, his miracles and memorie celebrated by that *Ignatian* spirit, ([u] *portentum nominis portentum hominis*, hauing a great deale of name, though a very little modestie) *Andreas Eudæmon Ioannes Cydonius*: but notwithstanding his apologie, the saintship of *Henry Garnet* is so buffeted by the replies and antilogies of our accuratlie learned diuines, as that his straw face will hereafter hardly be worth a straw. *Catesbie*, *Winter*, *Rookwood*, and the rest of the Cole-saints and hole-saints (who laboured in the diuels mine by the Popes mint) are numbred among the holy ones also: Babilon and Egypt praise God in them, and for them. I haue heard much of *roaring* gentlemen in *London* and *Canterburie*, but if the Lord himselfe had not watched ouer his Church, if the Lord himselfe had not written England in the [x] palmes of his hands, if the Lord himselfe had not kept King *Iames* as the [y] apple of his eye, [z] if the Lord himselfe had not been on our side (now may Gods Israell in England say) if the Lord himselfe had not been on our side, when they rose vp against vs, if the Lord himselfe had not (out of his vnspeakeable goodnesse toward vs and our posteritie) broken their snares, and deliuered our

q *Catalog. scrip. Iesuit. in vita Parsony.*

r *1. Tim. 5. 23.*
s *Epist. lib. 3. epist. 6.*

t *Sheldon preface before his motiues.*

u *Elien. epist. lector. ante resp. ad Bellar. apol.*

x *Esay 49. 16.*

y *Deut. 32. 10.*
z *Psal. 124.*

our ſoules out of that horrible gunpowder pit; theſe bellowing Buls of Baſan, and Canon-mouthed hell-hounds would haue made on this day ſuch a roare, that all Chriſtendome ſhould haue felt it, and the whole world haue feared it. [a] *O Lord God of all power, bleſſed be thy name, which haſt this day brought to nought the enemies of thy people,* [b] *ſo let all thine enemies periſh O Lord, that our* [c] *mouthes may be filled with laughter and our tongue with ioy. Sint diui modo non viui,* let England hang ſuch, although afterward Rome hallow ſuch, he that hath an eye to ſee without the ſpectacles of a Ieſuit, will affoord as good credit to the regiſter at *Tiburne* as to the Calender of *Tyber:* for if theſe be Martyrs, I wonder who are Murtherers? If theſe be Saints, I pray you who are Scythians? If theſe bee Catholikes, who are Canibals?

[a] *Judith.13.4.*

[b] *Iudges 5.31.*
[c] *Pſalm.126.2.*

I paſſe to the ſecond expoſition of theſe wordes, *O praiſe God in his ſanctitie,* ſo *Munſter, Pagninus, Beza, Tremelius* and our old tranſlation heere, *Praiſe God in his holineſſe:* how God is holy *formaliter & effectiuè,* holy in himſelfe, and making other holy; the Lord is glorious in holineſſe Exod.15.11. Wheras other Gods are famous for their vnholineſſe, *Venus* was a wanton, *Mercurius* a theefe, *Iupiter* a monſterous adulterer, an ingenious man (as [d] *Baſile* writes) would bluſh to report that of beaſtes, which the Gentiles haue recorded of their Gods. If ſuch imputations are true ſaith [e] *Auguſtine, quàm mali* how wicked are theſe Gods: if falſe *quàm male* how wretched and fooliſh are theſe men, adoring the ſame things in the temple, which they ſcoffe at in the theater, *in turpitudine* [f] *nimium liberi, in ſuperſtitione nimium ſerui:* ſo that their Gods are not as our God, euen our enemies being Iudges Deut.32.31. there is none holy as the Lord 1.Sam.2.2. called [g] often in holy Scripture *the holy one,* yea thrice holy; *holy, holy, holy, is the Lord of hoſts* Eſay 6.3. his [h] name is holy, his [i] law is holy, his [k] ſpirit is holy, his will holy, his word

[d] *Lib. de legend. libris gentilium.*

[e] *De Ciuit. Dei lib.6.cap.6.*

[f] *Auguſt. contra fauſt.man. li.12. cap.40.*

[g] *Eſay 1.4. & 10.20.*
[h] *Luk.1.49.*
[i] *Pſal.19.7.*
[k] *Mark. 12.36.*

word holy, *righteous in all his waies, and holy in all his workes* Psalm. 145.17. making vs also which are his seruants an *holy people* Deut. 7.6. an *holy priest-hood* 1. Pet. 2.5. *his holy temples* 1. Cor. 6.19. our bodies, our soules, our selues, our whole [l] seruice holy, wherefore *praise God in his holinesse.*

[m] *Luther, Caluin, Vatablus*, your *English-Geneua* bibles, & our new translation haue praise God in his *sanctuarie*, the which in holy scripture signifieth either heuen, or the temple, heauen is often called in sacred writ *Gods sanctuarie*, for [n] thus saith he that is high and excellent, he that inhabiteth eternitie, whose name is the holy one, *I dwell in the high and holy place.* Christ in comming to vs is said to *breake the heauens* Esay 64.1. and when he went from vs vnto his father *a cloud tooke him vp into heauen* Acts 1. and *frō heauen* he shal come againe to iudge the quicke and the dead 1. Thes. 4 16. That *his sanctuarie* may be taken heere for heauen, is gathered out of the very next clause (*praise him in the firmament of his power*) the which (as [o] *Caluin* & [p] other expositors haue well obserued,) is exegeticall, and expoundes the former, as if Dauid should haue said, praise the Lord in his sanctuary, that is *in the firmament of his power*, for the heauens declare the glory of God and the firmament sheweth his handy worke Psalm. 19. 1. let all people praise God our father in heauen, especially such as dwell with him [q] in heauen, O praise the Lord all ye blessed Angels and Saints inhabiting his sanctuarie which is highest and holiest.

[r] Other apply the word *sanctuary* to the Temple, so termed for two respects especially. 1. because God manifesteth *his holines* toward vs in that holy place more principally, calling it expressly [s] *his house*. 2. a *sanctuarie* in regard of our *holy seruice* toward God, for albeit euery day be to the good man a sabbath, and euery place a temple; yet the God of Order hath appointed certaine times, and certaine places also, wherein hee will bee

[l] 1. Pet. 3 2.

[m] Idem Genebrard et aly.

[n] Esay 57.15.

[o] In loc.

[p] Bellarmine in loc.

[q] Genebrard Agellius Acernensis epist. in loc.

[r] Luther Vatablus Chald. apud Genebrard english Com. dedicated to Mr. Herlakinden.

[s] Esay. 56:7.

bee worshipped publiquely, saying Leuiticus 19.30. *Ye shall obserue my Sabbaths, and reuerence my Sanctuary*. For our holines toward God concerneth vs [t] one way in that we are men, and another way in that we are ioyned as parts to that visible mystical body which is his Church as men, wee are at our owne choyce both for time, and place, and forme, according to the exigence of our owne occasions in priuate, but the seruice which is to bee done of vs as the members of a publique body, must of necessity bee publique, and so consequently to bee performed on holy daies in holy places. and for this doctrine the scriptures afford both patent and paterne, the patent is reported by the Prophet *Esay*: Chap. 56. vers. 7. and repeated by Christ in [u] three seuerall Euangelists; *my house shall be called an house of prayer for all people*. The paterns are manifold, *I will enter into thine house in the multitude of thy mercies, and in thy feare will I worship toward thine holy temple*, saith our Prophet, Psal. 5.7. The Publican and the Pharisie went *into the temple to pray*, Luke 18. *Peter* and *Iohn* went vp together *into the temple at the ninth houre of prayer*, Acts 3. *Anna* fasted and *prayed in the temple*, Luke 2. This one word *Sanctuarie* teacheth vs how we should behaue our selues in the Church as in Gods presence? Doest thou come to that holie place to receiue the blessed Supper of our Lord? remember that the temple is *sanctuarium, non promptuarium*, a sanctuarie, not a buttrie, [x] *haue ye not houses to eate and drinke in, despise yee the Church of God?* Doest thou come to pray? [y] *take heede to thy foote when thou entrest into Gods house*, compose thy knees, and eyes, and hands, and heart after such a deuout manner: as that thou maist not onely praise God vpon the loud cymbals, but (as it is vers. 5.) *praise him vpon the well tuned cymbals* also. Doest thou come to heare the sermon? remember that the preaching of the Gospel is [z] not the word of a mortall man, but the [a] power of the immortall

[t] *Hooker eccles. pol. lib. 5. §. 24.*

[u] *Mark 11.7. Luke 19.46. Matth. 21.13.*

[x] *1. Cor. 11.22.*

[y] *Eccles. 4.17.*

[z] *1. Thess. 2.13.*

[a] *Rom. 1.6.*

tall God vnto saluation: and albeit the Preacher be neuer so simple, neuer so sinfull; yet the word is holy, the action holy, the time holy, the place holy, ordained by the most holy to make thee holy. Vpon whatsoeuer occasion thou commest into the Temple, remember alwaies that the ground is holy whereon thou standest, it is a *sanctuarie*, the habitation of God, and place of his *holinesse*: and therefore not to be [b] prophaned with ordinarie though lawfull worldly businesse, much lesse with vnlawfull pastimes and enterludes, it is a place for praise, not for playes, *O praise God in his sanctuarie.*

[b] *Canon 88.*

Or (as [c] *Martine Luther* interprets it) praise God *in his sanctuarie*, that is, *for his sanctuarie*, for [d] shewing his word vnto *Iacob*, his statutes and ordinances vnto *Israel*, for his adoption, and his couenants, and his promises, and his seruice, Rom. 9. 4. O praise the Lord for his [e] true Church established for the present among the Iewes, and hereafter in the fulnesse of time to be constituted among Christians vntill the worlds end. For this clause may bee construed of the mysticall heauen and temple, so well as of the materiall heauen and temple. The good man (I meane the true Christian) is not only Gods [f] house, but also Gods [g] temple, yea, Gods heauen, as [h] *Augustine* expounds the words of Christ, *Our Father which art in heauen*, that is, in holy men of heauenly conuersation, in whose sanctified hearts hee dwelleth as in his [i] sanctuarie. *Archimedes* in his conference with *Hiero* said, *Giue me a place where I may stand out of the world, and I will moue the whole earth:* In like manner, he that will bee reputed a Saint, and so take vpon him to remoue men earthly minded from their worldinesse, must himselfe at the least haue one foote out of the world, seeking (as the blessed [k] Apostle speakes) the things aboue, that [l] other may see his good workes, and glorifie God which is in Heauen, that is (according to the true soule of our text) *praise*

[c] *In loc.*

[d] *Psal. 147. 19.*

[e] *Christ. Corn. in loc.*

[f] *Heb. 3. 6.*

[g] *1. Cor. 3. 16.*

[h] *Lib. 2. de ser. dom. in mont.*

[i] *Bellarm. & Corn. in loc. vel hoc dicit de populo, vel de vita sancta Chrysost. Basil. in loc.*

[k] *Coloss. 3. 1.*

[l] *Mat. 5. 16.*

God

God in his Saints which are his sacrarie, his sanctuarie, his house, his heauen,

Heere then all the three diuers lines (*praise God in his Saints, praise God in his sanctitie, praise God in his sanctuarie*) meet in one centrie; namely, God is to be praised in his sanctuarie for his sanctitie conferred vpon his Saints, whereby they shined as [m] lights in this heauen on earth, and now shine like [n] starres in that heauen of heauen. If I were not (according to the text and the time) forward to prosecute the Gunpowder men, as the more dangerous enemies of God and his Gospell, I might vpon this ground take vp the bucklers against idle *Nouelists*, vtterly condemning the *festiuals of holie Saints*, established in our Church by good order of law. Their principal obiection is taken out of *Pauls* Epistle to the Galathians, chap. 4. verse 10. *Yee obserue dayes and monethes, and times and yeares, I am afraid of you, lest I haue bestowed vpon you labour in vaine.* To which answere is made, that there is a [o] foure-fold obseruation of

3 daies { Naturall. Politicall. Ecclesiasticall. Superstitious.

Of all which onely the superstitious is condemned, as *Aretius* and *Illiricus*, and [p] other Protestant Diuines vpon the place. Now the superstitious obseruation is either *Iudaicall* or *Idolatricall*; it is apparant that *Paul* meant the first hereof especially, [q] because the Galathians after they were conuerted vnto Christ, were seduced by false teachers vnto the ceremonies of the Iewes, as concerning the Sabbaths & the new Moones, and the like, the which were figures of Christ. and had their end in him. [r] *Are yee so fooliſh, that hauing begun in the spirit, yee would now be made perfit by the flesh?* As for *Idolatricall* obseruing of times, it is granted easily that the *Pagans* (in dedicating feasts vnto false gods, and

m *Philip.* 2. 15.
n *Dan.* 12. 3.
o *Illiric. in Galat.* 4.
p *See Sir Christop. Heydons answer to Mr. Chambers, pag. 368. and how the fathers answere this. Bellarmin. de sanct. Cultu, cap.* 10.
q *English glosse.*
r *Galat.* 3. 3.

and in making [f] differences of daies disinall and fortunate, either by curious arts, or by particular fansies, or popular obseruations) are worthily reputed superstitious. And the [t] *Papists* also (solemnizing holie daies of the Saints in their Churches with idolatrous worshipping of the creatures, and their Images: and out of their Churches with Epicurelike belly-cheere, reuelling, & idlenesse) *turne againe to the beggerly rudiments and fashions of the world*: But the festiuals of England (celebrated according to the doctrine and Iniunctions of our Church) are verie farre from these and all other kindes of superstition. [u] For then is God truly worshipped in the publike congregation, I say the true God is truly praised in his true Saints; on our holie daies the sacraments are rightly ministred, the Scriptures are fruitfully read, the Word is faithfully preached; all which are maine meanes to withdraw men not only from superstition and idolatrie, but also from all sortes of error and impietie whatsoeuer.

Yea, but the words of the Commandement are, *sixe daies shalt thou labour: Ergo*, there should be no holie day besides the Lords day. [x] Protestant Diuines answere that the clause (*sixe daies shalt thou labour*) is a permission, or a remission of Gods right, who might chalenge to himselfe all our time for his worke, and not a restraint for any man from seruing of God on any day. For the Iewes beside the Sabbath had diuers other feasts; as *Easter, the feast of vnleauened bread, the feast of first fruits, Whitsuntide, the feast of blowing Trumpets, the feast of Tabernacles*; all which (as we reade Leuiticus 23) they kept by Gods appointment holie, notwithstanding these words of the law, *sixe daies shalt thou labour*. And so the Christian Church in all ages hath vpon iust occasions separated some weeke daies vnto the praising of the Lord, and rest from labour. Ioel 2.15. *Blow the trumpet in Sion, sanctifie a fast, call a solemne assemblie.* [y] Daies of publike fasting for some great

[f] *See Ambrose in Galat. 4. & August. epist. 119. cap. 7.*

[t] *Dr Fulke in Galat. 4. 10.*

[u] *See Dr Whitgifts defence of his answere to the admonit. fol. 538. 539.*

[x] *B. Babington in 4. com. Calvins Cat. Dr. Whitgift vbi supra fol. 542. & 553. sixe daies thou maiest labour.*

[y] *Perkins auv. Cat. cap. 23.*

great iudgement, daies of publike reioycing for some great benefit, are not vnlawfull, but exceeding commendable, yea necessarie. Whosoeuer doubts of the Churches libertie herein, or of the practise of this libertie, may peruse the ninth chapter of *Ester*, in which it will appeare, that Gods people by the commandement of *Mordecai*, did euery yeare solemnize and keepe holy the fourteenth and fifteenth day of the moneth *Adar*, in remembrance of their great deliuerie from the Treason of *Haman*. Vpon these grounds the last euer renouned Parliament enacted, That wee should for euer spend the prime part of this present fifth of Nouember in praying and praising the Lord, for his vnspeakable goodnesse in deliuering our King, Queene, Prince, and States of this realme from that hellish, horrible, bloody, barbarous intended massacre by Gunpowder. Now that I may for my part execute the will of the Parliament (sparing the *Nouelists*, and referring such as desire to bee further satisfied in this argument of holy dayes, vnto the iudicious writings of my most honoured and honourable maister, *Archbishop Whitgift*, in the [z] defence of his answere to the Admonition) I proceede in the text, *praise him in his noble acts, praise him according to his excellent greatnesse.*

[z] *From pag. 538. to 555.*

[a] Some reade *Landate eum in* [b] *virtutibus eius*, praise him in his *powers*: [c] other *ob fortitudinem eius*, praise him in his *power*; and according to these two diuerse translations, I find two different expositions; one construing it of Gods glorious [d] Angels, and the other applying it to Gods glorious acts: For the first, it is euident in holy writ, that there bee certaine distinctions and degrees of Angels in the quier of Heauen, there be *Seraphins*, Esay 6.2. *Cherubins*, Gen. 3.24. *Thrones, Dominions, Principalities, and Powers*, Colloss 1.16. in all which and for all which God is to be praised, as being his [e] ministring spirits for the good of such as shall be heires of saluation; as long as wee serue God, all these serue

[a] *Vulgar Latine Castalio.*
[b] *Pagnin.* In fortitudinibus
[c] *Vatablus Munster.*
[d] *Turrecremat. & Raynerius in loc.*

[e] *Heb. 1. 14.*

ſerue vs, euen the Cherubins, and Seraphins, Angels, and Archangels. I ſay, ſo long as we ſerue the Lord, theſe pages of his honour and parts of his courts attend vs, and pitch their tents about vs: a doctrine very profitable, very comfortable, yet for as much as I hold it leſſe pertinent to the preſent occaſion I thus ouerpaſſe it, and haſt to that other expoſition interpreting theſe words (as our Church readeth) of Gods *noble acts*.

2. Now the workes of God are of two ſorts, *ad intra & ad extra*: ſome be confined within himſelfe, other extended towards vs: works of the ſacred Trinitie within it ſelfe (as that the Father begets, and the Sonne is begotten, and the holy Ghoſt proceeds from both) are wonderfull acts of ſuch an high nature that it is our dutie rather ſimply to adore, then ſubtilly to explore them: all his acts extended toward vs are ſummarilie reduced vnto two, namely the works of creation and redemption. [f] The worke of creation is attributed in the Maſſe of the matter to God the Father, in the diſpoſition of the forme to God the Sonne, in the preſeruation of both to God the holy Ghoſt. So likewiſe that of redemption, in election vnto God the Father, in the conſummation vnto God the Sonne, in the application vnto the holy Ghoſt, all which are very *noble acts*, and God is to be praiſed in them *according to his excellent greatneſſe*. The worke of creation is ſo mightie, that none could bring it to paſſe but the Father almightie: that God ſhould haue nothing but nothing, whereof, wherewith, whereby to build this high, huge, goodly, faire frame; is a principle which nature cannot teach, and Philoſophie will not beleeue. The worke of redemption is of farre greater might and mercy, for the making of the world was (if I may ſo ſpeke) onely lip-labour vnto God, *he ſpake the word and it was done, he commanded and it ſtood faſt*, Pſalm. 33.9. but Chriſt in redeeming the world ſaid many words, and did ma-

[f] *Aduancement of learning lib. 2. pag. 116.*

ny wonders, and ſuffered alſo many wounds. It is true that the leaſt ake of his leaſt finger is *infiniti meriti, ſed non definiti meriti*, that is of an infinite merit, yet not that determined ranſome for the ſinnes of the whole world. It coſt him more to redeeme ſoules, [g] *he dyed for our ſinnes and roſe againe for our iuſtification*, hee ſuffered for vs and that death, and that a violent death, and of all violent deaths the moſt accurſed death on the Croſſe.

[g] *Rom.*4.25.

3 The worke of ſanctification is a noble act alſo, for euery man if you rightly conſider his making is a wonder, I am ſaith our [h] Prophet fearfully and wonderfully made: but a good man if you conſider his new making is a wonderfull wonder, as [i] *Paul* ſpeakes *a ſpectacle to men and Angels*, as the vulgar Latine runnes in the 68. Pſalme, at the laſt verſe, *mirabilis deus in ſanctis*, O God wonderfull art thou in thy Saints.

[h] *Pſalm.*139.13

[i] 1.*Cor.*4.9.

But *Dauid* [k] here meaneth eſpecially the valiant acts of God in gouerning & garding his people from their enemies, [l] O come hither and behold the workes of God, how wonderfull hee is in his doing toward the Children of men, he turned the ſea into drye land ſo that his people went on foot thorough the middeſt of the ſea, the [m] waters were a wall vnto them on the right hand and on their left; but the waues of the Sea returned and couered the chariots and horſemen euen all the hoaſt of *Pharaoh* that purſued them. Almighty God raigned hailſtones out of heauen vpon the curſed Amorites at Bethoran, and they were more ([n] ſaith the text) that dyed with the haile, then they whom the Children of Iſraell ſlew with the ſword. And when Duke *Ioſua* prayed, *Sunne ſtay thou in Gibeon, & thou Moone in the valey of Aialon: the Sunne abode and the Moone ſtood ſtill vntill the people auenged themſelues vpon their enemies.* When *Zenacherib* and his innumerous hoaſt came to fight againſt *Hezekiah* King of Iuda, Gods Angell in one night ſlew an hundred eighty and

[k] *Placid. Parmen. and the engliſh Com. dedicated to M. Herlakinden.*

[l] *Pſalm.*66.4.

[m] *Exod.*14.29.

[n] *Ioſua*10.

and fiue thousand Assyrians, 2. Kings 19.

And vndoubtedly (beloued) there is no nation vnder the cope of Heauen hath had greater occasion to praise God in this kind then England, the preseruation of the most illustrious princesse the Lady *Elizabeth* vnder the fiery triall of her vnkind sister Queene *Marie* was a *noble act*, and the seminary of much happinesse vnto this kingdome for many yeares after, and so much the more noble because *Philip* King of Spaine hath often confessed that he spared her life (when wildy *Winchester* and bloodie *Bonner* had brought her into the snare) not out of any pietie or pittie, but onely out of policie. Her exaltation to the Crowne was another *noble act*, so noble that some o Popish Prelats in their enuie burst a sunder and dyed for very griefe of heart. Well might that good Lady sing and say with the blessed Virgine, *He that is mightie hath magnified me, and holy is his name, he hath put downe the mightie from their seat and hath exalted the humble and meeke*: her flourishing in health, wealth, and godlinesse, more then 44. yeares (in despite of all her foes abroad, at home, schismaticall, hereticall, open, intestine) was another *noble act*: for after once the Bull of Pope *Pius Quintus* had roared, and his fat Calues had begunne to bellow in this Island: there passed neuer a yeare, neuer a moneth, neuer a weeke (I thinke I might say) neuer a day, neuer an houre, but some mischiefe was intended either against her person or her people: the resisting of the rebellion in the Northerne parts of England, was *a noble act*: the discouering and so consequently the defeating of *Campians* treason *a noble act*: of *Parris* treason *a noble act*: of the *Lupus Lopus* his treason, *a noble act*: of *Squires* treason, *a noble act*. Her glorious victories against her fell and insolent enemies the *Spaniards* in *Ireland*, in *Flanders*, in *France*, in their owne dominions of *Portugal*, *Indies*, and *Spaine* were *noble acts*. It was a wonder of wonders, that a *Mayden Queene*

o *See M. Foxe Martyr in fine.*

should at one time be both a staffe to *Flanders*, and a stay to *France*, a terror to *Pope*, a mirror to *Turke*, feared abroad, loued at home, Mistresse of the Sea, wonder of the world. Shee might truely bee called a *Prince of Peace*, for shee was Crowned in Peace, shee liued in Peace, she dyed in Peace, she was buried in Peace: and when shee had slept with her Fathers, it was another *noble act* of the Lord to send vs in the midst of all our feare so learned, so meeke, so pious a Prince as King *Iames*, in such exceeding sweet peace, that neuer a sword was drawn, happily neuer a word spoken against him. All these were *noble acts*, and ought to be had in a perpetuall remembrance. But of all other noble preseruations (*Our deliuerance from that intended mercilesse and matchlesse Massacre both in fact and fiction, the fifth of Nouember, in the yeare* 1605. is most *noblie noble*. King *Iames* on this day might haue said with

P 2. *Sam.* 22. 41. King P *Dauid, O Lord which art my rocke and my fortresse, thou hast giuen me the necks of mine enemies, that I might destroy them that hate me, that I might breake them as small as the dust of the earth, and tread them flat as the clay of the streete.*

q *Psalm.* 118. q *O giue thankes vnto the Lord, for he is gracious, and his mercy endureth for euer. Let Israel now confesse that he is gracious, and that his mercy endureth for euer. Let the house of Aaron now confesse that his mercy endureth for euer. Yea let all such as feare the Lord now confesse that his mercy endureth for euer.*

All the Congregations of the Saints in the whole world, haue good cause to thanke God our strength and deliuerer. *Scotland* hath good cause, for if *England* had been but a *Tuesday breakefast*, assuredly *Scotland* should haue been but a *Fridaies drinking*, one morsell as it were for the greedy deuourer. The Churches in *France* relieued often by vs, haue good cause to reioyce with vs. Our neighbours of *Holland* haue good cause to triumphe as they doe, for if our house had been set on fire, their house being the next would haue been quickly

quickly pulled downe. The Churches in *Germanie*, *Denmarke*, *Hungarie*, *Geneua* likewise haue good cause to *praise God in this noble act according to his excellent greatnesse.*

More principally the Common-weale of England, and in it all men of all factions, and all fashions whatsoeuer. *Atheists* (if they thinke there be a God) haue good cause to thanke God, acknowledging his mercie toward them in sparing vs, and so sauing the bad for the [r] righteous sake. *Carnall Gospellers* haue good cause to thanke God, confessing that so long as [s] *Lot* is in *Sodome*, it can not be destroyed; and so long as *Moses* standeth in the [t] gap, and [u] prayeth for his people, Gods wrathfull indignation can not deuoure vs. Yea, let the *Gunpowder men* themselues (if they haue any sparke of grace) confesse that God is to be praised in this *noble act*; for suppose (God be thanked, we may suppose and dispose thus of these matters vnto our comfort) I say suppose, their diuelish plot had been acted, I assure my selfe our cause had been farre better, and our number farre greater then theirs; and as for our sinnes (which are indeede our greatest enemies) they would haue brought into the field so many as we: so that hauing so much armour of light, and more armour of proofe then they, [x] *Causa iubet melior superos sperare secundos.*

But suppose the least and the worst part had ouercome the bigger and the better, yet (if they bee not hewen out of hard rockes) if these *Romanists* haue not sucked the milke of wolues (as it is reported of the first founder of Rome) they would haue relented to see their native Country made nothing else but a verie shambles of *Italian* and *Ignatian* butchers. When *Alexander* saw the dead corps of *Darius*; and *Iulius Cæsar*, the head of *Pompey*; and *Marcus Marcellus*, *Syracusa* burne; and *Scipio*, *Numantia* spoild; and *Titus*, *Hierusalem* made euen with the ground, they could not abstaine from weeping, albeit they were mortall enemies. But aboue

[r] *Gen.* 18.26.
[s] *Gen.* 19 22.
[t] *Psalm.* 106.23.
[u] *Exod.* 32.11.
[x] *Lucan.*

[y] *Luc.* 19.44.

all other in this kingdome, the truely zealous, and zealously true hearted protestants haue greatest occasion of reioycing; for if the Lord had not (*according to his excellent greatnes*, and according to his excellent goodnes too) deliuered vs out of this gun-powder gulfe, our bodies happily might haue beene made food for the foules, or else fewell for the fire; and that which would haue grieued our posteritie more, superstition and Idolatrie might in short time haue been replanted in this land; I meane that vpstart Antichristian religion of *Rome*, wherein many things, especially foure (as iudicious [z] *Fox* well obserued) are most abominable.

[z] *Martyr. pag.* 1.

1. Vnlimited iurisdiction, derogatorie to all Kings and Emperours.
2. Insolent titles, preiudiciall to all Bishops and Prelates.
3. Corrupt doctrine, iniurious to all Christians.
4. Filthie life, detestable to all men.

The greater was our danger, the greater was our deliuerance; the greater our deliuerance, the greater our thankes should be; for as it followeth in my text, *God is to be praised according to his excellent greatnes*. It is true that our most and best praises are few for the number, and little for the measure; whereas God is infinite for his goodnes, and in his greatnesse incomprehensible. So that the meaning of [a] *Danid* is, that we should praise him according to our capacitie, and not according to his immensitie; according to the grace bestowed vpon vs, and not according to the glorie which is in him. Ecclesiasticus 43.30. *Praise the Lord, and magnifie him as much as ye can, yet doth he farre exceed. Exalt him with all your power, and be not weary, yet can ye not attaine vnto it.*

[a] *Basil. Musculus, Placid. parnen. in loc.*

Now where the Lord giueth a greater meane, there he requireth a greater measure; where he bestoweth a greater portion of gifts, he doth expect a greater proportion of glorie. Wherefore seeing the Lord hath out of his abundant mercie conferred vpon this kingdome inestima-

ineſtimable bleſſings, in the preaching of his word for the ſpace of more then fiftie yeares; it is queſtionleſſe he lookes for no little thankes or ſmall praiſe, but for great thankes and great praiſe according to his excellent greatneſſe manifeſted in this our deliuerance. I come therefore to the ſecond part of this Pſalme, ſhewing *with what* God is to be praiſed, *In the ſound of the trumpet, &c.*

God is to be praiſed (ſaith [b] *Auguſtine*) *totis votis de totis vobis* with all your ſoules, and with all your ſelues. That therefore we may manifeſt our inward affections by ſuch outward actions as are commendable; where there be *trumpets*, let them ſound: where there be *lutes* and *harpes*, let them ſtrike vp: where there be *loud Cymbals* and *well tuned Cymbals*, let them ring, let them ſing the praiſes of God for this our moſt happy deliuerance; let trumpet and tongue, viol & voice, lute & life, witnes our hartie reioycing in the Lord. If our true zeale were more fierie within, it would doubtleſſe break forth into moe publike workes, then it doth, againſt that bloody brood of the Gun-dowder crue. There haue been many collections in euery Dioces for the reedifying of the Churches of Saint *Albanes* and *Arthuret*, the which I aſſure my ſelfe were good works: there haue been in this latter age many gorgeous, I might ſay glorious buildings erected about and in this honorable Citie, to the great ornament of our Country, the which I thinke you may number among your good workes: there haue bin Lotteries to further *Virginean* enterpriſes, and theſe (for any thing I know) were good workes alſo: there haue been many new play-houſes, and one faire Burſe lately built; *Paris*-garden in a flouriſhing eſtate makes a great noyſe ſtill, and as I heare *Charing* Croſſe ſhall haue a new coat too: but in the meane time while ſo many monuments are raiſed, either to the honour of the dead, or elſe for the profit and pleaſure of the lyuing: *Dic mihi muſa virum*, I pray Muſe and ſhew me the man, who

[b] *In Pſalm.* 147.

ioynes with that euer zealous, reuerend, learned Deane in founding a Colledge for a Societie of writers against the superstitious Idolatries of the Romane Synagogue, the which happily might be like *the* [c] *Tower of Dauid*, where the strong men of Israel might haue shieldes and targets to fight the Lords battaile: [d] *Is it time for your selues to dwell in your seiled houses, and this house lye waste?*

[c] *Cant.* 4.4.

[d] *Haggai.* 1.4.

[e] 2. *Chron.* 15.2.

Remember I beseech you the words of [e] *Azarias* vnto King *Asa* and the men of Iuda, *The Lord is with you while you are with him, and if yee seeke him, he will be found of you; but if yee forsake him, he will forsake you.* Be not cold in a good cause, flie not out of the field, play not the cowards in the Lords holie wars; for albeit happily your selues are like for your time to do wel enough in despite of the Diuell, and the Pope his darling: yet your posteritie will assuredly rue it, and haue iust cause to curse their dastardly, spiritlesse and worthlesse progenitors. I say no more concerning this point, only I pray with our forefathers in the first English Letany, set out in the dayes of King *Henry* the 8. *from all sedition and priuie conspiracie, from the tyrannie of the Bishop of Rome, and all his detestable enormities, from all false doctrine and heresie, from hardnesse of heart, and contempt of thy word and commandement.*

Good Lord deliuer vs.

Where note by the way, that the Popes abominable tyrannie is hedged in (as it were) on the one side with *sedition* and *priuie conspiracy*, and on the other side with *false doctrine* and *heresie*. I haue another prayer, and for as much as it is in Latine, I must entreat all such (if any such here be present, who loue *Bonauentures* psalter and the Romish seruice) to ioyne with vs in this orison. *Papa noster qui es Romæ, maledicetur nomen tuum, intereat regnum tuum, impediatur voluntas tua, sicut in Cœlo sic et in terra. Potum nostrum in Cœna dominica da nobis hodie, & remitte nummos nostros quos tibi dedimus ob indulgentias, sicut & nos remittimus tibi indulgentias, & ne*

nos

nos inducas in hæresin, sed libera nos a miseria, quoniam tuum est infernum, pix & sulphur in secula seculorum.

The word of God is a [f] two edged sword, sharp in a literal, and sharp in an allegoricall exposition. Hitherto you haue heard the history, now there remaineth a mistery, *nihil enim hic ludicrum aut lubricum* saith [g] *Augustine*, and therefore [h] diuines vnderstand here by the *sounding of the trumpet*, the preaching of the Gospell, [i] whose sound went out thorow all the earth vnto the endes of the world: at the seuenfold sounding of this trumpet the walles of [k] Iericho fal, that is all the pompes and powers of this world are conquered & brought to nought, this trumpet is mightie thorough God to cast downe holdes, and Imaginations, and euery high thing that is exalted against the knowledge of God. 2. Cor. 10. 4.

[l] Other say that the Saints are these *trumpets*, and *harpes*, and *Cymbals*, and that their [m] members make this musicke to the Lord, our eyes praise the Lord, while they be [n] lifted vp vnto their maker in heauen, and waite vpon his mercy: our tongues praise the Lord, in singing [o] Psalmes, and hymnes, and spirituall songs vnto the Lord: our eares praise the Lord, while they [p] heare the word of God with attention: our hands praise the Lord, while they be [q] stretched out vnto the poore, and while they [r] worke the thing that is good: our feete praise the Lord, when they bee not [s] swift to shed blood, but [t] stand in the gates of Gods house, ready to [u] run the wayes of his commandements. *In Tympano sicca & percussa pellis resonat, in choro autem voces sociatæ concordant* said [x] *Gregorie* the great: wherefore [y] such as mortifie the lusts of the flesh praise God *in tympano*, and they who keepe the [z] vnity of the spirit in the bond of peace, praise God *in choro*: the *Brownist* in separating himselfe from the Church though he seeme to praise God *in tympano*, yet hee doth not praise God *in choro*: and the *carnall gospeller* albeit he ioyne with the Church

[f] *Heb.* 4. 12.

[g] *In loc.*

[h] *Prosper Luther Hugo Card.*

[i] *Rom.* 10. 18.

[k] *Iosua.* 6. *Strictior est tuba ex parte buccinantis quàm ex altera, quia prædicator strictius se debet examinare. Hugo Card. in loc.*

[l] *Augustin in loc.*

[m] *Chrysost. Euthym. in loc.*

[n] *Psalm.* 123.

[o] *Colos.* 3. 16.

[p] *Mat.* 13. 9.

[q] *Eccles.* 7. 32.

[r] *Ephes.* 4. 24.

[s] *Psal.* 14. 6.

[t] *Psal.* 122. 2.

[u] *Psal.* 119. 32.

[x] *Pastoral. part.* 3. *admonit.* 23.

[y] *August. Cassiod. Hugo. Card. in loc.*

[z] *Ephes.* 4. 3.

Church *in choro*, yet he prayseth not God *in tympano*; they praise God in *well tuned Cymbals* who tune their soules before they preach or pray, whosoeuer desires to bee a sweete singer in Israel must bee learned in the schoole, before hee be lowd in the temple: the heart likewise must be prepared for praying, as the harpe for playing, if our instruments of praise be not in tune, then our whole deuotion is like *the* [a] *sounding brasse or as the tinckling Cymbal*: in Gods quier there is first *tune well*, and then *sound well*, if once we can say with [b] *Dauid*, *O God mine heart is ready, mine heart is ready*, then our lute and harpe will awake right early: let thy soule praise the Lord, and then all that is either without or about thee will instantly doe the same.

Let euery thing that hath breath praise the Lord) that is [c] *omne spirans*, [d] *omnis spiritualis*, [e] *omnis spiritus*, let euery creature praise the Lord for his estate of confection, euery Christian praise the Lord for his estate of refection, euery blessed spirit loosed out of the worldes misery praise the Lord for his estate of perfection, let euery creature, man aboue all the Creatures, and the soule of man aboue all that is in man praise the Lord. *Omnis spiritus, i.* [g] *totus spiritus*, [g] all the heart, all the soule, all the mind, as the psalmist [h] elsewhere, I will thanke thee O Lord my God with all mine heart, euen with my whole heart, or *omnis spiritus* the spirit of euery man in euery place, for this saying is [k] propheticall, insinuating that God in time to come, shall not only be worshipped of the Iewes at Ierusalem with outward ceremonies, *in the sound of the trumpet and vpon the lute and harpe*: but in all places, of all persons in spirit and truth as Christ expounds *Dauid* in the 4. of Saint *Johns* Gospell at the 23. verse, whereas vnbeleeuing Iewes are the sonnes of *Abraham* according to the flesh only, beleeuing Gentiles are the [l] seed of *Abraham* according to the spirit, and heires by promise, more Israel saith [m] *Augustine* then Israel it selfe, The sonnes of *Abraham*

(as

[a] 1. Cor. 13. 1.
[b] Psalm. 108. 1.
[c] Agellius Patablus.
[d] Hieron. Auguſt.
[e] Genebrard & alij plerique.
[g] Hugo, Iunius, & Luk. 10. 27.
[h] Psal. 86. 12.
[i] Psal. 111. 1.
[k] Caluin. Genebrard in loc.
[l] Galat. 3. 29.
[m] Psalm. 148.

(as Christ tels vs in the n Gospell) are they who doe the workes of *Abraham*, and *Abrahams* chiefe worke was faith, *Abraham* beleeued (saith the o text) and it was imputed to him for righteousnes. *Ergo*, the true beleeuer is a right Isralite, blessed with faithfull *Abraham*. Galat. 3.9. p some stretch this further, applying it not onely to the spirits of men in the Church militant, but also to the blessed Angels and Saints in the triumphant, for this Psalme consists of a threefold *apostrophe*.

n *Iohn* 8.39.

o *Gen.*15.6. *Rom.*4.3.

p *Genebrard.*

1. *Dauid* inuiteth all the Citizens of heauen, *O praise God in his sanctuarie, praise him in the firmament of his power.*

2. All the dwellers vpon earth, *praise him in the sound of the trumpet, praise him vpon the lute and harpe, &c.*

3, Both and all, *let euery thing that hath breath*, euery thing which hath either the life of nature, or of grace, or of glorie, let *euery spirit* q whether it be terrestriall or celestiall, of whatsoeuer condition, age, sexe, *praise the Lord.*

q *Placidus parmensis & Bellarmin. in loc.*

It is a r *Rabbinical* conceit that this hymne consists of 13. *Halleluiahs*, answering 13. Properties of God mentioned Exod. 34.6.7. verses, and in that our Prophet after a dozen *Halleluiahs* hath not done, but addeth a thirteenth, hee doth insinuate that when all our deuotion is finished, it is our dutie to begin againe with Gods praise, for as s of him, and thorough him, and for him, are all things, euen so to him is due all glorie for euermore: as his mercies are from euerlasting to euerlasting, from euerlasting election, to euerlasting glorification: so likewise his praises are to bee sung for euer and euer. In this life we begin this hymne singing (as musitians speake) in *breifs* and *semibriefs* a staffe or two, but in the world to come standing before the throne of the Lambe, clothed in long white robes, accompanied with all the sweet voyces of heauens incomparable melodious

r *Genebrard.*

s *Rom.*11.36.

t Apocalip.4.8.

u Apocalip.7.12.

lodious quire: we shall eternally sing, t *Holy, holy, holy, Lord God almightie, which was, and which is, and which is to come,* u *praise, and glorie, and wisdome, and power, and might, be vnto our God for euermore.* Amen.

Felix qui quod amat defendere fortiter audet.

Glorie be to God on high, and peace to men on earth.

FINIS.

In this Table, (l.) is placed for the notes vpon our Liturgie: (w.) for the Winter *part of the Postill:* (sp.) *for the Spring:* (su.) *for the* Summer: (a.) for Autumne: the three parts *of the Festiuals are distinguished thus,* (*f* 1. *f* 2. *f* 3.

A

ABrahams bosome, su. 69. 70
his seede, a. 23. 24
Absolution of sin from God, f 1. 99. 100. the Ministers absolution after a confession, l. 2. sp. 171. a. 142. 181. popish absolution. sp. 68.
Abstinence from meate, w. 9. su. 67. a. 66.
Admonitions generall, f 2. 109.
Adulterie, sinne in this kind more dangerous then in another, l. 101 an expositio of the 7. commandement ibidem. the flesh is most prone to commit this sinne, a. 47. 48. the filthinesse of this sinne, sp. 41. 73. 74. 75. ludgements vpon it, sp. 49. 50. we must flie from it, a. 68.
Aduersaries proofe without contradiction, sp. 95.
Afflictions are profitable, w. 162. 163. 189. 192. f 1. 123. f 2. 62. 111. f 3. 67. the righteous haue many, w. 49. sp. 237. 238. comfort in affliction, l. 23. w. 165. sp. 104. 105. 199. 138. 239. su. 17. 18. 19. 20. 67. 111. 174. 175. a. 89. 50. 143. 208. 209. f 1. 121. f 2. 27. 31.
Agent, three things requisite in an absolute Agent, l. 3. a. 176.
Allegories, sp. 94. Alleg. of the man descending from Hierusalem to Iericho, a. 43. 44.
Almes, w. 146. 280. 281. su. 68. 69. 80. 81. 172. 177. a. 133. 207. f 3. 57. 58. 59. 60.
Amen, l. 124.
Ambition, f 3. 65. 66. 106. 114. boundlesse, w. 117. witlesse, su. 91.
Anabaptists, w. 131. 177. 178.
Angels attend Gods elect, f 1. 62 f 2. 50. f 3. 34. 35. 36. 37. 99.
Whether euery man hath a peculiar Angell for his guard, f 3. 38. 39.
Degrees of angels, f 3. 97.
Michael is not head of angels, f 3. 97. 98.
What is ment by the foure bad angels mentioned in the Reuelation, f 3. 128. 129.
Anger, w. 286. su. 149. 150. 151. 152.

153.154.
Antiquitie, su. 147.148.
Apocalyps, the commendation of this booke, su.22.23.25.f1.112.
Apologie, for our selues in the cause of God, sp 92.115.116.183.f3.94.
Apostles, f2.92. why twelue, sp.131. f2.18. when chosen, f1.15. their mission and commission, work and warrant, sp.173.174.f1.17. 18.19.20.21.22. f2.90.91.141. 142.143. foure sortes of Apostles, f1.12.
Apparell, su. 64.65.66.
Armour, the Christians armour and arming, a.160 161.162.163.164 165.166.167.
As, a note of qualitie, not equalitie, sp. 67. su. 119.a.40.
Astrologers, su.189.190 f3.43.
Auditours, w. 265.su.188.189.a.2. 3.15.19. f1.25. foure kinds of auditours, su. 133.
Aue Maria martyred by the Papists, f2.53.54.55.56.57.58.59. 60.
B.
Baptisme, sp.61. su.14.31.46.47 143. bap. of children, f1.22. f3.16.17. one bap. w.79.80.a. 106.107. threefold immersion, su. 141.142. why names are giuen in bap. f1.133.f3.17. popish applying of spettle in baptisme is apish, Au. 18. why the baptist called *Iohn*, f3.19.20.
Beggers, w.300.301.su.68.f3.136. 137.138.
Behold, is a verie remarkable word in holy Scripture, w. 20.292. a.87.
Belly gods, a.191.
Bible diuided into three parts, su.1. it is Gods Epistle, su.2.
Bishops, sp.140.141.142.su.225. 226.227.f1.15.17. f2.19.21. 142.f3.68. what kind of rule forbidden them, f3.73.74.75.76. 77.78.
Blasphemie, l.90. au.143.144.
Blind spiritually more cursed then the bodily, w.299.300.
Bread, three sorts, au.115.
Brotherly fellowship, sp.194.
Three sorts of Brethren, su 149.
Brownists, w.122.218.226.227. 228.237.sp.129.146.187.su.6. au.84.f2.7.
Burden threefold, f2.26.27.
C.
Calling, God cals at diuerse times, and in diuerse places, w.234.245.246.
And diuerse waies, su.89.92. he calleth all, f2.26.29.
Cathechisme the little Bible, su.189
Cathari both iniurie God, and deceiue themselues f1.96.97.
Ceremonies of the Law, a.9.f1. 55.135.
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FINIS.

Errata.

VVords wanting. { Page 36. line 5. a fin. in margin. *queſt.* 11. *art.* 1. pag. 77. lin. 15. *ſo.* pag. 103. lin. 5. in marg. 11. 2.

Words miſtaken. { Pag 98. lin. 1. in marg. *bom.* 8. for 9. pag. 123. lin. 7. a fin. iuſtification, for *infition.* pag. 132. lin. vlt in marg. 168. for ibidem.

AN EXPOSITION OF THE FESTIVALL EPISTLES AND GOSpels, vsed in our English *Liturgie.*

TOGETHER WITH A REASON WHY THE CHVRCH did chuse the same.

By IOHN BOYS, *Doctor* of Diuinitie.

The first part from the Feast of S. *Andrew* the Apostle to the purification of blessed *Mary the Virgin.*

PSALME 151. 1.
Laudate Dominum in sanctis eius.

AT LONDON
Imprinted by FELIX KYNGSTON, for *VVilliam Aspley.* 1613.

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TO THE MOST REVEREND FATHER IN GOD, GEORGE BY THE diuine prouidence, Lord Archbiſhop of *Canterbury, Primate of all England, and* Metropolitane, &c. My very *good Lord.*

I Finde three ſundrie readings of the firſt words in the laſt Pſalme; *Praiſe God in his* [a] *Saints, praiſe God in his ſanctitie, praiſe God in his* [c] *ſanctuarie.* God is to be praiſed in his Saints, as hauing out of the riches of his mercy beſtowed on them eminent gifts of grace, the which as their bequeathed [d] legacies and onely true reliques are to bee remembred often in Gods Church vnto Gods people, that (as B. [e] *Latimer* ſpeakes) *wee may worſhip the Saints in following their good examples.* And ſo theſe three

[a] *Hieron. Auguſtin. Euthym.*
[b] *Anonymus and our old Engliſh tranſlat.*
[c] *Vatablus, Caluin, Engliſh Geneua Bib. & Genebrardus ex Chaldee.*
[d] *Euſeb. Emiſen. hom. de S. maximo.*
[e] *Ser. on Chriſtmas day preached at Bxterly.*

three lines meeting in one center, intimate that the most holy (being donor of euery good and perfect gift) ought to be magnified in his sanctuary for his sanctity conferred vpon his Saints, whereby they shined as [f] lights in this heauen on earth, and now shine like [s] starres in heauen of heauen. For this end I haue begun, and I hope to finish *an exposition of the festiuall Epistles and Gospels vsed in our English Liturgie.* The which (howsoeuer herein I may seeme bold) yet am I bound to dedicate vnto your grace for many respectiue considerations, especially for this one, because your Honourable disposition in the middest of a crooked nation is euermore to bee both a patron and a paterne of vnfained sanctity. Thus humbly beseeching the Lord to blesse, and your grace to fauour these my labours; I rest

Your Graces seruant in all dutie,

IOHN BOYS.

[f] *Philip.* 2. 15.

[s] *Dan.* 12. 3.

S. ANDREWES DAY.

The Epiſtle. Rom. 10. 9.

If thou knowledge with thy mouth that Ieſus is the Lord, and beleeue in thy heart that God raiſed him vp from death, thou ſhalt be ſafe, &c.

THE Goſpell and Epiſtle choſen for this feſtiuall, intimate the true reaſon of our Church, in celebrating the memories of the bleſſed Apoſtles and Euangeliſts vnto Gods honor, namely, becauſe they were *fiſhers of men, ambaſſadours of peace, preachers of good tidings*, euen the [a] diſpoſers of the *riches of God in Chriſt indifferently* to men of all ſexes and ſorts, in that *their ſound went out into all lands, and their words into the ends of the world*; and ſo by conſequent principall inſtruments of God in the work of our ſaluation and eternall happineſſe. Which our Apoſtle ſheweth heere by this [b] *Sorites* or gradation:

[a] 1. Cor. 4. 1.

[b] Matt. 7. Sarcerius. Caluin.

Whoſoeuer calleth on the name of the Lord ſhall be ſaued,
Inuocation is by faith,
Faith is by hearing of the Word,
Hearing is by the Preachers,
And Preachers are ſent of God. &c. *Ergo*, ſuch as haue learned Chriſt, in their minde beleeuing vndoubtedly, with their mouth acknowledging him vndauntedly for their Ieſus: ought to praiſe God in his Apoſtles, as being

Hitherto concerning the ſinnes of godly men in generall. I come now to *Thomas* his faults in particular, and they be principally two. Firſt, his abſence from the meeting of the Diſciples, according to the tenour of our Text, *Thomas one of the twelue, was not with them when Ieſus came.* Chriſt had [m] often foretold his Apoſtles, that he ſhould be put to death, and that he ſhould riſe againe the third day from the dead: and therefore a little before his paſſion he made promiſe to them, [n] *after I am riſen againe, I will goe before you into Galile.* Now then according to this word (as wee reade in the former part of this Chapter) euen the ſame day wherein hee roſe againe, hee came *when the doores were ſhut into the place where the Diſciples were gathered together, and ſtood in the middes, and ſaid to them, peace be vnto you:* But *Thomas*, either vpon ſupine negligence, or [o] cowardly feare, being abſent from their aſſembly, loſt the ſight of his Sauiour. Wherefore let vs (I beſeech you) be diligent in frequenting the [p] congregation of the faithfull, eſpecially on the Lords day, [q] for *where two or three are gathered together in Chriſtes name, there Chriſt is in the mids of them,* and ſaith as here, *peace be vnto you.* [r] They who gathered Manna alone, loſt their labour, and found nothing. *Falleris ſancte Thoma, falleris, ſi videre dominum ſperas ab apoſtolorum Collegio ſeparatus, non amat veritas angulos, ſed ſtat in medio, &c.* ſaith [s] *Bernard.* Thou art deceiued *Thomas*, exceedingly deceiued, if thou thinke to ſee Chriſt out of the Church and Colledge of Apoſtles. Hee lurkes not in the dennes of the wicked, but ſtands in the mids of the godly, appearing in [t] holy ground, found in the [u] temple, ſeene among the Diſciples.

The ſecond fault of *Thomas* ariſing from the [x] former, is incredulity, for his abſence from the Diſciples aſſembly, was the cauſe hee ſaw not Chriſt, his not ſeeing of Chriſt occaſioned vnbeliefe, and then his vnbeleeuing heart breakes forth into malapert words, *except I ſee in his hands the print of the nailes, &c.* I finde that ſome Writers

m *Mat.*20.17. *Mark.*10.32. *Luke* 18.31.

n *Mat.*26.32.

o *Maldonat.*

p *Culman. Kilius.*

q *Mat.*18.20.

r *Exod.*16.27.

s *De aſcenſ. ſer.*6

t *Exod.*3.5.

u *Luke* 2.46.

x *Pontan.*

Writers haue much excuſed this fact of *Didymus*, as y *Cyrill*, who thought he ſpake not thus out of incredulitie, but out of a ſuddaine paſſion, as being extreamely grieued for that he loſt the ſight of his Sauiour, and almoſt out of hope that he ſhould euer ſee him againe, becauſe Chriſt had ſaid, z *a little while and ye ſhall not ſee me, for I goe to my Father.* And S. a *Auguſtine* ſaith alſo, that theſe words of *Thomas* argue not a denying but a doubting onely, *vox inquirentis eſt non negantis, dum hoc dicit, doceri voluit, confirmari deſiderauit.* And S. b *Ambroſe* moſt expreſly, that *Thomas* doubted not of Chriſtes reſurrection, but of the manner of his reſurrection onely, *Non de reſurrectione Domini, ſed de reſurrectionis qualitate videtur dubitaſſe.* This I confeſſe is a charitable conſtruction of thoſe holy Fathers, extenuating rather then aggrauating the ſinnes of others, eſpecially the godly. But Chriſt himſelfe, being truth it ſelfe, reprehends in our Text *Thomas* incredulitie, *be not faithleſſe, but faithfull:* and therfore c *that which is crooked can none make ſtraight.* This fact then of *Thomas* is a fault, and it is amplified here by three circumſtances eſpecially.

1 That he was *one of the twelue*; not to beleeue the reſurrection of Chriſt, is a ſinne in an ordinarie Chriſtian, in a Diſciple yet greater, but in an Apoſtle d ſo well inſtructed, and ſo well beloued, it was greateſt of all.

2 For that he gaue no credite to the report of his fellow Diſciples, although his Maiſter had often ſaid, e *hee that deſpiſeth you, deſpiſeth me.* Moreouer, they were the f greater part of the companie, tenne againſt one, and each of thoſe ten had receiued afore the holy Ghoſt, Ver. 22. and concerning the preſent buſineſſe, had heard and ſeene more then he, Verſ. 20. 21.

3 For that hee did vent his incredulous thought in ſuch a bold and peremptorie ſtile; *except I ſee in his hands the print of the nailes*, nay that is not enough, except I feele the print, *except I put my finger into the print of the nailes*, euery one being ſo bigge as my finger: *except I*

y *Apud Maldonat in loc.*

z *Iohn 16. 16.*

a *Ser. 156. de temp.*

b *Lib. 10. in Luc. Cap. 24.*

c *Eccleſiaſtes 1. 15.*

d *Pontan.*

e *Luk. 10. 16.*

f *Lanſen.*

thruſt mine hand into his ſide, and ſearch his wound ſo great as mine hand: except with hand & finger I [g] meaſure both, and finde by due proportion that they are the ſame, I cannot beleeue; nay the truth is, *I will not beleeue.* From hence then obſerue, that the [h] naturall man (if Chriſt once leaue him) is not able to diſcerne the things of God, eſpecially that hard article concerning the reſurrection: it ſeemeth as a [i] fained thing, to ſuch as with their ſenſes only ſeeke their ſauiour.

This much of the fault: I proceed now to the faith of *Thomas.* And heere the Doctors haue moued a double doubt.

1. Whether *Thomas* did touch the wounds of Chriſt or no.

2. Whether his ſpeech, *my Lord and my God,* were an exclamation, or an acclamation.

For the firſt, it is thought by [k] ſome that hee did not touch the wounds of Chriſt, and that for theſe two reaſons eſpecially: Firſt, becauſe Chriſt ſaith in the 29. verſe, *Thomas, becauſe thou haſt ſeene me, thou haſt beleeued:* and not, becauſe thou haſt touched me. Secondly, for that it is probable that *Thomas* hearing his maſters voyce, and ſeeing his countenance, was abundantly ſatisfied without any further enquirie. But theſe obiections in the iudgement of the moſt [l] ancient and beſt learned expoſitors are very weake, becauſe Chriſt in the 27. verſe ſaith expreſly, *put thy finger hither, and ſee mine hands,* &c. What (as *Auguſtine* diſputes in 121. *tract in Ioan.*) had *Thomas* his eyes in his fingers? if not, then *ſeeing* in that text is nothing elſe but touching, *put thy finger* and ſee. For ſeeing is attributed to all the ſenſes: *Audi & vide quàm bene ſonet:* Heare and ſee how trimly the bels ring: *Olfac & vide quàm bene oleat:* Smell and ſee how ſweet the flower is: *guſta & vide quàm bene ſapiat:* Taſte and ſee the pleaſantnes of the fruite: And ſo *tange & vide,* touch and ſee, *reach hither thine hand, and thruſt it into my ſide.*

For

[g] *Maldonat.*

[h] *1. Cor. 2. 14.*

[i] *Luk. 24. 11.*

[k] *Euthym. Euſeb. Em ſen. Ianſen. in loc.*

[l] *Auguſtin. ſer. 146. 155. 161. de temp. Ambroſ. in Luc. lib 10. cap. 24. Gregor. in euang. hom 26. Bernard. ham. 2. de beata virg. Idem Cyrillus. Gaudentius. Leontius apud Maldonat. in loc.*

For the ſecond argument, albeit happily *Thomas* at the very ſight of his maſter inſtantly became ſatisfied in himſelfe: yet that euery ſcruple might be remoued out of his and our mindes, our bleſſed Sauiour ſuffered his glorious bodie to be touched, as S. *Iohn* in his [m] firſt Epiſtle, *that which was from the beginning, which wee haue heard, which we haue ſeene with our eyes, which we haue looked vpon, and our hands haue handled of the word of life.*

[m] *Cap. 1. verſ. 1.*

Yea but Chriſt ſaid in this Chapter at the 17. verſe to *Mary Magdalene, Touch me not, for I am not yet aſcended to my Father:* is it likely that *Thomas* obtained more fauour then *Mary* ſo dearely beloued of the Lord? Diuines anſwere this obiection diuerſly: Firſt, our Sauiour did not forbid all touching ſimply, but [n] immoderate embracing only: for *Mary Magdalene* and other holie women with her touched his feete, Matth. 28. 9. *They tooke him by the feete, and worſhipped him.* It is plaine then that *Mary* was ſuffered to touch, and only forbidden when ſhe did it too much. Secondly, *Mary* beleeued the reſurrection of Chriſt, and [o] therefore had no ſuch need to touch him as *Thomas* had. Thirdly, Chriſt did intimate that his body being now glorified, he was not any longer to be reſpected carnally, but only to be touched [p] ſpiritually with the finger of faith; according to that of [q] *Paul, If yee be riſen with Chriſt, ſet your affections on things which are aboue, not on things which are on the earth.* And laſtly there is an euaſion in the text, *Touch me not, for I am not yet aſcended to my Father, but goe to my brethren, and ſay to them,* &c. [r] As if Chriſt ſhould ſay, you need not be ſo fond and forward in touching me now, for I meane not as yet to depart from you, but goe tell my brethren that I am riſen againe from the dead, and then both they and you ſhall further handle and ſee me. For ſo we finde, Luk. 24. 39. *Behold mine hands and mine feete, for it is I my ſelfe; handle me and ſee: palpate & videte,* ſee with your fingers that it is I. This expoſition is proper and pertinent, and therefore notwithſtanding the former

[n] *Caluin.*

[o] *Marlorat.*

[p] *Aretius.*

[q] *Coloſſ. 3. 1.*

[r] *Bellarmin de ſacrament. Euchariſt. lib. 1. cap. 14. §. addi poteſt alia. Idem annotat. Maldonat. in Mat. 28. 9.*

former obiections, I conclude, if not demonſtratiuely yet probably, that *Thomas* did actually touch Chriſts wounds according to Chriſts words, *bring thy finger hither, and ſee mine hands, and reach hither thine hand, and thruſt it into my ſide.*

The next *quare* to be diſcuſſed, is whether the words of *Thomas (my Lord and my God)* are an exclamation, or an acclamation. *Arius* and his brood, who deny Chriſt to be very God of very God, make them an exclamation, as if *Thomas* ſhould haue ſaid; O Lord God, what is it that I touch and ſee! not an acclamation or acknowledgement that Chriſt is the Lord God. Anſwere is made: firſt, that the text hath not any note of exclamation, it is ὁ not ὦ which is prefixed to the two Greeke words. Secondly, *Thomas* acknowledged ſomething which he did not afore beleeue, but he knew before that the Father was God: and therefore this ſpeech of his concerned God the Sonne. Laſtly, Chriſt commended his faith in confeſſing the ſonne to be the Lord, *Thomas, becauſe thou haſt ſeene me, thou haſt beleeued:* he did reprehend *Thomas* for the manner, but yet approue him for the matter of his beliefe. So that the words *(my Lord and my God)* are a plaine confeſſion of *Didymus* his faith touching Ieſus Chriſt the Sauiour of the world. He ſaith not, thou art my Lord and my God: but, as if he had not time enough to put in Creed enough, hee brake foorth into this abrupt and imperfect ſpeech, as being of [r] greater force, *my Lord and my God.* And it is ſo ſweete as it is ſhort, *vt breuiſſima, ſic abſolutiſſima confeſſio,* quoth [r] *Bullinger*, a very brieſe, yet a moſt abſolute Creed.

For the further examination whereof, obſerue firſt his knowledge, then his application, the which are the two principall parts of faith. As for his knowledge, *Thomas* confeſſed here not only that Chriſt is a Lord and a God: for there be [s] many Gods and many Lords in [x] opinion, analogie, title [y]. But to diſtinguiſh Chriſt from all theſe kinds of Lords and Gods, he doth affirme that hee is ἐκ-

[r] *Caluin. Maldonat.*
[r] *Apud Marlorat in loc. Idem Culman & Feruus.*
[s] 1. *Cor.* 8. 5.
[x] *Euthym. in Pſal.* 49.
[y] *Cyrillus et Leontius apud Maldonat in loc.*

eu-

יהוה אלהים, *the Lord and the God*, that is, the Lord of Lords, and God of Gods, Psal. 50. 1. Here then is a pregnant text against vnbeleeuing *Iewes*, and misbeleeuing *Arians*. If Christ had not been very God of very God, euen one substance with the Father, he would haue condemned, and not commended this confession of *Thomas*. If any shall aske why *Thomas* is not content with one word, but vseth two, Lord and God: and why first hee calls Christ Lord, and then God? [z] Answere may be, that he called him *Lord*, in that he conquered hell and death: and *God*, in that hee knew the very secrets of his heart. For when Christ had said put thy finger hither, and see mine hands, and reach foorth thine hand, and put it into my side; *Thomas* instantly remembring what hee had fondly thought, and foolishly said, confesseth his fault in confessing his faith, *my Lord and my God*. The Disciples vsually termed him *Lord* in his life, to signifie therefore that it was the same Christ, he first according to his accustomed manner calleth him *Lord*, and then after hee proceedes further then he was wont, and calleth him also *God*. In the word [a] *Lord* acknowledging his humanitie, in the word *God* his diuinitie. Faiths obiect is the reuealed will and word of God, and the summe of his word is the new Testament, and the summe of the new Testament is Iesus Christ God and man. In that therefore *Thomas* confessed his Lord to be crucified, dead, and buried, as a man; and that he did againe raise himselfe and loose the bonds of death as God: hee did vtter that in two words, which is the contents of the two Testaments, and summe of all summes of faith and holy beliefe.

Now for application, he saith *my* Lord, and *my* God. [b] Not only God in generall, but my God in particular; *mine* by promise, *mine* by stipulation, *mine* by oath, *mine* by free gift, *mine* by purchase, *mine* by participation of grace; *my* Emmanuel, *my* Shilo, *my* Iesus. Of this particular faith [c] *Isaiah* the Prophet spake, whē he said, *Secretum meum mihi, secretum meum mihi*: My secret to my selfe,

[z] *Ferus ser. 1. in loc.*

[a] *Theophylact in loc.*

[b] *Bullinger.*

[c] *Cap. 24. 16. Consule Vatablum in loc.*

ſelfe, my ſecret to my ſelfe. The Papiſts indeed terme this perſonall and particular aſſurance preſumption: but the children of God in all ages haue thus applied the medicine to the maladie, ſaying with [d] *Dauid, O God, thou art my God:* and with *Mary, my Sauiour.* For as their owne [e] Friar notes vpon my text, it is not ſufficient to beleeue that he is the Lord, except thou beleeue likewiſe that he is thy Lord; as *Didymus* here not only once, but twice, *my Lord, my God:* doubting as it were his faith, as he had before doubted his fall. O the deepnes of the riches of Gods mercie! who would haue thought that *Thomas* who beleeued leaſt, and laſt of all his fellowes, vpon ſo ſhort a conference, ſhould thus equall, if not excell them all in his abrupt yet abſolute confeſſion? And therefore let not any man either diſcomfort himſelfe, or [f] condemne his brother [g] afore the time: for no man hath ſo weake a faith, or ſo wicked a life, but that one day, Chriſt out of his infinit goodneſſe may call him, and heale him, as he did S. *Thomas*, making him who did not beleeue ſo ſoone as the reſt, to become notwithſtanding in his beliefe ſo ſound as the reſt, apprehending and applying the merits of his Sauiour to his ſoule, *my Lord, my God.*

After eight daies againe his Diſciples were within, and Thomas with them, then came Ieſus.] He came [h] before hee was vpſought, and that immediatly to ſeeke [i] one loſt ſheepe only. Teaching vs hereby to [k] recall ſuch as are in errours, and to [l] *beare the infirmities of the weake.* But he deferred his comming a whole weeke, that *Thomas* in the meane while might be better [m] inſtructed, and induced to beleeue the reſurrection. Or happily for the great manifeſtation of his goodneſſe, in tollerating ſuch incredulitie ſo long. Or as [n] other, to trie the faith of the reſt, and to ſhew that humane reaſon is not able to perſwade this article.

The tranſlation of Gods holy day from the Saturday to the Sunday, is not by patent in the Bible, but only by

[d] *Pſalm.* 63. 1.
[e] *Ferus vbi ſup.*
[f] *Matth.* 7. 1.
[g] 1. *Cor.* 4. 5.
[h] *Caietan.*
[i] *Chryſoſt. apud Thom.*
[k] *Kilius.*
[l] *Rom.* 15. 1.
[m] *Ianſen. Concord. cap.* 147. *Idem Theoph. & Euthym. in loc.*
[n] *Aretius.*

paterne,

paterne, becauſe the bleſſed Apoſtles vſually met together [o] on this day. The which aſſuredly they did by the direction of Gods holy ſpirit, and as it may ſeeme heere by Chriſts [p] approbation at the leaſt, if not [q] inſtitution, againe and againe manifeſting himſelfe to bee riſen on the eight day. So that albeit happily ſome will grant that the Church aſſembled in a generall Councell, hath authoritie to conſtitute another day for the Sabbath, as the ſecond or third of the weeke; yet I am ſure wee can neuer haue ſo good a paterne, nor yet ſo great a reaſon for altering this one day, as was here for the changing of that other day. The paterne is Chriſt and his Apoſtles, and the reaſon is the reſurrection of Chriſt, euen that exceeding wonderfull worke of our redemption. Again, Chriſts appearing on the eighth day is not without a [r] myſterie, wee labour ſixe daies in this life, the ſeuenth is the ſabbath of our death, in which we [ſ] reſt from our labours, and then being raiſed from the dead on the eighth day, Chriſt in his owne body, the very ſame bodie that was crucified, dead, and buried, ſhall reward euery man [t] according to his worke.

When the doores were ſhut] [u] Papiſts vrge this place to proue the carnall and groſſe preſence of Chriſt in the Sacrament, extremely condemning our incredulitie, who will not beleeue that Chriſts bodie and blood is vnder the formes of bread and wine; ſeeing his whole bodie here perfect in all his lineaments, length, breadth, and thicknes, diſtinct and diuers from the ſubſtance and corpulence of the wood, was in the ſame proper place the wood was in, and paſſed thorow the ſame. To this obiection our Diuines anſwere diuerſly, [x] ſome, that the doore opened of it ſelfe to let him in: [y] other, that the doore was vnbarred by ſome of the houſe within vnknowne to the Diſciples: [z] other, that *to come in the doores being ſhut*, is no more but that hee came in late in the euening, at what time men vſe to ſhut their doores: but moſt acknowledge that he came in miraculouſly, not thorow

[o] *Acts* 20.7. 1. *Cor.* 16.2. *Apocal.* 1.10.
[p] *Maldonat in loc.*
[q] *See Dod, expoſit. Com.* 4.
[r] *Aretius.*
[ſ] *Apocal.* 14.13.
[t] *Apocal.* 20.13.
[u] *Rhem. in loc.*
[x] *Beza.*
[y] *Apud Marlorat in loc.*
[z] *Aretius.*

thorow the wood and iron of the doores, as the Papists absurdly conceiue: but through his [a] omnipotent and all commanding power the doores were opened to him, as they were to *Peter*, Acts 12.9. and to some other Apostles, Acts 5.19. *Creatura cessit creatori, Hieron. epist. ad Pammac. tom. 2. fol. 178.* [b] or as *Malchus* eare was so soone healed, that an incredulous Iew would not beleeue that *Peters* sword euer went betweene it and his head: so the place thorow which his bodie passed, might be shut and whole before and after he passed, but not in the instant of his passing, because that is contrarie to the nature of a true bodie, such as his was. I know God can doe whatsoeuer he will, but his word is his reuealed wil, and that telleth vs expresly, that Christs bodie was like our bodie in [c] all things only [d] sinne excepted. And if it be like our bodie, then it cannot be without distance of space and place: for (saith [e] *Augustine*) *That is no bodie which is no where.* Lastly, the plaine text is against them, for it doth not say that Christ came thorow the boords and barres of the doore, but only that he came and stood in the midst, after or when the doore was shut; not determining the manner how he came, but only reporting the matter that he came, and the time when he came. So that hauing so many and those so manifest euasions otherwise, we need not say that Christ came in at the window, that is a popish forgerie crept into the Rhemists annotations through the wicket of our aduersaries own mouth.

For the conclusion it selfe: [f] wee teach, as the Scriptures and holy Fathers, that the sacramentall bread and wine are signes and seales of Christs body and blood, and we receiue them in thankfull remembrance he died for vs. As for his crucified bodie, it is now in heauen a glorified bodie, [g] where it shall remaine till he come in the last day to iudge and end this, and all other controuersies. In the meane while, wee must as [h] Eagles flie to the place where the dead bodie lieth, ascending vpon the

[a] *Cyrill. Euthym. Marlorat. in loc. Idem Calain. Instit. lib 4. cap. 17. §. 29.*
[b] *Dr. Fulk in loc.*
[c] *Heb. 2.17.*
[d] *Heb. 4.15.*
[e] *Epist. 57.*
[f] *Anglican. Confess. art. 28. & Com. Cat. tit. Sacrament.*
[g] *Acts 3.21.*
[h] *Church Hom. of the Sacrament, part. 1.*

the wings of faith vnto it, and not expecting that it ſhould locally deſcend vnto vs. See *Surſum corda* in the *Liturgie*.

And ſtood in the middeſt] We reade in the Goſpels hiſtorie, that Chriſt was often in the midſt. In the *midſt* of the [i] Doctors, in the *midſt* of his Apoſtles, in the *midſt* on the Croſſe betweene two [k] theeues, and ſhall at the laſt day be likewiſe in the *midſt* [l] betweene the ſheepe and the goates. In his natiuitie, life, death, reſurrection, and comming to iudgement in the *midſt*. [m] Hereby ſignifying that he is our *Meſſias* and *medius*, like [n] *Moſes* ſtanding in the gap betweene God and vs. Hee ſtood in the midſt here, that [o] all might the better heare him and ſee him, as the [p] Sunne in the midſt of the firmament, and the heart in the midſt of the members, affording his comfort indifferently to the whole companie: for hee came not only for the benefit of *Thomas*, but for the common good of other. And this may teach all paſtours and parents, to ſeeke the good of all that are committed vnto their charge.

[i] *Luke* 2.46.
[k] *Luke* 23.33.
[l] *Matth.* 25.33.
[m] *Aretius.*
[n] *Pſal.* 106.23.
[o] *Euthym.*
[p] *Vide poſtil. Pontan. & Veg. Dom.* 1. *poſt Paſch.*

Chriſt ſtanding in the midſt of his Apoſtles openly rebuked *Thomas* for two cauſes eſpecially: firſt, [q] that as *Thomas* had offended afore them, hee might alſo be reprehended afore them all. A priuate fault is to be cenſured priuatly, but a publike ſcandall openly, [r] *th m that ſinne rebuke publikely, that the reſt alſo may feare.* Secondly, [s] that *Thomas* his vnbeliefe might ſtrengthen others faith, and that his doubt might put al other out of doubt. So infinit is God in greatnes and goodnes that hee can bring light out of darknes, and vſe the weaknes, yea the wickednes of other for our good, and his glorie. *Vnius interrogatio, vniuerſitatis inſtructio*, ſaith [t] *Auguſtin.* Ones ignorance was all others inſtruction: for except *Thomas* had doubted ſo much, other ſhould neuer haue knowne ſo much, and ſeene ſo many demonſtrations of Chriſt his reſurrection, as the Church in the Collect: *Almightie God, which for the more confirmation of the faith, didſt ſuffer*

[q] *Muſculus.* — *Maldonat.*
[r] 1. *Tim.* 5.20.
[s] *Aretius.*
[t] *Serm.* 156. *de tem.*

fer the holy Apoſtle Thomas to be doubtfull in thy Sonnes reſurrection &c.

Peace be vnto you] This ſalutation was vſuall among the Iewes, and at this inſtant of all other vndoubtedly moſt [u] fit. For [x] hereby Chriſt did inſinuate, that howſoeuer in the world they had trouble: yet hee had made their [y] peace with God. As alſo that they need in their troubled eſtate to pray for peace of Church, *O* [z] *pray for the peace of Hieruſalem*: and peace of conſcience, for that is a [a] *continuall feaſt*. Or happily, [b] that they might the better know him after his reſurrection, hee ſpeakes vnto them as a little before his death, [c] *I leane peace with you, my peace I giue vnto you, let not your hearts be troubled, nor feare*. Chriſt is our peace, preaching peace in his life, making peace in his death, aſſuring peace in his reſurrection, and conſummating our peace in his comming againe to iudge the quick and the dead, when hee ſhall ſay to the ſonnes of peace, [d] *Well done good ſeruants, and faithfull, enter into your maſters ioy*. Now the Lord of [e] peace giue you peace alwaies by all meanes.

Bring thy finger hither] After Chriſt had ſaluted the whole Colledge of Apoſtles in generall, he turnes himſelfe to *Thomas* in particular, repeating euery word *Thomas* had vttered in his abſence. Teaching [f] him heereby, that he was riſen againe through his omnipotencie, for the dead haue no ſenſe, much leſſe reaſon, and leaſt of all vnderſtanding the ſecrets of anothers heart. And teaching [g] vs hereby, not to commit any ſinne though it may be done neuer ſo cloſely, for he ſeeth all our workes, heareth all our words, and knoweth all our thoughts, [h] *& aperta & operta*. Remember the ſpeech of God vnto *Dauid*, [i] *Thou didſt it ſecretly: but I will doe this thing before all Iſrael, and before the Sunne*.

Our Sauiour did neither reiect *Thomas* finally, nor yet correct him fiercely for his incredulitie: but [k] accommodating himſelfe to *Thomas* infirmitie ſeekes to winne him, and to bring him home to his ſheepfold. O *Thomas*, thou

[u] *Maldonat.*
[x] *Ferus, ſer. 1. in loc.*
[y] *Epheſ. 2. 14. 15*
[z] *Pſal. 122. 6.*
[a] *Prou. 15. 15.*
[b] *Theophylact. Euthym. Bullinger.*
[c] *Ioh. 14. 27.*
[d] *Mat. 25. 21.*
[e] *2. Theſſ. 3. 16.*
[f] *Aretius.*
[g] *Kilius.*
[h] *Lipſius de Conſt. lib. 2. cap. 16.*
[i] *2. Sam. 12. 12.*
[k] *Culman Con. 1. in loc. & Perkins expoſit. Creed, art. reſurrect. of Chriſt.*

thou haſt thy faith at thy fingers end, ſeeing, that thou wilt beleeue no more then thou feeleſt, I pray thee therefore *bring thy finger hither, and ſee my hands*, &c. Heere then is a paterne whereby [l] *Paul* might giue his precept, *We that are ſtrong ought to beare the infirmities of the weake*, that we may make them, as Chriſt did *Thomas*, of *faithleſſe faithfull*.

And this ſupporting is [m] by
- Patience, [n] forbearing them.
- Pitie, [o] weeping with them that weepe.
- Pietie, relieuing them as wel with our counſell if they want wit, as with our almes if they want wealth.

Thomas, becauſe thou haſt ſeene me, thou haſt beleeued] Faith is an [p] euidence of things not ſeene; how then did he beleeue that which he ſaw? can you touch God as the wicked *Arians* obiect, and feele him with a finger? Anſwere is made by the [q] Fathers, that *Thomas* touched one thing, and beleeued another. *Videbat hominem, confitebatur Deum*, as [r] *Auguſtine* vpon my text. He touched Chriſt as man, but beleeued in him as God; ſaying, *my Lord and my God*: acknowledging the diuinitie which he did not ſee, by the wounds he did ſee. So that Chriſt here commends the faith of *Thomas*, in ſaying *thou haſt beleeued*: and reprehends only his [s] ſlacknes of faith, in adding *becauſe thou haſt ſeene me*. Firſt handling the wounds of Chriſt, afore hee would credit the words of his Apoſtles. [t] *Quid enim eſt fides niſi credere quod non vides?* [u] *eo plus habet meriti, quo minus argumenti*. *Thomas* in beleeuing after he ſaw Chriſt, is a type of the [x] Iewes: and the reſt of the Diſciples in beleeuing afore they ſaw Chriſt, a figure of the Gentiles. *Auguſtin. tract. 121. in Ioan. circa fin.*

Bleſſed are they that haue not ſeene, and yet haue beleeued] [y] He denieth not *Thomas* to bee bleſſed in this ſentence, but only preferreth other Apoſtles, and [z] all other Chriſtians afore him, in that *they haue not ſeene, and yet haue*

[l] *Rom.* 15. 1.

[m] *Caietan. in Rom.* 14.
[n] *Coloſſ.* 3. 13.
[o] *Rom.* 12. 15.

[p] *Heb.* 11. 1.

[q] *Gregor. hom.* 26. *in euangel.* *Beda.* *Maxentius* apud *Maldonat.* *in loc.*
[r] *Tract.* 121. *in Ioan.*
[s] *Aretius.* *Marlorat.*

[t] *Auguſtin. tract.* 40. *in Ioan.*
[u] *Maldonat.*
[x] *Rupert. in loc.*

[y] *Theophylact.* *Muſculus.* *Culman.*
[z] *Aretius.* *Ferus.* *Maldonat.*

haue beleeued. For [a] if thou knowledge with thy mouth that Ieſus is the Lord, and beleeue in thine heart that God hath raiſed him vp from the dead: O [b] well is thee, and happie ſhall thou be. So bleſſed as *Iohn*, whoſe head lay neere his maſters heart: ſo bleſſed as *Ioſeph* of Arimathea, who buried his bodie: ſo bleſſed as old *Simeon*, who lulled his Sauiour in his armes: yea ſo bleſſed as the Virgin her ſelfe, that bare him in her wombe: for ſhe was more bleſſed in being the daughter, then in being the mother of Chriſt. Here the Goſpel and Epiſtle meet, all they that haue not ſeene, and yet haue beleeued, are *fellow citizens with the Saints, and of Gods houſe, built vpon the foundation of the Prophets and Apoſtles, Ieſus Chriſt himſelfe, being the head corner ſtone, in whom they grow to be an holy temple of God,* [c] hauing the promiſes of the life preſent, and of that which is to come. See Goſpell, Sunday 13. after Trinitie.

By this it doth appeare, that the reſurrection of Chriſt is the chiefe obiect of a bleſſed faith, as alſo the maine ſubiect of all this our preſent Goſpell. And it is exceeding profitable for confutation, and inſtruction. As firſt it doth ouerthrow the wicked error of [d] *Cerinthus*, who taught Chriſt ſhould not riſe againe till the generall reſurrection; of whom *Epiphanius* worthily, *Stolidus eſt, & ſtolidorum magiſter.* Secondly, [e] *Apelles* hereſie, who ſaid Chriſt roſe againe, but not in his owne fleſh, or (as [f] *Auguſtine* reports his opinion) without any fleſh. Thirdly, that of [g] *Cerdon*, and the *Paſſioniſts*, affirming that Chriſt aſcended into heauen in ſoule only. Fourthly, that aſſertion of [h] *Eutichyan* heretikes, holding that Chriſts humane nature was deified after his reſurrection, and made not glorious only, but meerely diuine alſo.

Againe, the doctrine of Chriſts riſing againe from the dead, ſerues for inſtruction in matters of holy faith and good manners. In articles of beliefe concerning Chriſt, and our ſelues. Firſt touching Chriſt: whereas he did abide among the dead at [i] leaſt thirtie three, or thirtie foure

[a] *Rom.* 10. 9.
[b] *Pſal.* 128. 2.
[c] 1. *Tim.* 4. 8.
[d] *Epiphan. hæreſ.* 28.
[e] *Idem Epiphan. hæreſ.* 44.
[f] *Hæreſ.* 23. *Idem Alphonſ. de caſtro. tit. de Chriſt. hæreſ.* 12.
[g] *Idem Alphonſ. eod. tit. hæreſ.* 2.
[h] *Bucan. loc. [illegible] tit. de reſurrect. Chriſt.* [illegible]

foure houres: as he continued among the liuing thirtie three, or thirtie foure yeeres; I say where as Christ being starke dead, raised himselfe to life by his owne power: it is a manifest demonstration of his Godhead, as *Paul* disputes, Rom. 1.4. and God said in the second Psalme, *Thou art my sonne, this day haue I begotten thee.* The which text ought to be construed not so much of Christs eternall generation afore all worlds, as of the manifestation thereof in time. *This day,* [k] that is, at the time of thine incarnation: but at the day of thy resurrection especially, *haue I begotten thee:* that is, I haue made knowne vnto the world, that *thou art my sonne,* as *Paul* expounds it, Acts 13.33. for none euer raised another from the dead but by God: none euer raised himselfe from the dead but God.

k *Caluin. in Psal. 2. et Suarez. Tom. 2. in 3. Thom. disput. 45. sect. 1.*

Secondly, this doctrine [l] proues euidently, that Christ was a perfect Priest, and that his passion was an omnisufficient sacrifice for the sinnes of the whole world. For if hee had not fully satisfied for them all, if there had remained one little sinne only, for which he had made no satisfaction, he could not haue risen againe: for death and the graue which came into the world by sinne, and are daily strengthened by sinne, would haue held him in bondage. To this purpose [m] *Paul* saith, *If Christ be not risen againe, your faith is vaine, and you are yet in your sins.* That is, Christ had not answered fully for your sinnes, or at least you could not possible know that he had made satisfaction for any of them, if he had not risen againe.

l *Perkins on the Creed. art. Christs resurrection.*

m 1. *Cor.* 15.17.

As for points of faith appertaining to thy selfe more neerely, the resurrection of Christ is a demonstration of our resurrection, according to that of Paul, *If it be preached that Christ is risen againe from the dead, how say some among you, that there is no resurrection of the dead?* 1. Cor. 15.12. Behold, saith the [n] Lord, *I kill, and giue life: I wound, and I make whole:* that is, as [o] *Tertullian* aptly, killing by death, and giuing life by resurrection. If a man be cast into the sea, though all his bodie sinke vnder the

n *Deut.* 32.39.

o *Lib. de carnis resurrect.*

water, yet there is hope of recouerie so long as his head is aboue the waues: in like manner, if wee beleeue that Christ our head is the first fruites of those that sleepe, let vs not doubt, but vnfainedly beleeue, that we which are his members, in our due time shall bee raised out of the dust also. Moreouer, the resurrection of Christ is a proof of our iustification before God, p *he was deliuered for our offences, and raised againe for our iustification.* As in his death he stood in our place, q *wounded for our transgressions, and broken for our iniquities, and* r *bearing our sinnes in his body on the tree*: so likewise in his resurrection, he is not to be considered as a priuate, but as a publike person representing the whole Church, making his righteousnes a cloake to couer all our vnrighteousnes. If Death could not keepe Christ fettered in his prison, it is euident that his power was ouercome. Now then if death be conquered, it followeth necessarily that sin the s wages of death is also destroyed. If death and sinne be vanquished, then ỹ tyrannous kingdom of Satan is subdued, who had the power of death, and was author of sinne, and ruler of hell. So that euery true Christian may reioyce with Paul; *O death, where is thy sting? O graue, where is thy victory? the sting of death is sin, and the strength of sin is the law: but thankes be to God, which hath giuen vs victory through our Lord Iesus Christ.* And lastly, concerning matters of honest and holy conuersation; this doctrine teacheth vs to t *seek those things which are aboue, where Christ sitteth at the right hand of God, and to rise from dead workes vnto* u *newnes of life.* See Epistle on Easter day, and Epistle Sunday 6. after Trinitie. Touching our Euangelists epilogue, see Gospell on S. *Iohns* day.

p *Rom.* 4. 25.

q *Esay* 53. 5.

r 1. *Pet.* 2. 24.

s *Rom.* 6. 23.

t *Coloss.* 3. 1.

u *Rom.* 6. 4.

The

The Epiſtle. HEB. 1.1.

God in times paſt diuerſly and many waies, ſpake vnto the Fathers by Prophets: but in theſe laſt daies he hath ſpoken to vs by his owne ſonne, &c.

THE whole world in old time was diſtinguiſhed by three principall languages (as it appeares in *Pilats* inſcription or title [x] written on Chriſts Croſſe) *Latine, Greeke, Hebrew.* The Latine tongue was famous in regard of the [y] Romane Empire, which ouerſpread and ouertopt all other kingdomes on earth; according to that of [z] *Virgil: Romanos rerum Dominos,* &c. or as [a] another Poet wittily:

Roma tibi quondam ſuberant domini dominorum,
Seruorum ſerui nunc tibi ſunt domini.

The Greeke tongue was eſpecially regarded, becauſe *Greece* was the worlds Vniuerſitie, the ſeat of Wiſdome, the mint of Arts, and as it were the common Nurſerie of all humane learning. In which reſpect [b] one commending *Paris* in *France* called it *Græca libris,* and

Attica philoſophis, roſa mundi, Balſamus orbis.

The Hebrew moſt honoured, in that it is Gods owne language, wherein his own law was written, and wherewith it was expounded vnto his owne people. Now *Paul* preached ſermons, and penned Epiſtles in all theſe languages, as being a [c] choſen veſſell of the Lord, to beare his name *before the Gentiles, and Kings, and children of Iſrael.* He preached and wrote to the *Romanes,* and ſo he did beare Chriſts name *before Kings,* for they were Lords of the world. He preached and wrote to the *Grecians,* as to the Church of *Corinth, Epheſus, Philippi, Theſſalonica,* &c. and ſo he did beare the name of Chriſt *before the Gentiles.* He preached and wrote to the faithfull *Hebrewes,* as S. [d] *Peter* telleth vs, and ſo he did beare the

[x] *Iohn* 19.20.

[y] *Gerran. proem. 2. in epiſt. Pauli.*

[z] *Aenead. lib. 1.*

[a] *Apud Illyricum poem. de corrupt. ſtatu eccleſiæ.*

[b] *Architit remius apud Munſter. coſmo.*

[c] *Act.* 9.15.

[d] 2. *Epiſt.* 3. *cap. vers.* 15.

name of Christ *before the children of Israel.* I say *Paul* wrote to the Iewes, holding with the most and best [c] expositors, that he was author of this excellent Epistle.

Now the reasons are [f] manifold, why *Paul* did not here set downe his name: First, because he was not an Apostle of the Iewes, but of the Gentiles, as he saith himselfe, Galat. 2.7. *The Gospell ouer the vncircumcision was committed vnto me, as the Gospell ouer the circumcision was vnto Peter.* Secondly, for that his name was odious vnto the Iewes (as we reade in the 21 and 22 Chapter of the Acts) often crying out against him, *away with such a fellow from the earth, for it is not meete he should liue.* Thirdly, *Paul* was an Hebrew, 2. Corinth. 11.22. *They are Hebrewes, so am I.* He therefore concealed his name, because a Prophet is not honoured in his owne countrey. But whether [h] *Barnabas*, or *Clemens*, or *Luke* wrote it, as many thinke: or *Paul*, as most affirme, [i] the matter is not great: for if the name had been here, what had it shewed but that God vsed the ministerie of such a man? and now the name is not knowne, it teacheth vs expresly the doctrine is of God. And for this cause to the bookes of holy Scripture names are sometime prefixed, and sometime not, that we might [k] *not haue the faith of our glorious Lord Iesus Christ in respect of persons.* Whether it be *Paul*, or *Apollos*, or *Cephas*, all are [l] yours: happily *Paul* first planted in Hebrew, then *Luke* watered and [m] translated it into Greeke, but God gaue the grace to both. And therefore we must not attend *who*, but *what*. For [n] whatsoeuer is written afore time, is written for our learning: especially this Epistle, penned of purpose to maintaine the chiefe point of holy beliefe, namely, that forgiuenes of sinnes is by Christ only. These Hebrewes had ioyned the ceremonies of the Law with the Gospell of Christ, as the Christians in the kingdomes of [o] *Prester Iohn* at this houre retaine Circumcision and Baptisme. For albeit [p] many thousands of the Iewes beleeued, yet were they still zealous of the Law, not enduring to heare of the abrogation

[c] *Vide prolog. Aret. & Piscat. in epist. ad Heb. Whitaker disput. de sac. script. quæst. 1. cap. vlt.*

[f] *Apud. Primas. Aquin. Anselm. Præfat. in epist. ad Heb. & Bellarm. lib. 1. de verbo Dei. Cap. 17. et Sixt. Senen. Bib. sanct. lib. 7. hæres. 8.*

[g] *Mat. 13.57.*

[h] *Apud. Primas. & Aquin vbi sup. Idem Caietan & Marlorat. argument. epist. ad Heb.*

[i] *Deering. lect. 1 Heb.*

[k] *Iam. 2.1.*

[l] *1. Cor. 3.22.*

[m] *Primasius. Lombard. Aquin.*

[n] *Rom. 15.4.*

[o] *Mat. Dresserus.*

[p] *Act. 21.20.*

abrogation of it, in so much that they made this a point of faith, and it is the q ninth article of their Creed at this day, *God gaue his law to Moses his faithfull seruant*, and he will neuer change nor alter it for another.

q *Deering. lect. 1. Heb.*

Now true Christianitie reades a contrarie lecture, namely, that the ceremonies of the law were *primò mortales, postea mortuæ, postremò mortiferæ.* So that to leaue Christ for them, or to ioyne Christ with them, is ỹ plaine way to destruction. r *Augustine* excellently, *Legalia fuerunt ante passionẽ Domini viua, statim post passionẽ mortua, hodie sepulta.* That is, the Iewish ceremonies afore Christ came were aliue; when hee suffered on the Crosse they were dead, and now they be buried. And so by consequent they may not rise vp againe to be put in the ballance with his glory: for the gold, siluer, precious stones, and all other ornaments of the magnificent temple compared with his rich mercies, are but *beggerly rudiments*, as our Apostle speakes, Galat. 4. 9. Nothing in earth, or vnder earth, or in heauen, or in the heauen of heauens is so glorious as he, s no name else that is named, in which, or by which, wee can be saued, but only the name of *Iesus Christ*.

r *Apud Io. Comb. Compend. Theolog. lib. 6. cap. 8.*

s *Act. 4. 12.*

The whole tract [t] is diuided in two parts:

- The first is concerning Christs excellencie, shewing in the tenne first Chapters what he is,
  - in respect of his Nature,
    - Diuine, cap. 1.
    - Humane, cap. 2.
  - Offices,
    - Prophetical, in the third and fourth chapter.
    - Sacerdotal: chap. 5.6.7.8.9.10.
    - Regall, of which our Apostle writes not as of the former two purposely and copiously, but incidently and briefly: chap. 1. vers. 2, 3, 8, 13. chap. 2. vers. 9. chap. 7. vers. 2. chap. 8. vers. 1.
- The second, how saluatiō is only through him in the residue.

[t] *Aquin. lect. 1. in Heb. 1. Adam Deering & aly. [u] Arctius. Beza. Piscator.*

The Law was ordained by glorious Angels, written by *Moses*, obserued by the Priests, expounded by the Prophets. In the first and second chapter *Paul* compares our Sauiour with Angels and Prophets. In the third with *Moses*. In the 4.5.6.7.8.9.10. with the Priests and their ceremonies; intimating in all, that the law is deficient, and that Christ in the worke of our saluation is only sufficient and efficient. Our only Prophet, in whose word we must rest: our only Priest, in whose sacrifice we must rest: our only King, vnder whose protection wee must rest: who with his blessed spirit leadeth vs in waies of eternall

eternall life, working in vs all in all. [x] *Quemadmodum enim membrum ipſius corporis recipit ab epate humores, à corde vitam, à capite ſenſum & motum: ſic homo recipit ab homine carnem, à Deo animam, à Chriſto homine & Deo ſenſum & motum, id eſt totum bene eſſe & gratiam: & ſicut membrum habet duos motus, vnum de natura ſua cadere deorſum, & alium à capite, ſcilicet motum ſurſum, & iſte motus eſt ſupra naturam membri: conformiter homo quoad animam habet duos motus, vnum de natura ſua, & iſte motus eſt cadere deorſum ad nihil, ad non eſſe, ad propriam voluntatem, & elongari à Deo; & alium habet à Chriſto, ſcilicet moueri ſurſum ad Deum, &c.*

[x] *Vide Raymundum de Sabunde Theolog. natural. Tit. 277.*

In this text appointed fitly for this time, Chriſt is firſt [y] conferred, and then preferred before the Prophets and Angels. In the compariſon betweene Chriſt and the Prophets, obſerue the [z] conſent, and diſſent between the old Teſtament and the new. The conſent and agreement is, in that one God ſpake in both, in the one by his ſeruants: in the other by his Sonne. The ſame God is author of both, and the ſame Chriſt is ſubiect of both, in ſo much that each teſtament is in other; in the law there is an hidden Goſpell, and in the Goſpell a reuealed law. So like as the two [a] Cherubins on the mercy ſeat, whoſe faces looked one to another. And like the Seraphims, Eſay 6. 3. one crying to another, *holy, holy, holy*, both hauing one voice ſaith [b] *Auguſtine*. Or reſembling each other as *Ieſus* and *Iames:* who were ſo like that they were one anothers [c] glaſſe. *God in times paſt, and God in theſe laſt daies hath ſpoken to vs.* And whoſoeuer he bee to whom this miniſtry ſhall bee committed, if he will be numbred with Patriarkes, and Prophets, Apoſtles and paſtors, and with our Sauiour Chriſt himſelfe: whatſoeuer hee ſpeake. let him ſpeake [d] as the word of God. For this couenant hath God made with his ſeruants, Eſay 59. 21. *My ſpirit that is vpon thee, and my words which I haue put in thy mouth, ſhall not depart out of thy mouth, nor out of the mouth of thy ſeed,*

[y] *Lombard. Gauran.*

[z] *Aretius.*

[a] *Exod. 25 20.*

[b] *In Pſal. 29.*

[c] *Ignatius epiſt. ad Iohan. ſenior.*

[d] *1. Pet. 4. 11.*

ſeed, nor out of the mouth of the ſeed of thy ſeed from henceforth euen for euer. And indeed whoſe word elſe ſhould diſcerne the [e] thoughts of the ſoule, but his onely who is the [f] ſearcher of the heart? and whoſe word ſhould kill our carnall affections, but his onely who giues the ſword of the ſpirit?

[e] *Heb.4.12.*
[f] *Pſalm.7.10.*

God ſpake] The word *God* here may bee taken either *eſſentially* for the whole [g] Trinity; becauſe God the ſonne (being a [h] *crier in the wilderneſſe*) ſpake by the Prophets as well as God the Father, and God the holy Ghoſt as well as either of them, according to that of S. [i] *Peter, Prophecie came not in old time by the will of man, but holy men of God ſpake as they were moued by the holy Ghoſt.* Or it may be conſtrued in reſpect of Chriſts office *perſonally*. God, [k] that is, God the Father, *ſpake to the fathers by Prophets, and by his owne ſonne to vs.*

[g] *Kilius.*
[h] *Eſay 40.3.*
[i] *2. Epiſt.1. cap. verſ.21. & Act.1.16.*
[k] *Primaſius. Anſelm. Piſcator.*

The diſſent and difference betweene the two Teſtaments is in regard of the
- manner for
  - Time, *ſundry times.*
  - Faſhion, *many waies.*
- men
  - Vnto whom, *vnto the fathers in times paſt, but in theſe laſt daies vnto vs.*
  - In whom, or by whom, *God ſpake by the Prophets* in the one, *by his owne ſonne* in the other.

The [l] firſt diſſent is reſpect of time, the times of the fathers are *old and paſt*: but the time of Chriſts preaching paſſeth not, it is for euer, alway continuing new; [m] *Ieſus Chriſt yeſterday, and to day, and the ſame alſo for euer.* The doctrine taught by the Prophets in old time was reuealed *multis vicibus*, as *Beza* tranſlates, at *ſundry times* as our Engliſh Bible. But that which Chriſt himſelfe deliuered, is reuealed but once. The which is inſinuated heere, but expreſſed elſe where by this author, as in

[l] *Aretius. Deering.*
[m] *Heb.13.8.*

in chap. 9. verſ. 26. *But now in the end of the world hath Chriſt been once reuealed.* And in chapter 12. verſ. 26. *Yet once will I ſtrike, not the earth onely, but alſo heauen.* And this it is which [n] *Iude* ſaith of the Chriſtian faith, *that it was once giuen vnto the Saints.* Once, [o] that is perfectly, ſo that wee need not another Goſpell. Almighty God hath ſpoken *laſt in his ſonne*; that is, in the [p] fulneſſe of time ſo fully, [q] that we may not expect hee ſhould vent in time to come any new doctrine. For albeit the ſpirit was giuen after Chriſts aſcention: yet the ſame ſpirit taught that onely, which Chriſt had taught afore. See Goſpell 4. Sunday after Eaſter.

[n] *Epiſt. of Iud. verſ. 3.*
[o] *Aquine. Caietane. Aretius in epiſt. Iude.*
[p] *Galat. 4. 4.*
[q] *Sarcerius. Lombard. Marlorat.*

From hence we may learne boldly to refuſe, whatſoeuer is [r] ἑτεροδιδασκαλία, that is, an after, or an other doctrine ſprung vp ſince. As the new goſpell *of Anabaptiſts*, and idolatries of *Mahomet*, and the reuelations of S. *Briget*, and all ſuperſtitious poſitions and expoſitions of *Papiſts*. In a word, [s] whatſoeuer baſtard religion is contrarie to Chriſts once preaching vpon earth, which becauſe it was once, confutes all after it, and abrogates all afore it which had diuerſitie of time, as our Apoſtle gathereth in the 12. chapter of this Epiſtle, verſ. 27.

[r] *1. Tim. 1. 3.*
[s] *Deering. lect. 1. Heb.*

The ſecond difference betweene the two Teſtaments is, that God in the one ſpake *many waies and diuerſly*, eithey by Angels, or by the Cloud, or betweene the Cherubins, or by viſions, or by dreames, after ſundry kinds of ſpeech, and diuers kinds of actions: but the doctrine of the other is taught after one ſort, euen by preaching of the Goſpell; [t] which is the power of God vnto ſaluation to euery one that beleeueth, and it worketh more mightily then all thoſe kinds of reuelations, and pierceth into the heart of man more deepely then any manner of perſuaſion; yea though one ſhould riſe from the dead and ſeeke to vs.

[t] *Rom. 1. 16.*

The third diſſent is, that God in old time ſpake onely *to the fathers, Abraham, Iſaac, Iacob*, vnto ſome few men, and one nation. [u] *Hee ſhewed his word vnto Iacob, his*

[u] *Pſalm. 147. 19*

his ſtatutes and ordinances vnto Iſrael, he dealt not ſo with any people, neither had the heathen knowledge of his lawes. But in theſe laſt daies, he hath ſpoken *vnto vs* indefinitely, to Iew, to Gentile, to bond, to free, to male, to female, *being* [x] *all one in Chriſt Ieſu*, hauing all through faith, one entrance vnto the throne of grace, Heb. 4.16. So that I need not ſay now, Lord remember *Dauid*, or the couenant made with *Abraham*: but in time of need I may go boldly to the throne of grace, ſaying, [y] *Lord remember me*, [z] *O God be mercifull to me*, [a] *Ieſus haue pity on me*. For vnto thoſe that are nigh, and vnto thoſe that are far off, there is but one couenant in Ieſus Chriſt. Eph. 2.13.17.

[x] *Galat.* 3.28.

[y] *Luk.* 23.42.
[z] *Luk.* 18.13.
[a] *Mark.* 10.47.

The fourth difference betweene the two Teſtaments is, that God in the one, ſpake *by Prophets* his ſeruants: in the other, *by Chriſt* his owne ſonne, by meere men in times paſt vnto the fathers: but vnto vs hee hath ſpoken by that eternall word which is God, *whom he hath made heire of all things, by whom alſo hee hath made the world, &c.* [b] The maine propoſition of all this chapter is, that Chriſt who reuealed the Goſpell is the ſonne of God, yea God himſelfe. Now the firſt part, namely, that Chriſt is he who brought into the world the Goſpell: is *conceſſum & confeſſum*. The faithleſſe Hebrew complained of it, and the faithful Hebrew beleeued it. And therfore taking this as granted, he doth inſiſt in the latter part only, prouing at large that Chriſt is God. And that

[b] *Aretius.*

In reſpect of the
- Glory of his name, being Gods *owne ſon, and heire of all things.*
- Worthineſſe of his perſon, as being *the brightneſſe of the glory of God, and the very image of his perſon.*
- Greatneſſe of his power, *vpholding all things by his mighty word.*
- Benefit purchaſed for vs, hauing *by himſelfe purged our ſins.*
- Dignity procured to himſelf, in that he *ſitteth at the right hād of the maieſty on high.*

In

In all which he doth excell Angels, as firſt *hauing obtained a more excellent name then they.* For albeit Angels are called ſonnes of God in reſpect of their creation, and Iſrael the [c] firſt borne of God, and all elect the [d] children of God, in reſpect of adoption and grace: yet no man or Angell is the ſonne of God by nature, but Chriſt alone begotten of the ſubſtance of the Father, as being *the brightneſſe of his glory, and expreſſe image of his perſon.* Of whom the Father ſaid in the ſecond Pſal. *Thou art my ſonne this day haue I begotten thee.* And in another [e] text, *I will be his father, and he ſhall be my ſonne. And when he bringeth in the firſt begotten ſonne into the world,* [f] *he ſaith, and let all Angels worſhip him.* Inſinuating that Chriſt is not onely greater then Angels: but alſo God, to be honoured of all Angels. Againe, whereas Chriſt is an eternall King, *whoſe* [g] *ſcepter is a right ſcepter, and whoſe throne is for euer and euer:* Angels are but ſubiects and ſeruants, according to that of the [h] Pſalmiſt, *He maketh his Angels ſpirits, and his miniſters a flame of fire.*

Moreouer, Chriſt *in the beginning laid the foundation of the earth, and the heauens are the workes of his hands,* and [i] all that in them is, [k] things viſible and inuiſible, whether they be thrones, or dominions, or principalities, or powers, all were created by him and for him; and therefore ſeeing Chriſt is Creator, and Angels his creatures: he doth excell them, as farre as things infinite can exceed things finite. Laſtly, Chriſt *ſitteth at the right hand of the Maieſty on high:* Hereby ſignifying that God hath giuen him all power in [l] heauen and in earth, and taken him into the fellowſhip of his glory, for *all things that the father hath are mine,* ſaith [m] our Sauiour: whereas Angels, howſoeuer they [n] behold the face of our heauenly father, and enioy his preſence: yet are they but *meſſengers and miniſters,* attending about his throne, *for the good of ſuch as are heires of ſalnation,* as the [o] *Nightingale* of *France* ſweetely,

[c] *Exod.4.22.*
[d] *Rom.8.14.*
[e] *2.Sam.7.14. & 1.Chro.22.10*
[f] *Pſalm.97.7.*
[g] *Pſalm.45.7.*
[h] *Pſal.104.4.*
[i] *Exod.20.11.*
[k] *Coloſſ.1.16.*
[l] *Mat.28.18.*
[m] *Iob.16.15.*
[n] *Mat.18.10.*
[o] *Du.Ba... 1.day.1.... pag.29.*

The

The sacred tutors of the Saints, the guard
of Gods elect, the pursuiuants prepar'd
To execute the counsels of the highest,
Gods glorious Heralds, heauens swift harbingers,
Twixt heauen and earth the true interpreters.

And here let vs according to the present occasion of text and time, magnifie the father of mercy, for that the Sonne of God on this day for our sake became the sonne of man, yea seruant vnto men, in that hee came into the world *not to be serued, but to serue*, Matth. 20. 28. For that *the brightnesse of Gods glory*, tooke vpon him the vilenesse of our nature, being made p *a worme and no man, a very scorne of men, and outcast of the people.* For that he who was *more excellent then Angels*, at this time became lesse then Angels, that hee might make vs so great as Angels. q *Vt nos æquaret angelis, minoratus est ab angelis*: for that he who *laid the foundation of the earth, and made the world*, was himselfe now made. r *Factor terræ, factus in terra, Creator cœli, creatus sub cœlo.* s being the child of *Mary*, who was the father of *Mary*. t *Sine quo pater nunquam fuit, sine quo mater nunquam fuisset.* so that whereas *Dauid*, Psalme, 118. 24. *This is the day which the Lord hath made*: u we may say, *This is the day wherein the Lord was made*, we will reioyce and bee glad in it. For that he who *sits on the right hand of the maiesty on high, and* x *measureth the waters in his fist, and heauen with his spanne*, was now lodged in a stable, croudedin a cratch, and swadled in a few ragges. O beloued, if we were not in this great light of the Gospell, almost so blind as the Bat: wee would wish our selues all eye, to behold the *babe Iesus in the manger.* If wee were not as deafe as the stubborne Adder: we would wish our selues all eare, to heare the tidings of great ioy to all people; namely, y *that vnto vs is borne this day in the city of Dauid a Sauiour, which is Christ the Lord.* If we were not in some sort possessed with a dumbe spirit: we would wish our selues all tongue, to chaunt that heauenly caroll of the

p *Psalm.* 22. 6.

q *Anselm. spec. euang. cap.* 1.
r *Augustin. ser.* 27. *de temp.*
s *Leo. ser* 6. *de nat. Dom.*
t *August. ser.* 16. *de temp.*
u *Euseb. Emis. hom.* 2. *de nat. Dom.*

x *Esa.* 40. 12.

y *Luk.* 2. 11.

the glorious Angels, [a] *Glory bee to God on high, and in earth peace, good will toward men.*

It is the fashion of many men, at this festiuall especially, to boast of their rich attire, great attendance, good fire, large cheere: yet (seeing *Christ is heire of all things in the world*) they cannot in their owne right enioy so much as a Christmas log, or a Christmas pye, till they be first ingrafted in him. I may haue from man, my warrant on earth heere, that my land is mine, my benefice mine, my coate mine, house, horse, hose mine: and hee is a very theefe that taketh away these from me: But all the men in the world cannot giue me my possession before the liuing God, but his sonne Christ onely, who is *heire of all*; and therefore that our land may bee our owne, our apparell our owne, our meate our owne, our men and money our owne: let vs be Christs, that in him we may haue the good assurance of all our substance: that I may pronounce that vnto you, which our Apostle to the Corinthians: *All are yours, and ye Christs, and Christ Gods.* [a] 1. Cor. 3.

[a] Luk. 2. 14.

The Gospell. Iohn 1. 1.

In the beginning was the word, and the word was with God, and the word was God, &c.

SAint *Peter* was an Apostle, but not an Euangelist: S. *Luke* an Euangelist, but not an Apostle: S. *Matthew* was both an Euangelist and an Apostle, but not a Prophet: [b] but our S. *Iohn* was all these; in his Epistles an *Apostle*, in his Apocalyps a *Prophet*, in compiling his Gospel an *Euangelist*. In which (as interpretors haue with one consent obserued) he mounts as an Eagle, [c] for whereas his fellow Euangelists especially treat of the conception, birth, education, and other points of Christs incarnation in the world: Saint *Iohn* flying higher then these,

[b] *Hieron. lib. 1. aduers. Iouin.*

[c] *Chrysost. Theophilact. Beauxam.*

these, beginneth his historie with Christs eternall generation before the worlds, *in the beginning was the word*, &c. as [d] *Augustine* vpon my text, *transcenderat omnia cacumina montium terrarum, transcenderat omnes campos aeris, transcenderat omnes altitudines syderum, transcenderat omnes choros & legiones angelorum, nisi enim transcenderet ista omnia quæ creata sunt, non perueniret ad eum per quem facta sunt omnia.* For as an [e] Eagle, [f] so *Iohn, remaineth vpon the top of the rocke and tower, from thence he spyeth his meate, and his eyes behold a farre off.* He was aptly called the [g] *sonne of thunder*, [h] for in saying *in the beginning was the word, and the word was with God, and the word was God:* he seemes to speake not words, but wonders, yea thunders, as [i] *Ardens* excellently, *filius tonitrui est qui loquitur, & tonitruum est quod loquitur*, a preamble so strange and stately, that some Christians in old time (which had happily zeale but not according to knowledge) [k] hung it about their necke as an amulet, or as [l] other, as a Symbole to distinguish them from *Arians*. And a certaine *Platonist* (as *Augustine* reports *in lib. 10. de ciuitate dei cap. 29.*) reading this one line, said it was worthie to be written in letters of gold, and to bee represented in the most eminent places of all Churches in the world.

[d] *Tract. 1. in Ioan.*

[e] *Iob 39.30.*
[f] *Rupert. prolog. in euangel. Ioan.*
[g] *Mark. 3.17.*
[h] *Alcuinus apud Beauxam. hab. Tom. 1. fol. 3*
[i] *Hom. vlt. in natal. dom.*

[k] *Hieron. in Mat. 23.*
[l] *Maldonat. in loc.*

In

In the text allotted for this day, two points are remarkable.

1. What Christ is in himselfe,
   - God, *In the beginning was the word, and the word was with God, and the word was God*, &c.
   - Man, *the same word became flesh, and dwelt among vs*, &c.
2. What Christ is vnto vs, openly reuealed by *the witnes of Iohn the Baptist*, and his owne *dwelling among vs* in the world.

to be
1. Our Creator *ad esse, for all things were made by him.*
2. Our [m] preseruer *in esse*, for he is our *life*, [n] vpholding all things in their being.
3. Our redeemer *in bene esse*, for *he gaue power to them that beleeue in his name to bee the sonnes of God.*

[m] *Aretius. Marlorat.*
[n] *Heb.1.3.*

In the beginning] The word ἀρχὴ is *potestatiuum* as wel as *ordinatiuum*, in which acception higher powers, especially Princes, are called ἀρχοντες. and so [o] some take this *in principio* to be nothing else but *in principatu*, because Christ *the Word* hath vpon his garment, and vpon his thigh a name written, *The King of Kings, and Lord of Lords*, Apoc.19.16. [p] *Origen, Cyril, Augustine, Gregor. Nyssen*, and many [q] moe construe it thus, *in the beginning*, that is in the father, according to that of the [r] schoole, *Pater est principium sine principio, filius est principium de principio.* [t] The Father is of none, the Sonne is of the Father alone, not made, nor created, but begotten. Beleeue mee (saith our blessed Sauiour) that I am in the Father, and the Father in me. Iohn 14.11. I am in the Father, [s] as the riuer in the fountaine: The Father in me, as in his ingraued image, Heb.1.3. God the sonne then is *de principio principium*, as [u] *lumen de lumine*, light

[o] *Apud Beauxam. har. Tom. 1. fol. 5.*
[p] *Apud Maldonat. in loc.*
[q] *Beda. Ardens. Ludolphus. Arboreus.*
[r] *Thom. 1. part. quæst. 33. art. 4.*
[t] *Athanasius in Symb.*
[s] *Aretius in Ioan. 14.*
[u] *Symb. Nicen.*

Profciani regula penitus caſſatur,
Sacerdos per hic & hac olim declinatur:
Sed per hic ſolummodo nunc articulatur,
Cum per noſtrum præſulem hæc amoueatur.
Non eſt Innocentius, imò nocens verè
Qui quod facto docuit, verbo vult delere:
Et quod olim iuuenis voluit habere,
Modò vetus pontifex ſtudet prohibere.

What kind of virgins Popes and popiſh Prieſts haue been, you may reade enough, Epiſtle 1. Sunday in Lent. Happily more then enough in *Balens* his Treatiſe concerning Engliſh votaries. A profeſſion of virginity without true chaſtity is no better then an apple growing in the lake of Sodome. [u] *Nouum eſt prorſus religionis genus, licita non faciunt, & illicita committunt, temperant à concubitu, (quamuis nec hoc faciunt niſi à licito) & non temperant à rapina.* If the notation *(papa quaſi popa)* be good: and the rule true [x] *Venter rorans mero facile deſpumat in libidinem:* I would not wiſh many Popes to boaſt of their puritie.

Paphia dicta Venus, Veneris proles quoque Papa eſt.

Well, [y] ſuch as follow the Lambe, are neither defiled carnally with women *(for they poſſeſſe their veſſels in* [z] *holineſſe and honour)* nor yet ſpiritually with idols. In which reſpect the Church is called *a* [a] *pure virgin*, for that ſhee runs not a [b] whoring with her owne inuentions, committing [c] fornication with other louers: but is *prepared for one husband onely which is Chriſt.* [d] In this ſenſe to worſhip idols, and to ſerue ſtrange gods, is to be defiled with women, as our Apoſtle doth inſinuate in the 17. chapter of this booke, verſ. 4. And therefore the Papiſts (albeit vnmarried) depending vpon many Saints, are not ſo good virgins as married Proteſtants wholly truſting in one Sauiour, and *following him whitherſoeuer hee goeth*, obeying his will, and in their beſt endeauours euer readie to keepe the words of his law, neuer forſaking him or his in want, in priſon, in ſickneſſe, in death.

And

u *Saluianus lib. 5. de prouidentia Dei.*

x *Hieron.*

y *Napier.*
z *1. Theſſ. 4. 4.*

a *2. Cor. 11. 2.*
b *Pſal. 116. 38.*
c *Ezech. 16. 36.*
d *Rupert. Bullinger. Marlorat.*

And this he will acknowledge at the laſt day; ſaying to them openly, *Come ye bleſſed of my Father, inherit yee the kingdome prepared for you*, for ye haue followed me whitherſoeuer I went. *I was an hungred, and ye gaue me meate: I thirſted, and ye gaue me drinke: I was a ſtranger, and yee lodged me: I was naked, and ye clothed me: ſicke, and ye viſited me: in priſon, and ye came vnto mee:* whitherſoeuer I went I had your companie.

In their mouthes was found no guile] As they were chaſt in mind: [e] *keeping themſelues from idols:* and chaſt in body, *not defiled with women:* ſo likewiſe chaſt in [f] tongue; for they did not [g] *adulterate the word*, or profeſſe the faith in [h] hypocriſie; but hauing their [i] mouth in their heart, they [k] ſpake becauſe they beleeued, embracing the Goſpell in ſimplicity, being alſo ſtudious of truth in their carriage toward men, *Louing without diſſimulation*, Rom. 12. 9. *Caſting off lying*, Epheſ 4. 25. *and all guile*, 1. Pet. 2. 1. Iuſt in their promiſe, *not diſappointing a neighbour though it were to their owne hinderance*, Pſalm. 15. 5. Before men in reſpect of any ſcandalous offences or open crimes [l] vnblameable, ſaying with the Lambe whom they follow, [m] *which of you can rebuke me of ſinne?* indeed their ſecret faults onely knowne to God are many, while they be clogged with fleſh and blood, *who can tell how oft he offendeth*, and yet in the world to come they ſhall appeare *without ſpot before the throne of God*, as hauing all their ſpots couered with long white robes of the Lambe: yea [n] clenſed and made no ſpots by the blood of the Lambe, *redeemed from earth and from men, to be the firſt fruits vnto God.*

The bleſſed *Innocents* on this day murthered by cruell *Herod*, were witneſſes to the Lambe, *non loquendo ſed moriendo* (ſaith [o] *Auguſtine*) not by ſpeaking but by ſuffering for Chriſt, and ſo both *his name and his fathers name were written in their foreheads, and their voice was like the ſound of many waters, & as the voice of great thunder*, at it is in the Goſpell allotted for this feſtiuall, *In*

[e] 1. *Iohn* 5. 21.
[f] *Ardent.*
[g] 2. *Cor.* 4. 2. *adulterantes verbum vti vulgar. Latin.*
[h] *Marlorat.*
[i] *Eccleſ.* 21. 26.
[k] *Pſal.* 116. 10.
[l] *Luk.* 1. 6.
[m] *Ioh.* 8. 46. *See Goſpel 5. Sund. in Lent.*
[n] 1. *Iohn.* 1. 7.
[o] *Ser.* 11. *de ſanctis.*

Rama was there a voice heard, lamentation, weeping, and great mourning: and their crying was *a song*, a dolefull dittie to their parents eare, *Rachel weeping for her children and would not bee comforted*, &c. yet [p] pretious in Gods eye, so sweet as *the voice of harpers harping with their harpes*. And this their sighing was a *new singing*, because they were [q] *Primitia martyrum*, euen *the first fruits* of martyrs *vnto God*. And they *followed the Lambe whithersoeuer hee went*, the Lambe was white and ruddie, Cant. 5, 10. That is (as *Rupertus* vpon the place) *Candidus sanctitate, rubicundus passione*. [r] So they were *white* in their innocencie being *virgins* in their chastitie, *without any guile in their mouth*, or guilt in their life; but in respect of their blood shed for the Lambe, *ruddie*. So that as *Dauid* sings in the [s] Psalme) *out of the mouthes of very babes and sucklings he hath made perfect his praise*. Christ assuredly got great praise by that hymne which Angels sung, *glory be to God on high*, and great praise by S. *Steuen* his protomartyr, and by S. *John* the disciple whom hee loued, as you haue heard in their seuerall holy daies: but his praise was made perfect by the mouthes of babes and Innocents, of whom he saith, in the Gospell, [t] *Suffer the little children and forbid them not to come to me, for of such is the kingdome of heauen*. O blessed babes [u] who came to the wished hauen without any tempest, [x] enioying the comforts of another life, before ye knew the miseries of this life. [y] *Qui prius in capitibus coronas quam capillos accepistis*, hauing your heads crowned with happinesse, before they were couered with haire. *Herod* could neuer haue pleasured you so much in his kindnes, as hee did in his cruelty; for where his impiety did abound, there Christs pitie did superabound, translating you from your earthly mothers armes in this [z] valley of teares, vnto your heauenly fathers bosome in his kingdome of glory.

[a] *Salueto flores martyrum,*
Quos lucis ipso in lumine

Christi

[p] *Psal.* 116. 13.

[q] *Augustin. vbi supra.*

[r] *Illephon. giron. con. 1. in fest. S. Innocent.*

[s] *Psal.* 8. 2. *Matth.* 21. 16.

[t] *Mat.* 19. 14.

[u] *Oserius con. in fest. Innocent.*

[x] *Vide didac. de Yenuas. con. de fuga Christ.*

[y] *Giron. vbi sup.*

[z] *Psal.* 84. 6.

[a] *Prudentius Hym. in Epiph.*

Christi insecutor sustulit,
Seu turbo nascentes rosas.
Vos prima Christi victima,
Grex immolatorum tener,
Aram ante cuius simplices
Palma & coronis luditis.

The Gospell. MATTH. 2.13,

The Angel of the Lord appeared to Ioseph in a sleepe, saying, arise, and take the child and his mother, and flee into Egypt, &c.

THe Priests in the law were cõmanded that the [b] fire should euer burne vpon the Altar, & neuer goe out. And [c] so that the fire of our deuotiõ (at this holy time) kindled vpon the altar of our heart might not be quenched by the water (which vsually the cold serpent casteth out of his mouth, Apocal. 12.15.) The Church adioyneth vnto the celebratiõ of Christs birth, other three festiuals in one weeke. Wherein her meaning is not to withdraw our loue from the Creator to the creature (for all the twelue daies are called *Christmas*, dedicated onely to Christs honour) but that wee might hereby praise this our Iesus vncessantly both in himselfe and in his Saints, And the reason (as [d] some coniecture) why S. *Stewen*, and S. *Iohn*, and the blessed *Innocents* are named aboue the rest, is happily to shew that Christ came into the world to saue all sorts of men, of whatsoeuer degree. The Chiualdrie represented by S. *Stewen* a resolute Knight and warriour in the Lords battell: the Clergie represented by S. *Iohn*, stiled *the Diuine*: the Comminalty or Infantrie represented by the sillie children *Herod* slew; or intimating that Christ was borne for men of euery seuerall age, for men of perfect strength, as *Stewen*: for old men on their crouches, as S. [e] *Iohn*: for Infants in their cradles,

[b] *Leuit.6.13.*
[c] *Ferus ser.1.de S.Ioan.Euang.*
[d] *Ioan.Raulin. ser.2.de beatis Innocent.*

dles, as the blessed *Innocents*. Or it may bee that these Saints are mentioned at [f] Christmas rather then other, because Christ saith in the Gospell, *If any man will follow me, let him forsake himselfe, and take vp his crosse.* Mat. 16. 24. *The seruant is not greater then his master, if they haue persecuted me, they will persecute you also,* Ioh. 15. 20. Now there bee [k] three kinds of suffering or martyrdome in Christs cause. The first, *Voluntatis & operis*, in will and in act, as that of S. *Steuen*. The second, *Voluntatis sed non operis*, in will but not in act, as that of S. *Iohn*. The third, *Operis sed non voluntatis*, in act but not in will, as on this day ỹ death of the Bethlemitish Innocents. And for as much as S. *Steuens* martyrdome comes neareſt vnto the sufferings of Christ, his festiuall is next to Christs in the first place, S. *Iohns* in the second, the blessed Innocents in the third. And so Christ (as it is Cant. 5. 10.) is white and ruddie, the chiefest among ten thousand. [l] *Candidus in Ioanne, rubicundus in Stephano, electus ex millibus in Innocentibus.* In the Gospell allotted for this day,

Two points are more principally remarkeable:

1. Christs humanitie, for that hee was *a child*, and did [m] *flee*.
   - Tolle puerum, & matrem eius, &c.
2. *Herods* inhumanity murthering
   - [n] Innocēt babes who neither would nor could hurt him.

Matth. *All the children that were in Bethlehem, and in all the coasts thereof, from two yeers old and vnder, according to the time which he had diligently knowne of the Wisemen.* All in euery place nere the place where Christ was borne, not sparing his owne [o] child, flesh of his flesh, and bone of his bone; which occasioned [p] *Augustus Cæsar* taunting ly to say, *Melius est esse Herodis porcum quam puerum*, It is better to bee *Herods* sow then his sonne.

The Angel of the Lord appeared vnto Ioseph in a sleepe]

Hence

[f] *Pet. de palude ser de Innocent. Idem Ferus vbi supra.*

[k] *Bernard. ser. de Innocent. Idem Giron. Iansen. et alij in loc.*

[l] *Ludolphus de vita Christ. part. 1. cap. 13.*

[m] *Ardens. Anselm. in loc.*

[n] *Piscator.*

[o] *Ex Philone Baronius annal. Tom. 1. ad an. 1. fol. 60.*

[p] *Macrobius saturnal. lib. 2. cap. 4.*

q Hence we may learne what a tender care God hath ouer his children in their greateſt affliction, r his Angell tarrieth round about them that feare him, and deliuers them; and therefore let vs ſ caſt all our care vpon him, for he careth for vs: t as a father pitieth his owne children; euen ſo the Lord is mercifull to them who feare him. It may be ſaid of our heauenly Father, as the u Poet of an earthly parent,

Omnis in Aſcanio chari ſtat cura parentis.

Take the child and his mother] He who was in the beginning that eternall word and x euerlaſting Father, about this time for our ſake came downe from heauen, and became an infant and a child. *Nobis puer natus*, Eſay 9.6. *Vnto vs a child is borne, and vnto vs a ſonne is giuen*: a child, not in meekneſſe only (for ſo the greateſt man ought to be as a little child, 1. Cor. 14.20. *Concerning malitiouſneſſe be children, and* y *except ye become as little children, ye ſhall not enter into the kingdome of heauen*) but a child in weakneſs alſo, z *wrapped in ſwadling clothes, and laid in a cratch*. It is not ſaid take thy child and thy wife: but *the child and his mother*: a hereby ſignifying, that *Ioſeph* was not the naturall, but only the nurſing father of Ieſus. It is true that this Angell appearing to *Ioſeph* at another time before *Mary* was deliuered of her child, ſaid vnto him expreſſie (for auoiding ſuſpition of incontinencie) b *feare not to take Mary for thy wife*; but after the birth of Chriſt (as the c Doctors obſerue) to ſhew that he was borne of a Virgine, *Maries* ſtile is *the mother of Ieſus*, not the wife of *Ioſeph*. Againe, it is not take the mother and her child, but *the child and his mother*: d inſinuating that his greateſt care ſhould be to prouide for the babe, both in reſpect of danger (for *Herod* ſought to deſtroy him) and in reſpect of duty, becauſe the child is greater then his mother, as being her e Sauiour ſo well as her ſonne.

And flee into Egypt] Chriſts hard entertainment at his firſt comming into the world, ſhewes that his kingdome

q *Luther, Culman, Beauxamis.*
r *Pſalm.* 34.7.
ſ 1. *Pet.* 5.7. *Pſalm.* 55.23.
t *Pſalm.* 103.13.
u *Virgil.*
x *Eſay* 9.6.
y *Matth.* 18.3.
z *Luke* 2.7.
a *Hieron. in loc. See Goſpell, dom.* 1. *poſt epiphan.*
b *Mat.* 1.20.
c *Hilarius, Theophilact, Ianſen.*
d *Chryſoſt.*
e *Luke* 1.47.

dome was not of [f] this world: hee had (as [g] *Bernard* sweetly) while he liued *passiuam actionem*, and when he died *actiuam passionem*. It is obserued by S. *Luke*, Acts 1.1. that Christ alway first did and then taught, he that would haue vs to [h] flee from Citie to Citie, fleeth himselfe from Countrie to Countrie: before he grants the patent, hee giues the [i] paterne, fleeing, and that in the *night* [k] warily; or hee did flee now for that his houre was not yet come; he had not as yet [l] done the worke, and the will of his Father, for which he came into the world, [m] *Christus enim totam causam nostræ salutis occiderat, si se parumlum permisisset occidi.* But whether doth he flee? *into Egypt:* as being out of *Herods* [n] iurisdiction; or into Egypt, to [o] signifie that Gods kingdome should bee translated from the Iewes vnto the Gentiles: and so *Ioseph* in carrying Iesus and his mother into Egypt [p], represents liuely the blessed Apostles and Preachers, in conueying the Gospell vnto nations in time past, [q] *aliens from the Common-wealth of Israel, & strangers frō the couenants of promise, without Christ, and so without God in the world.* O the deepenesse of the riches of Gods mercie! Babylon and Egypt whilome were [r] *malorum officinæ*, the very shops of all villanie: but now behold the Wisemen come from the one, and Christ here fleeth into the other. [s] *Vt populus qui ante fuerat persecutor populi primogeniti fieret custos filij vnigeniti*: but what need we such a *quære*, seeing heauens messenger in the text hath vttred *a quare*, namely, *that it might bee fulfilled which was spoken of the Lord by the Prophet, saying, out of Egypt haue I called my Sonne.* How that word, Numb. 23.22. or Hosea 11.1. originallie spoken of Israel his [t] adopted sonne, is well applied vpon this occasion vnto Christ his naturall sonne; see *Rupert, Ribera, Caluin in Hosea* 11.1. *Iansen. Concord cap.* 11. *Beauxamis harmon. Tom.* 1. *fol* 73. *Cajetan, Arboreus, Maldonat in loc.*

[u] *Mystically*] God calleth his children out of the worlds

[f] *Iohn* 18.36.
[g] *Ser. in fer.* 4. *hebd.*
[h] *Matth.* 10.23.
[i] *Ardens. Anselm.*
[k] *Musculus.*
[l] *Iohn* 17.4.
[m] *Beauxamis.*
[n] *Aretius, Musculus. Maldonat.*
[o] *Iansen.*
[p] *Anselm.*
[q] *Ephes.* 2.12.
[r] *Theophilact. in loc.*
[s] *Chrysost.*
[t] *Exod.* 4.22.
[u] *Rupert.*

worlds Egypt, deliuering vs from the power of [x] darkneſſe, and calling vs into maruellous light, 1. Pet. 2. 9. [y] or out of Egypt, for that his children grow beſt in grace when they be taught in the ſchoole of affliction: or (as *Rupert* obſerues) it may bee that Hieruſalem is called here, as it is [z] elſewhere *Egypt ſpiritually*, for that her prince and people were ſo cruel as Egypt, in ſeeking to deſtroy the child Ieſus.

Then Herode when hee ſaw that he was mocked of the Wiſemen] It is vſuall with God to [a] take the wiſe in their owne craftineſſe; and therefore ſeeing *Herod* mocked the Wiſemen, it pleaſed the Lord to direct the Wiſemen in ſuch a courſe, that they likewiſe mocked *Herod*. The craftie Fox deluded the Wiſemen in telling them he would (if after their diligent ſearch hee ſhould vnderſtand where he was) [b] adore the babe, for his intent was [c] *ſanire non ſeruire*, to woorie, not to worſhip, that innocent lambe. And the Wiſemen deluded *Herod* in returning to their Country not by Hieruſalem as they went, but another way. *Then Herod ſeeing he was mocked of the Wiſemen was exceedingly wroth, and ſent foorth men of warre, &c.* [d] for when once tyrants cannot preuaile with craft, they come to cruelty, when Politicians rhetoricke failes, Carters logicke muſt doe the feate.

[e] Great bodies are diſcerned eaſily with a little light, but ſmall things are not found in the darke without a great light: God the Father in the Creation of the world is ſo glorious and ſo great, that the little light of nature ſheweth his handie worke, Pſalm. 19. 1. but God the Sonne in our redemption is ſo little, that we need a great ſtarre to direct vs vnto the babe Ieſus lying in a manger, a large meaſure of faith and grace to find the great God made a little child. No maruell then if *Herod* could not find, ſeeing he did ſeeke not in [f] faith, as hoping to be ſaued by Chriſt: but in furie, meaning to deſtroy Chriſt. And the reaſon hereof is rendered in this

[x] *Coloſ.* 1. 13.

[y] *Maldonat.*

[z] *Apoc.* 11. 8.

[a] *Iob.* 5. 13.

[b] *Matth.* 2. 8.

[c] *Raulin ſer.* 3. *de B. Innocent.*

[d] *Calman.*

[e] *Ioan. Oſorius.*

[f] *Deus enim non crudelitate ſed credulitate quærendus Euſeb. Emiſſen. hom.* 1. *de Epiphania.*

this present Chapter at the 3. verse, *When Herod heard of Christs birth at Bethlehem, hee was troubled, and all Hierusalem with him,* as fearing that this babe being lineally discended from the seed of King *Dauid* should in time, challenging the Scepter of Iudea, thrust him out of his kingdome.

q *Prudentius hym. in epiphan.*

q *Successor instat, pellimur,*
Satelles i, ferrum rape,
Perfunde Cunas sanguine.
Mas omnis infans occidat,
Scrutare nutricum sinus,
Interq; materna vbera
Ensem cruentet pusio.

O fooliſh *Herod*, wilt thou not ſuffer the King of heauen and earth, and the whole world, to reigne in Iurie? wilt thou be ſo barbarous, as fearing thy ſucceſſour, to kill thy Sauiour? well maieſt thou h *ſeeke*, but thou ſhalt not ſee the deſtruction of his Kingdome, i *for his Scepter is a right ſcepter, and his throne is for euer and euer.* Well maieſt thou deſtroy the bodies of poore children, but their liues are k hid with the babe Ieſus in God: and ſo thy miſchiefe ſhall turne to mercie, l *quos rex impius eximit mundo, Chriſtus inſerit Cælo*: for they died for him who was to die for them, and ſo death had no conqueſt ouer them: m *Moriuntur propter Chriſtum, qui ſua morte facit vt ipſi nulla morte teneri poſſint.*

h *Muſculus.*
i *Heb.* 1.8.

k *Coloſſ.* 3.3.
l *Leo ſer.* 1. *in epipban.*

m *Luther poſt. in loc.*

Herod n repreſents the diuel, who o ſtands before the woman in the wilderneſſe great with child, readie to deuoure her babe. Hee knew that the p ſeed which ſhould breake his head, was to be borne of the Iewes; and therefore cauſed *Pharao* to murther all the Hebrew males, Exod. 1. and ſtirred vp *Haman* to deſtroy the whole Nation of the Iewes, Eſter 3. and q *Athalia* to kill all the ſonnes of *Dauid*, 2. Kings 11. and here ſo ſoone as the noiſe was of Chriſts birth, he did cut the throates of *all the Children in Bethlehem, and in all the*

n *Raulin, Oſorius, Giron. in loc. & Leo ſer. 6. de epiphan.*
o *Apocal.* 12.4.
p *Gen.* 3.15.

coaſts

coaſts thereof from two yeeres old and vnder. *Myſtically*, Satan aſſone as he ſeeth in a man any good motion, hee ſtands (as *Herod* here) readie to kill it although it bee neuer ſo little a babe.

In Rama was there a voice heard. That is, [q] *in excelſo*, for the voice of blood is loud, and [r] crieth euen from earth vnto heauen: euery murther is ſacriledge, for that our bodies are the temples of the holy Ghoſt. 1. Cor. 6. 19. *Herod* then at once committed many foule ſacriledges, in ſlaying ſo many both in towne and Countrey, who were ſo great innocents, in being ſo little children, that as [s] *Prudentius* excellently,

Locum minutis artubus
Vix interemptor inuenit
Quo plaga deſcendat patens,
Iugulóque maior pugio eſt.

This barbarous outrage cauſed *lamentation, weeping, and mourning*: [t] that is, *lamentation* of the mothers, *weeping* of the children, and ſuch a *mourning* on al ſides, as that the crie penetrating the cloudes, and knocking at heauens gate did [u] enter into the eares of the Lord of Hoſtes,

[x] *Horrendis grauiter Calumpulſaſſe querelis.*

[q] *Hieron. Muſculus, Ianſen.*
[r] *Gen. 4. 10.*
[s] *Hym. in epiphan.*
[t] *Chryſoſt.*
[u] *Iames 5. 4.*
[x] *Iuuencus.*

The Epiſtle. Rom. 4. 8.

Bleſſed is the man to whom the Lord will not impute ſinne, &c.

OVr Apoſtle [y] confirmes in this Chapter that doctrine which he deliuered in the former, namelie, that *a man is not iuſtified by the workes of the law, but freelie by grace thorough faith*: and this he prooues in our text by two reaſons eſpecially,

1. From [z] *Dauids* teſtimonie, *bleſſed is the man, &c.*
2. From *Abrahams* example, *Wee ſay that faith was*

[y] *Melanct. Tileman. Piſcator in loc.*
[z] *Pſalm. 32. 1.*

was imputed vnto Abraham for righteousnesse, &c.

Now *Paul* mentioneth *Abraham* and *Dauid* in this controuersie, [a] becauſe their workes were moſt glorious among the Iewes, in ſomuch as they called *Abraham* [b] father, and *Dauid* is ſtiled a man [c] according to Gods owne heart. The paterne then of *Abraham* accounted righteous before God by faith, and the precept of *Dauid*, affirming that our bleſſednesse conſiſts in the remiſſion of our ſinnes, and not in the perfection of our vertues; are both exceeding fit, and well accommodated vnto the preſent purpoſe.

[a] *Pareus, Pellican, Gryneus apud Doctor Willet in loc.*
[b] *Iohn 8. 53.*
[c] *Acts 13. 22.*

Bleſſed is the man] By bleſſed in the Pſalme, *Paul* vnderſtands heere iuſtified: [d] for iuſtification is bleſſednesse begun, glorification bleſſednesse perfited. In this life bleſſednesse is but begun; and therfore *Dauid* ſaith in the cited Pſalme, *For this ſhall euery one that is godly make his prayer vnto thee in a time when thou maieſt bee found.* And Chriſt inioyneth vs daily to pray, *forgiue vs our treſpaſſes:* in the world to come bleſſednesse is conſummated, for when we ſhall haue no more ſinne, then we ſhall haue no more ſorrow.

[d] *Martyr. in loc.*

Whoſe vnrighteouſneſſe is forgiuen] Some [e] diſtinguiſh thus; iniquities are *forgiuen* in Baptiſme, *couered* in repentance, *not imputed* in martyrdome. [f] Other thus, ἀνομίαι, are tranſgreſſions againſt the word written, according to that, 1. Iohn 3. 4. and ſo the Iewes hauing Gods law did offend: ἁμαρτίαι, are treſpaſſes againſt the rules of nature, not engrauen in ſtone, nor written with inke; but imprinted in the conſcience: and ſo the [g] Gentiles hauing not the law were ſinners. [h] Other thus, originall iniquities are forgiuen in Baptiſme *quoad Culpam*, and actuall tranſgreſſions are couered in loue, *quoad penam*: or *iniquitates*, are faultes of infidelitie, called in holy Scripture ſinne *Catexochen*, Iohn 16. 8. *He will reproue the world of ſinne*, that is, as Chriſt expounds himſelfe of vnbeliefe, *peccata*, are faultes in manners. [i] as other, our ſins *are forgiuen*, in reſpect of the wrong done

[e] *Apud Primaſ. & Oecumen in loc. idem Hieron & Genebrardus recitant in Pſalm 31.*
[f] *Anſelm. in loc.*
[g] *Rom 2. 14.*
[h] *Gorran in loc.*
[i] *Caietan in loc.*

done to God, and *couered* in reſpect of the ſhame due to vs; [k] *vt ſic velentur, ne in iudicio reuelentur.* For in ſinne three things are to be conſidered eſpecially;

1. An iniurie done to God, and that is *forgiuen.*

2. An inordinate act, the which once being done cannot be vndone, but is a blot or ſtaine whereby the ſoule is defiled, and that is ſaid here to bee *couered,* and elſe where to be [m] waſhed away.

3. The guilt of eternall death, and that is *not imputed.*

Whoſoeuer then is in Chriſt hath all his ſinne, and euery thing in all his ſinne *forgiuen, couered, not imputed:* for theſe three ſignifie the [n] ſame, becauſe that which is *couered* is not ſeene; and that which is not ſeene, *is not imputed:* and that which is not imputed, *is forgiuen.* All his ſin is put out of Gods [o] remembrance, caſt as it were behind his [p] backe, ſo couered with Chriſts grace, ſo buried in Chriſts graue, that not ſo much as the print of one little fault appeares in the words of [q] *Auguſtine, Si texit peccata Deus, noluit aduertere: ſi noluit aduertere, noluit animaduertere: ſi noluit animaduertere, noluit punire, noluit agnoſcere, maluit ignoſcere,* ſo that the ſaying of the Prophet *(Bleſſed is the man whoſe vnrighteouſneſſe is forgiuen, and whoſe ſinne is couered)* containeth a [r] definition of iuſtification. It is Gods free pardon in remitting our iniquities; [ſ] for the Publican is ſaid expreſly to be *iuſtified, in that God was mercifull to him a ſinner,* Luke 18.13.14.

[t] This makes againſt *Oſianders* deified righteouſneſſe, as alſo the Popiſh inherent Iuſtice; for God is our [u] righteouſneſſe, and Chriſt our holineſſe, 1.Cor.1.30. Being iuſtified [x] freely by grace, through [y] faith in him who iuſtifieth the vngodly. [z] *Imputat Deus homini iuſtitiam vt compatiens, vt diſpenſans, vt benevolens: Dimiſſio etenim ad compaſſionem, obiectio ad diſpenſationem, non imputare ad benevolentiam pertinet.* See Epiſtle 25. Sund. after Trinity.

Whereas it is obiected that the bleſſed man is iuſtifi-

ed

[k] *Hieron. in Pſal.31.*
[l] *Aquin. in loc.*
[m] *1.Ioh.1.17.*
[n] *Ambroſ. & Lombard. in loc.*
[o] *Ier.31.34.*
[p] *Eſa.38.17.*
[q] *In Pſal.31.*
[r] *Melanct.*
[ſ] *Marlorat. & Piſcator. in loc.*
[t] *Tilman. & Melanct. in loc.*
[u] *Pſal.4.1.*
[x] *Rom.3.24.*
[y] *Rom.4.5.*
[z] *Oecumen. in loc.*

ed by works in part, becauſe *In his ſpirit there is no guile*, as the text runnes in *Dauid*, howſoeuer omitted here by *Paul*? [a] *Auguſtine* anſwereth aptly, that the bleſſed man hath in his heart no guile, for that he doth not diſſemble his ſinne, but humbly confeſſe his faults. *I ſaid I will acknowledge my ſinnes vnto the Lord, and ſo thou forgaueſt the wickednes of my ſinnes.* Euery Chriſtian may ſay with our [b] Apoſtle, *When I am weake, then am I ſtrong.* And God alſo ſaith vnto ſuch as feele their infirmities, as hee did vnto *Paul*, *My grace is ſufficient for thee, for my power is made perfect through weakeneſſe.* 2. Cor. 12. 9. And therfore the true Penitent brags not of his vertues as the Phariſie, but of his infirmities as *Paul*, acknowledging ingeniouſly that his happineſſe conſiſts in the remiſſion of his ſinnes. [c] *Hæc omnibus ſola perfectio, ſi ſe nouerint imperfectos.* And whereas ſome further obiect how *Dauid* ſaith elſe where, [d] *Bleſſed is the man that hath not walked in the counſell of the vngodly, &c. And bleſſed is hee that* [e] *conſidereth the poore, &c. And bleſſed are they that are* [f] *vndefiled*, &c. [g] Our Diuines anſwere, that thoſe places and the like, preſuppoſe faith alwaies, according to that apoſtolicall axiome, [h] *What ſoeuer is not of faith is ſinne.* Faith is *the* [i] *neſt of good workes*, albeit our birds be neuer ſo faire, yet they will bee loſt, except they bee brought forth in true beleefe. *The ſparrow hath found her an houſe, and the ſwallow a neſt where ſhe may lay her yong, euen thine altar O Lord*, &c. Pſalm. 84. 3. Such as are faithfull, hauing *their vnrighteouſneſſe forgiuen, and their ſinne couered, are bleſſed men*, and all their workes as being laid vpon Chriſts altar, are moſt acceptable to God. But ſaith [k] *Auguſtine*, heretickes and infidels in doing glorious acts and honourable deeds, haue not where to lay their young; and therefore they muſt of neceſſity come to nought, as the fathers of our common Law ſpeake, *Moritur actio cum perſona*, their actions are damnable with their perſons. See Goſpell on all Saints day.

[a] *Vbi ſupra Idem Martyr. in loc.*

[b] 2. Cor. 12. 10.

[c] *Hieron. epiſt. ad Cteſiphon.*

[d] *Pſal.* 1. 1.

[e] *Pſal.* 41. 1.

[f] *Pſal.* 119. 1.

[g] *Melanct. Caluin. Martyr.*

[h] *Rom.* 14. 23.

[i] *Hom. of good workes. part* 1.

[k] *In Pſal.* 83. & *Lombard.* 2. *ſent. diſtinct.* 41.

Came

Came this bleſſednesse then vpon the circumciſion? It is fit in vrging *Abrahams* example to reconcile S. *Iames*, affirming in his Epiſtle, Cap. 2. verſ. 21. that *Abraham was iuſtified through workes:* and S. *Paul* auowing here that *faith* was reckoned to *Abraham for righteouſneſſe*. [l] Our Diuines anſwere, that S. *Paul* ſpeakes of the cauſes of his iuſtifying before God: but S. *Iames* of the ſignes of his iuſtifying before men. S. *Paul* of *Abrahams* iuſtification, *ex priori*: S. *Iames* of *Abrahams* iuſtification, *ex* [m] *poſteriori*. S. *Paul* of the iuſtifying of *Abrahams* [n] perſon: S. *Iames* of the iuſtifying of a particular act *in offering Iſaac his ſonne*.

Now *Paul* proues *Abraham* to bee iuſtified by faith, [o] *ex ordine cauſarum*, in the 9. 10. 11. 12. verſes. And then *ex cauſa promiſſionis* in the 13. 14. The cauſe preceeds, or at the leaſt is alway conioyned with his effect, but *Abraham* was iuſtified *when he was yet vncircumciſed, Ergo*, Circumciſion was not the meritorious cauſe of his iuſtification. *Abraham* (as *Melanct hon* obſerues out of the Scriptures euidence) was called out of *Haran*, and iuſtified when he was ſeuentie fiue yeeres old. Gen. 12. 4. But Circumciſed in the ninety ninth yeare of his age, Geneſis 17. 24. *Abraham* then was iuſtified 24. yeer before circumciſion was inſtituted, and as (our Apoſtle [p] ſheweth elſe where) foure hundred and thirtie yeeres afore the law was giuen. *Ergo*, father *Abraham* had the pardon of his ſinne not by circumciſion, or any other worke of the Law: but onely by faith, apprehending and applying Gods holy promiſe concerning the bleſſed ſeed. See Epiſtle 13. Sunday after Trinity.

Wherefore then ſerued circumciſion? It was vnto him *a ſigne and a ſeale of the righteouſneſſe of faith*, verſe 11.

l *Caluin. Beza. Marlorat in 2. Iacob.*

m *Aretius in 2. Iacob.*

n *Grynæus apud Dr. Willet in loc.*

o *Melanct. Martyr. Aret.*

p *Galath. 3. 17.*

q Signum,
- *Memoratiuum*, a signe of commemoration of the Couenant betweene God and *Abraham*, and of the promise which hee receiued: to wit, 1. of the multiplying of his seed. 2. Of inheriting the land of Canaan. 3. Of the Messias which should bee borne of his seed. And for this cause the signe was placed in the r generatiue part.
- *Representatiuum*, a signe representing *Abrahams* excellent faith, as it is afterward called *a seale of the righteousnesse of faith.*
- *Distinctiuum*, a signe whereby the Iewes were distinguished from all other people.
- *Demonstratiuum*, a signe shewing the naturall disease of man, euen originall sinne, and the cure thereof by Christ.
- *Præfiguratiuum*, a signe prefiguring Baptisme, and the spirituall circumcision of the heart.

q *Peterius. Idem fere Lombard in loc. & Heming. ser. de circum. dom.*

r *Thomas part. 3. quæst. 70. art. 3.*

A Seale:
- For that it is a s witnesse of faith receiued.
- As being an t expresse signe of the thing signified, *Abraham* beleeued his seed should be multiplied, *& ideo congruenter accepit signum in membro generationis.*
- As u sealing vp secretly this mystery, that the Sauiour of the world should bee borne of the seed of *Abraham.*
- Because it was a x confirmation of Gods promise to father *Abraham*, as the letters Patent of Kings are sealed for better assurance. *Vt obsignaret institiam fidei*, to seale the righteousnesse of faith in his heart.

s *Chrysost. Theophylact.*

t *Aquin.*

u *Gorran, Lombard, Aquin.*

x *Caluin, Beza, Piscator.*

And

And [y] here we may learne the true doctrine of the Sacraments againſt *Anabaptiſts*, aſcribing too little to them, and *Papiſts* attributing too much. *Anabaptiſts* affirme that Sacraments are bare badges of Chriſtianity, diſtinguiſhing a Chriſtian from an Infidell, as a gowne did a *Romane* from a *Græcian*. But [z] wee teach out of our Apoſtle, that the Sacraments are not onely *ſigna*, but alſo *ſignacula*, certaine ſure witneſſes and ſeales of grace, *whereby God inuiſibly worketh in vs, and doth not only quicken, but alſo ſtrengthen our faith in him*. And againſt our aduerſaries of Rome wee conclude from hence, that the Sacraments iuſtifie not, *ex opere operato*; for if they bee *the ſeales of the righteouſneſſe of faith*, how can they ſaue by the bare worke done without faith? [a] *Iſta non tribuunt quod per iſta tribuitur*, in the words of reuerend [b] *Hooker*, they bee not phyſicall inſtruments of our ſaluation as hauing in themſelues any vitall efficacie: but onely morall inſtruments of Gods grace, the vſe whereof is in our hands, the effect in his; according to that of [c] *Auguſtine*, *Multi nobiſcum manducant & bibunt temporaliter ſacramenta, qui habebunt in fine æterna tormenta*. Touching *Circumciſion* ſee further in the Goſpell enſuing, and concerning the ſecond argument vſed here, taken from *Gods promiſe made to father Abraham*. Epiſtle 13. Sund. after Trinitie.

[y] *Melanct. in loc.*

[z] *Anglican. Confeſſ. art. 25. ſigna non mere ſignificatiua: ſed exhibitiua Muſculus in Matth. 26.*

[a] *Hugo cited by Hooker, Eccleſ. pol. lib. 5. §. 60.*

[b] *Vbi ſupra. §. 57.*

[c] *Tract. 27. in Ioan.*

The Goſpell. Luke 2. 15.

And it fortuned, aſſoone as the Angels were gone away from the ſhepheards into heauen, &c.

Albeit this text commend vnto your conſideration a great many of remarkeable vertues of the glorious Angels in preaching Chriſt, of the good ſheepheards in ſeeking Chriſt, of bleſſed *Mary* the Virgin

in keeping Chriſt, as his mother in her louing armes, as his handmaid in her lowly heart; yet the more proper and proportionable parts accommodated vnto the preſent feaſt are principally two:

1. The *Circumciſion* of Chriſt.
2. The impoſition of his name *Ieſus*.

Of theſe firſt I purpoſe to ſpeake ioyntly, then ſeuerally. Theſe two were ioyned together, [d] to ſhew that Chriſt our mediatour betweene God and man, was both a man in being *circumciſed*, and God in being *Ieſus*, [e] that is, *a Sauiour of his people from their ſinnes*: [f] or Chriſt happily was called *Ieſus*, and *circumciſed* at the ſame time, to ſignifie that there is no remiſſion of ſinne without ſhedding of blood. Heb. 9. 22. Hee could not therefore become *Ieſus*, vntill hee had giuen vs a taſte of his blood; for we haue redemption through his blood, euen the forgiueneſſe of ſinnes according to his rich grace. Epheſ. 1. 7. or the dolorous *Circumciſion* and ſauing *Ieſus* are couple d together, inſinuating that there ſhould bee perſecution and bloodſhed in the world for the preaching of this name. So Chriſt in the [g] Goſpell aſſured his apoſtles expreſly, *Ye ſhall bee hated of all men for my name*. And [h] *Paul* ſaith of himſelfe while hee was an oppreſſour of the Church, *I verily thought in my ſelfe that I ought to doe many contrary things againſt the name of Ieſus*, or theſe two were conioyned, to put vs in minde how God doth exalt the humble and meeke. Chriſt humbled [i] himſelfe (quoth *Paul*) and became obedient, *Wherefore God hath alſo highly exalted him, and giuen him a name aboue euery name, that at the name of Ieſus euery knee ſhould bow, both of things in heauen, and things in earth, and things vnder earth*. Or it may be that theſe were both at once, to witneſſe that Chriſt is the true [k] Phyſition of the world. For when all mankinde was exceeding ſicke in head, and heauie in heart, when from the ſole of the foot vnto the head, there was nothing whole but wounds, and ſwellings, and ſores full of corruption.

[d] *Illephonſ. giron. con. 1. in circum. dom.*

[e] *Mat. 1. 21.*

[f] *Didac. de Yanguas. con. 1. de circum. Chriſti.*

[g] *Matth. 10. 22.*

[h] *Act. 26. 9.*

[i] *Philip. 2. 8, 9.*

[k] *Luk. 5. 31.*

corruption, as it is in the [l] Prophet; then our bleſſed Sauiour came to [m] viſit his people, [n] binding vp their wounds on this day, *Pellicula carnis*, and powring in oyle and wine, waſhing them euen with the wine of his blood, and mollifying them alſo with the ſweete oyle of his ſauing name Ieſus. For [o] ſome deriue Ιησοῦς, of the Greek ἀπὸ τῆς ἰάσεως. Or (as almoſt all interpretors obſerue) theſe two went together, [p] for that it was vſuall among Gods people the Iewes to giue names vnto children in their Circumciſion, as it is among vs in Baptiſme. So we reade in the firſt leſſon appointed to bee read this morning prayer, that God altered *Abrams* name when he did inſtitute Circumciſion. *Thy name ſhall not any more be called Abram, but Abraham: for a father of many nations haue I made thee.* Now the reaſon hereof is plain, [q] that as often as we heare our ſelues named, we might inſtantly call to mind the Couenant betweene God and vs in holy Baptiſme: to wit, how God on his part promiſed to bee our God, and wee vowed on our part by Godfathers and Godmothers that wee would forſake the diuell and all his workes, the vaine pompe of the world, the carnall deſires of the fleſh, and continue Chriſts faithfull ſouldiours and ſeruants vntill our liues end. Hitherto concerning Circumciſion, and the name Ieſus ioyntly: let vs now treate of theſe parts apart, and firſt of Circumciſion which is

[r] Threefold, { *Carnall*, vnder the Law. / *Spirituall*, vnder grace. / *Celeſtiall*, in the kingdome of glory.

The firſt is, *Sacramentum ſacræ rei*: the ſecond, *ſacra res & ſacramentum*: the third, *res ſacramenti*. The firſt in it due time was good: the ſecond, at all times is better: the third, in eternitie beſt of all. The firſt is [s] *naſcentium*, euery manchild of eight daies old among you ſhal be circumciſed. Gen. 17. 12. The ſecond is *renaſcentium*, a circumciſion of the heart in the ſpirit. Rom. 2. 29. When as the regenerat by the ſword of the ſpirit (which

[l] *Eſay* 1. 5. 6.
[m] *Luk.* 1. 68.
[n] *Luk.* 10. 34.
[o] *Vide Cauſabon not. in epiſt. S. Niſſen ad Euſtat.*
[p] *Euthym. Caluin. Aret in loc.*
[q] *Heming. poſt in loc.*
[r] *Ardens hom. de circumciſ. Dom.*
[s] *Raulin ſer. 1. in circum. Dom.*

is ſharper then the [t] ſharpe kniues vſed in circumciſion, yea ſharper then any [u] two edged ſword as being a diſcerner of the thoughts and intents of the heart) doe not onely circumciſe the foreskinne: but [x] all the powers of the ſoule, and all the parts of the body. Circumciſing their eyes left they looke vpon a [y] damſell, or behold vanitie. Circumciſing their eares and their lips, *hedging their poſſeſſions with thornes, and making doores and bars for their mouth*, Eccleſiaſt. 28. 24. Hedging their eares againſt hereſie, backbiting, flattery: barring their mouth againſt [z] lying, [a] blaſphemie, [b] fooliſh talking. Circumciſing their hands that they ſteale no more, but worke the thing that is good, Epheſ. 4. 28. Circumciſing their feet that they be not [c] ſwift to ſhed blood. Circumciſing their very thoughts, Eſay 1. 16. *Waſh you, make you cleane, put away your euill intents out of my ſight*, as our old Engliſh tranſlation according to the vulgar Latine. In a word, cutting of all [d] ſuperfluous luſts of the fleſh, and all ſuperfluous cares of the world, caſting off all the old man which is corrupt, and putting on the new man which after God is created in righteouſneſſe and true holineſſe. Epheſ. 4. 22. The third kind of circumciſion is *reſurgentium*, in the world to come, when all ſuperfluity ſhall be cut off vtterly, when as wee ſhall appeare before Gods throne without any [e] ſpot in our ſoule, or [f] corruption in our body.

Now the circumciſion of Chriſt here mentioned is that of the fleſh: [g] for Almighty God before mans fall, and after his fall; before the Law, vnder the Law, and after the Law, certified his will vnto man eſpecially by two things, an vnderſtanding mind, and a perceiuing ſenſe. When God had created *Adam* he put him in Paradiſe, giuing him his [h] word as a witneſſe of his will, and vnto the word hee did adde a twofold outward ſigne, namely, the tree of life, and the tree of knowledge of good and euill. After *Adams* fall, hee gaue him a promiſe touching the bleſſed ſeed, Gen. 3. 15. and added thereunto

[t] *Ioſhua* 5. 2.
[u] *Heb.* 4. 12.
[x] *Pet. de palud. ſer. de circum. dom.*
[y] *Iob* 31. 1.
[z] *Epheſ.* 4. 25.
[a] *Exod.* 20. 7.
[b] *Epheſ.* 5. 4.
[c] *Pſal.* 14. 6.
[d] *Ardens.*
[e] *Apoc.* 14. 5.
[f] 1. *Cor.* 15. 53.
[g] *Heming. poſt. in loc.*
[h] *Gen.* 2.

thereunto ſacrifices as outward ſignes of his word. When the flood was ouerpaſt, hee made a promiſe neuer to deſtroy the world againe with water, and hee made the [i] Rainbow a ſigne of the ſame. He promiſed deliuerance from the bondage of Egypt, which he performed alſo: but he ſealed the promiſe with the Paſchal Lambe. Exod. 12. To father *Abraham* hee gaue his promiſe that his ſeed ſhould be multiplied, and in perpetuall remembrance thereof he did inſtitute circumciſion. Gen. 17. At the length in the fulneſſe of time he giueth his owne ſonne, and by him he promiſeth [k] euerlaſting life to ſuch as beleeue, the which hee confirmes with two Sacraments, as ſeales of his grace; Baptiſme, and the Lords ſupper. Thus the father of mercies in all ages euermore prouided for our weakneſſe, that wee might ([l] as it is in the [m] Pſalme) *Taſte and ſee how gratious the Lord is*; and therefore ſuch as are ſo ſpirituall as that they cannot endure ſignificant ceremonies and outward rites in the Church: haue runne a violent courſe quite contrary to the goodneſſe of God and meekeneſſe of his holy ſpirit, who doth inſtruct the conceiuing minde by the perceiuing ſenſe. For the Sacraments (as [n] *Auguſtine* ſpeakes) are viſible words, and circumciſion (in the iudgement of [o] *Chryſoſtome*) was a Preacher of the righteouſneſſe of faith. I confeſſe that the Iewiſh ceremonies are now no more neceſſarie [p] then a token left in remembrance of a bargaine is neceſſarie when the bargaine is fulfilled: but chriſtian rites ordained by lawfull authority for outward comelineſſe in the Church ought to bee retained, as hauing [q] more in weight then in ſight.

[i] *Gen.* 9. 13.

[k] *Iohn* 3. 16.

[l] *Aug. Heming. & Tarrerem. exponunt illud de ſacramento corporis Chriſti.*

[m] *Pſal.* 34. 8.

[n] *Apud Martyrem in Rom.* 4.

[o] *In Rom.* 4.

[p] *Tindal. prolog. in Leuit.*

[q] *Hooker Eccleſ. polit. lib.* 5. §. 65.

In the Circumcision of Christ obserue these 3. points.

1. The time when, *the eighth day.*
2. The part where, implyed here for that Christ was circumcised as another *Child:* but expressed in the first Lesson allotted for this morning Prayer. Gen. 17.11. to be the *foreskinne of the flesh.*
3. The cause why, *should be,* that is (as in the words following) *after the Law.*

When the eighth day was come] Children were circumcised on the eighth day,[r] for that in this tender age they could more easily beare the griefe of circumcision, or circumcised on the eighth day,[s] because that is the day wherein our blessed Sauiour arose from the dead. Seuen daies signifie the time of this present world, and the eighth day the resurrection, when all corruption of the flesh shall be cut off; according to that of *Paul,* 1. Cor. 15.53. *This corruptible must put on incorruption, and this mortall immortality.*[t] For this end the circumcision knife was made of stone. Exod. 4.25. Iosua 5.2. To signifie that the Celestiall Circumcision is by Christ the[u] rocke and[x] head corner stone.

Circumcision was placed in the generatiue part for[y] three reasons especially. First, for that it was a seale of Gods promise that Christ should be borne of *Abrahams* seed. Secondly,[z] because the propagation of originall sinne is traduced *per actum generationis.* Thirdly, *Quoniam ordinabatur ad diminutionem carnalis concupiscentiæ, quæ propter abundantiam delectationis venereorum in illis membris præcipuè viget.* Or as[a] other, for that it was a signe of Gods promise both to the parent and his posterity. Gen. 17.7. *I will establish my Couenant betweene mee and thee, and thy seed after thee in their generations, for an euerlasting Couenant to bee God vnto thee, and to thy seed for euer.*

The reasons why Christ (albeit conceiued and borne without any sinne) would bee circumcised, are[b] manifolde:

1. To

[r] *Chrysost. & Martyr. in Rom. 4. huiusmodi quid obseruat ex Hebræis.*
[s] *Lombard in Rom. 4. August. epist. 89. Athanasius apud. Aret. in Luk. 2.*
[t] *Lombard. sent. lib. 4. dist. 2 Idem. August. tract. 30. in Ioan.*
[u] *1 Cor. 10.4.*
[x] *Ephes. 2.20.*
[y] *Thomas part. 3. quæst. 70. art. 3.*
[z] *August. tract. 30. in Ioan.*
[a] *Martyr in. Rom. 4.*

[b] *See the sermons of Melanct, Culman, Kilius, Zepper, Mallerus vpon the Circumcision of Christ.*

1 To ſhew that he was of the ſeede of *Abraham.* Heb.2.16.

2 To declare himſelfe a member of the Iewiſh Church, in which euery manchild was circumciſed.

3 To [c] demonſtrate that he had true fleſh, againſt *Manicheus:* and ſuch a fleſh as was not of the ſame ſubſtance with his deitie, *Coeſſentiale deitati corpus*, againſt *Apollinaris:* or fetched from heauen as *Valentinus* imagined; hee was I ſay circumciſed, to ſhew that hee was *made of the ſeed of man according to the fleſh.* Rom.1.2.

[c] *Epiphan. hæreſ.30.*

4 For that he was the truth, of which Circumciſion was a type, [d] *Vt figuram ipſe veritas ſiniret.*

[d] *Culman con.1. de circum.dom.*

But the principall reaſon is inſinuated in the text, for that the law required that euery man-child *ſhould be circumciſed.* He therefore was circumciſed to ſhew his obedience to the Law; [e] *When the fulnes of time was come, God ſent forth his ſonne made of a woman, made vnder the Law, that he might redeeme them that were vnder the Law.* As then he was borne for vs, Eſay 9.6. *Puer natus eſt nobis*; And Luk. 2.11. *Vobis natus*, Vnto you is borne, that is, vnto you men, as an Angell expounds the Prophet: euen ſo was he circumciſed for vs, [f] hereby giuing a publike teſtimony that he would fulfill all the whole Law for vs, for [g] *euery man that is circumciſed is bound to keepe the whole Law.*

[e] *Galath.4.4.*

[f] *Kilius con.de Circum.Chriſt.*

[g] *Galath.5.2.*

How the conſolatory name *Ieſus*, inuented by God, impoſed by the Angell, inuocated by men, is proper to Chriſt alone: See Goſpell on the Sunday next after Chriſtmas. And how his name is aboue all names, Epiſtle Sunday next before Eaſter. I will end here with a diuine ſonnet of an ancient friend and accurate Poet.

Ieſu thy loue within me is ſo maine,
And my poore heart ſo narrow of content,
That with thy loue my heart well nigh is rent:
And yet I loue to beare ſuch louing paine.

O take thy croſſe, and nailes, and therewith ſtraine
My hearts deſire to his full extent,
That thy deare loue therein may not be pent:
But thoughts may haue free ſcope thy loue t'explaine.
Ah now my heart more paineth then before,
Becauſe it can receiue, and hath no more.
O fill this emptineſſe, or elſe I die:
Now ſtretch my heart againe, and now ſupply.
Now I want ſpace, now grace to end all ſmart,
Since my heart holds not thee, hold thou my heart.

Almightie God, which madeſt thy bleſſed ſonne to be circumciſed and obedient to the law for man: grant vs the true circumciſion of the ſpirit, that our hearts and all our members being mortified from all wordly and carnall luſts, may in all things obey thy bleſſed will through the ſame thy ſonne Ieſus Chriſt our Lord. Amen.

The Epiſtle. EPHES. 3. 1.

For this cauſe I Paul am a priſoner of Ieſus Chriſt for you heathen, &c.

[h] *Conſul. proem. Hieron. in epiſt. ad Epheſ.*
[i] *Aquin. Aretius, Marlorat. argum. epiſt. ad Epheſ.*
[k] *Epheſ. 1. 13.*

THe maine drift of all this exceeding [h] profound Epiſtle written vnto the Saints of the Church of Epheſus, is to [i] confirme them in *the* [k] *word of truth, euen the Goſpell of their ſaluation and faith in the Lord Ieſus.* And this our Apoſtle doth in the preſent text by two reaſons eſpecially;

1. From

1. From his owne ministerie, in[l] respect of the
- Bonds or disgrace hee suffered of men, *I Paul am a prisoner, &c.*
- Boon or grace he receiued of God, *If yee haue heard of the ministration of the grace of God which is giuen mee to you-ward.*

[l] *Quantum ad tribulationes quas pertulit, & dona quæ Deus sibi contulit, Aquin in loc.*

2. From the Gospels mystery, which hee shewes to bee most excellēt in regard of
- Himselfe, *Vnto me the least of all Saints is this grace giuen.*
- Other,
  - God, *Vnsearchable riches of Christ hid in God, &c.*
  - Angels, *Vnto rulers and powers in heauenly things, &c.*
  - Men, *To make all men see what the fellowship of the mystery is, and that by Christ we might haue boldnesse, &c.*

The summe of all which is, seeing I haue receiued so much good, and endured so much euill for your sake: seeing the great mysterie concerning the common saluation (as S. *Iude* speakes in his Epistle) *was not in times past opened vnto the sonnes of men* on earth, or to the blessed *Angels in heauen as it is now declared by the spirit*: seeing I say, yee *may see what is the fellowship of the mysterie which euen from the beginning hath bin hid in God: I desire you not to faint* in your course, but to continue stedfast in the profession of this holy faith vnto your liues end.

For this cause] [m] Some Diuines haue troubled themselues and other in examining the context here, but it is among words as among men, affinity which is neerest ought to be deerest: and therefore seeing the first words of this chapter agree very well with the last of the former:

[m] *Apud Hieron. et Zanch. in loc.*

mer: I take the coherence to be [n] this. I *Paul* haue preached that you Gentiles *in times past aliens from the common wealth of Israel, and strangers from the couenants of promise:* are now citizens with the Saints, *built together in Christ the chiefe corner stone, to be the habitation of God by the spirit.* And *for this cause*, namely, for that I haue taught that you Gentiles are *fellow-heires with the Iewes, of the same body and partakers of the same couenant:* I was hated of my countrimen, accused in their Synagogues, smitten in their councels, iniured by their officers, and when I did appeale to *Cæsar*, I was sent to Rome, where *I am a prisoner*, as you may reade at large in the last eight chapters of the Acts of the Apostles.

A prisoner of Iesus Christ] He was the prisoner of *Cæsar*, but *Cæsar* had his authoritie from [o] aboue, for there is [p] no power but of God. Whosoeuer then is in prison is *vinctus Iesu Christi*, though otherwise *libertus Iesu Christi*, suffering by Gods [q] power and permittance who can *when he will*, and will as shall make most for his glory, [r] *proclaime liberty to the captiues, and opening of the prison vnto them that are bound.* Or he was *the prisoner of Christ*, as enduring his bonds for Christs faith and seruice, [s] *Vinctus non à Christo, sed pro Christo.* Namely, for *preaching among the Gentiles the vnsearchable riches of Christ*, as it is in the 8. verse. So that whereas [t] two things especially commend a Martyr, faith in Christ, and loue to the Church: both are met in the Apostle. Hee suffered for the true faith, *a prisoner of Iesus Christ:* and out of vnfained loue to Gods people, *for you Gentiles*, as it is in the thirteenth verse for your sakes, euen for your [u] good and [x] example, that yee likewise may continue constant in the sincere profession of Christianity. *Faint not, I pray for my tribulation, for it is your glory*, that yee haue such an instructor as is *the prisoner of Iesus Christ*, in bonds, not for any faction of yours, or fault of his owne; but for [y] conscience toward God, euen for *the ministration of the grace which is giuen mee to you-*

ward.

[n] *Primasius. Lombard. Anselm.*

[o] *Ioh. 19. 11.*
[p] *Rom. 13. 1.*

[q] *Anselm. in loc.*

[r] *Esay 61. 1.*

[s] *Gorran, Beza, Drusius.*
[t] *Aquin. in loc.*

[u] *Anselm.*
[x] *Sarcerius*

[y] *1. Pet. 2. 19.*

ward. See Epistle Sunday 16. after Trinitie.

Hitherto concerning the griefe which our Apostle suffered in Christs cause for the Gentiles, I come now to treate of the grace which he receiued.

In [z] respect of his { knowledge being { Certaine, *By reuelation shewed he the mysterie to me.* / Full, euen so perfecty reuealed that *in a few words yon may read & vnderstand my knowledge in the mystery of Christ.* / Excellent, *which in other ages was not made knowne vnto the sonnes of men, as it is now declared,* &c. } / Practise, *whereof I am made a minister according to the gift of the grace of God which is giuen vnto me,* &c.

[z] *Aquin. in loc.*

If ye haue heard of the ministration of the grace] The calling of *Paul* to be the Doctor of the Gentiles, as it was knowne vnto himselfe by reuelation: so to them by report. *If ye haue heard,* &c. [a] As if hee should haue said, if ye doubt not of my calling, ye may be well assured of my doctrine. But ye cannot doubt of my calling, as hauing often heard how [b] Christ in a vision appeared to me, saying, *Saul, Saul, why persecutest thou me?* And when I had answered, *Lord, what wilt thou haue me to doe?* Iesus told *Ananias* in another vision, *Hee is a chosen vessell vnto me, to beare my name before the Gentiles, and Kings, and the children of Israel.* And so God [c] separated mee from my mothers wombe, and called me by his grace to reueale his sonne among the Gentiles: [d] as the Gospell ouer the circumcision was committed to *Peter*, so the Gospell ouer the vncircumcision was committed vnto me being an Apostle (not of men, or by man, Galath. 1. 1. Or after man, Gal. 1.11.) but *the ministration of Gods grace was giuen vnto me by the reuelation of Iesus Christ.*

[a] *Aretius.*

[b] *Act. 9.*

[c] *Galat. 1. 15.*

[d] *Gal. 2. 7.*

The

The word *miniſtration* or *diſpenſation*, may bee conſtrued either *paſſiuely*, being *a grace giuen*, and [e] diſpenſed to *Paul*: or [f] *actiuely*, for that *Paul* was a diſpenſer of it vnto other, 1. Cor. 4. 1. *Let a man ſo thinke of vs as of the miniſters of Chriſt, and diſpoſers of the ſecrets of God.* His office then is called *a diſpenſation*. [g] For that it conſiſteth in the *diſpenſing of Chriſts vnſearchable riches.* And the Goſpell is called here [h] *Gods grace*, for that it is faithfully deliuered and fruitfully receiued not by mans merit; but onely through Gods free grace. [i] Preaching in the teacher, and [k] beleeuing in the hearer are both the faire gifts of God. Or the Goſpell is called *Gods grace*, [l] becauſe the ſumme thereof is nothing elſe but the preaching of Gods exceeding rich mercies in Chriſt, intimating that our iuſtification is not by the workes of the Law, but [m] freely by grace through faith.

As I wrote afore in few words] I finde that [n] ſome conſtrue this of that which is written in other Epiſtles, vnto other men, as to *Philemon*: and other Churches, as to that of *Coloſſus*, and *Philippi*. *Marlorat* is of opinion that our Apoſtle wrote another Epiſtle (though it bee not extant) vnto the Church of *Epheſus*. [o] Other referre this clauſe to that which is deliuered in this preſent Epiſtle; to wit, vnto that which is ſaid in the [p] two former chapters, [q] Or to that in chap. 1. verſ. 9. [r] or chap. 2. verſ. 14. *He is our peace, which hath made of both one, and hath broken the ſtop of the partition wall.* In this little briefe is contained all that great myſterie *which in times paſt was not opened vnto the ſonnes of men, as it is now declared by the ſpirit, that the Gentiles ſhould bee fellow heires, and of the ſame body, and partakers of the ſame promiſe in Chriſt by the Goſpell.*

Which myſterie in times paſt was not opened vnto the ſonnes of men] This verſe cannot eaſily bee digeſted (as [s] one ſaid) without a graine of ſalt; for if wee ſhall vnderſtand this of the whole myſtery of Chriſt [t] manifeſted in the fleſh, it is certaine that *Abraham* with faiths eye ſaw

[e] *Oecumen. Anſelm. Aret.*
[f] *Zanchius.*
[g] *Marlorat. in loc.*
[h] *Gaſper. Megander apud Marlorat.*
[i] 1. *Cor.* 15. 10.
[k] *Epheſ.* 2. 8. *Matth.* 13 11.
[l] *Zanchius*
[m] *Rom.* 3. 24.
[n] *Apud Marlorat. in loc.*
[o] *Caietan.*
[p] *Zanchius.*
[q] *Aretius.*
[r] *Anſelm. Lombard. Gorran.*
[s] *Caietan.*
[t] 1. *Tim.* 3. 16.

u saw Christ and was glad, and the Prophets x enquired and searched when or what time the spirit which was in them should declare the sufferings that should come to Christ, and the glory that should follow. Nay the very common people did expect the consolation of Israel, as it is apparant by that of the y Samaritane woman, *I know well that Messias shall come which is called Christ.* Or if we construe this of that part of the mysterie which only concerns the vocation of the Gentiles, it is as plaine that *Abraham* beleeued z *all the families of the earth should be blessed in his seed.* And the Prophet a *Haggai* cals the Messias expresly *the desire of all nations.* And in the first lesson allotted for euening prayer on this day, Thus saith the Lord, b *Behold, I will lift vp mine hands to the Gentiles, and set vp my standard to the people, &c. Kings shall be their nursing fathers, and Queenes their nursing mothers,* &c.

u *Iohn* 8.56.
x 1. *Pet.* 1.10.
y *Iohn* 4.25.
z *Gen.*12.3.& 22.18.
a *Cap.*2. *vers.*8.
b *Esa.*49.22.

c Answere then is made that this mysterie was opened in times past vnto the sons of God, but not (as it is in the text here) *to the sonnes of men.* It was knowne vnto the spirituall Iew, but not vnto the carnall. For the Prophets spake not d *as the sonnes of men*, but as they were moued by the spirit of God, 1. Pet.2.21. e Other thinke this mysterie was opened vnto the Iewes, as hauing the Law and the Prophets testifying of Christ: and that it was hidden onely to the Gentiles, as wanting the light of Gods word to direct them in their night of ignorance. Other say that the Prophets in old time knew that the Gentiles should be partakers of Gods Promise concerning the blessed seed, f but they did not vnderstand how this could be without circumcision, because g God said *Euery person which is not circumcised should be cut off from his people.* Yea the knowledge in this mysterie was hidden vnto the chiefe Apostle till it was in a vision reuealed vnto him, as we reade Act.10.

c *Hieron. epos. 1. in Loc.*
d *Primasius in loc.*
e *Oecumen.*
f *Ambros. Zanchius.*
g *Gen.*17.14.

h Other finde a direct answere couched in the words of *Paul* here, *which mysterie was not in times past opened*

h *Hieron. Theophylact. Anselm.*

vnto